



PHYSICKE  
FOR THE  
SOULE

ABERNETHY

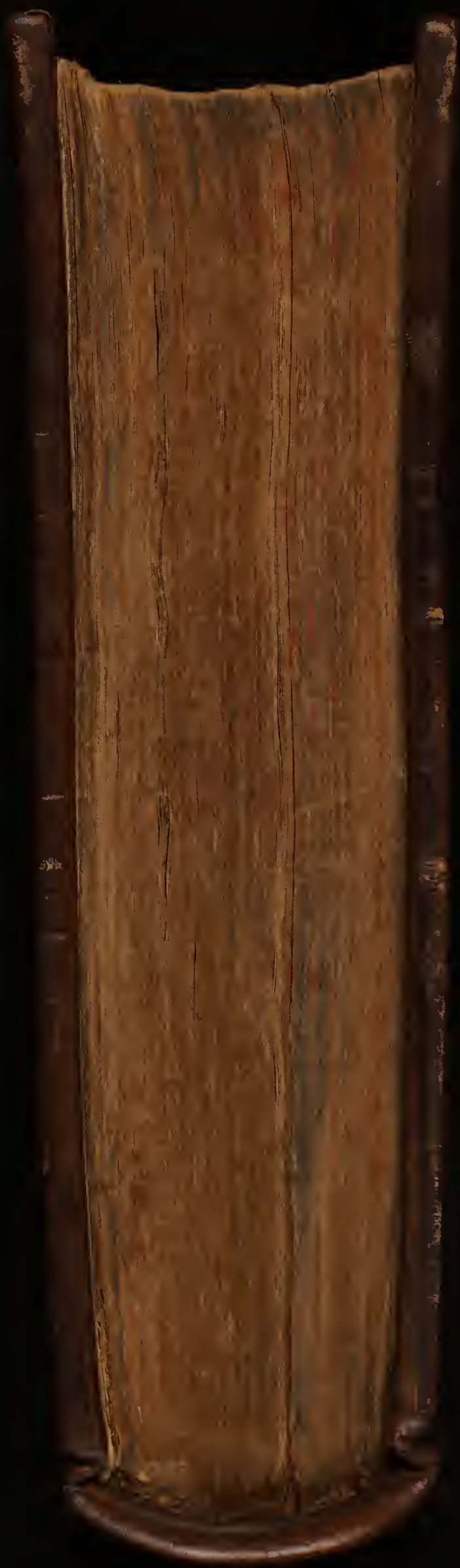
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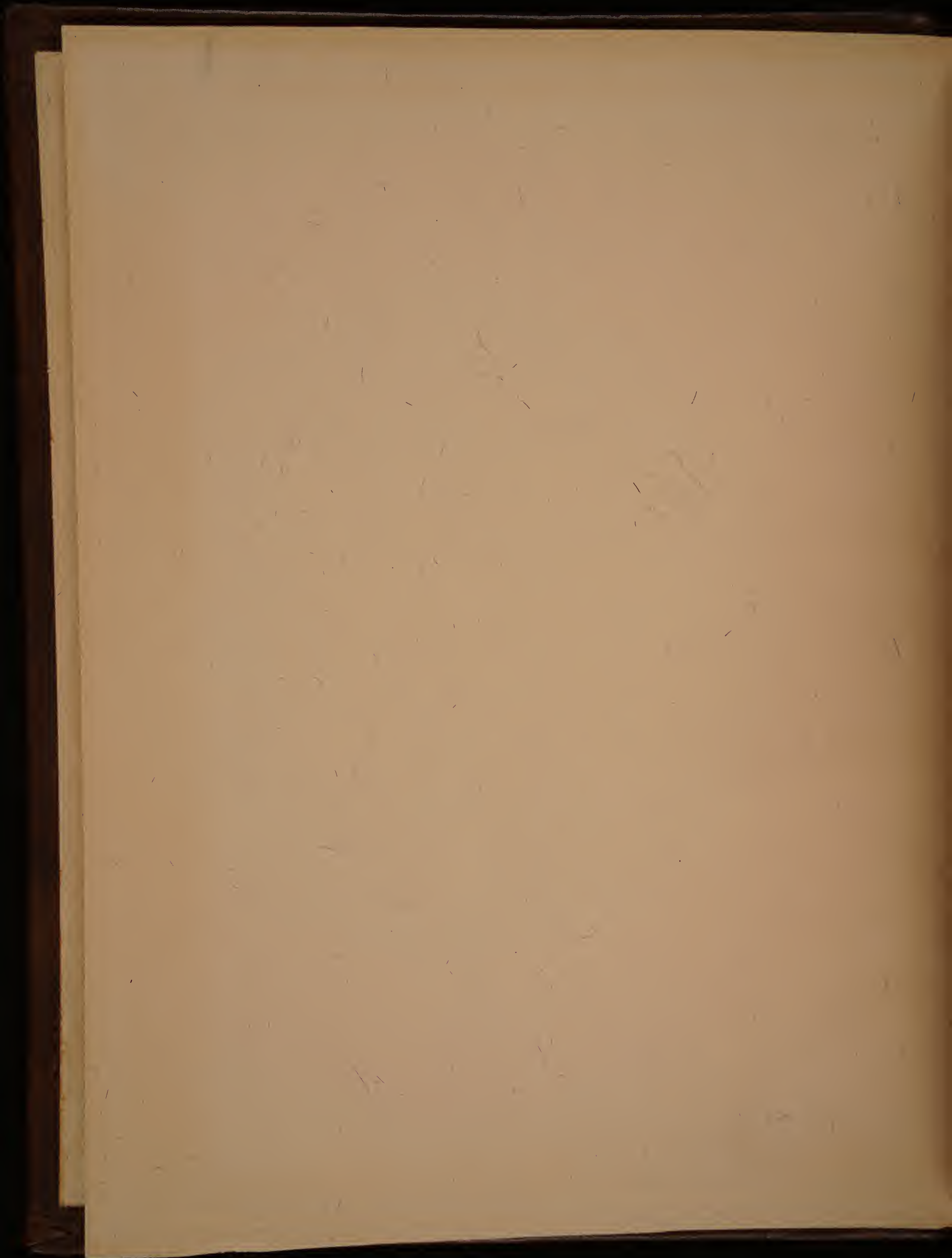




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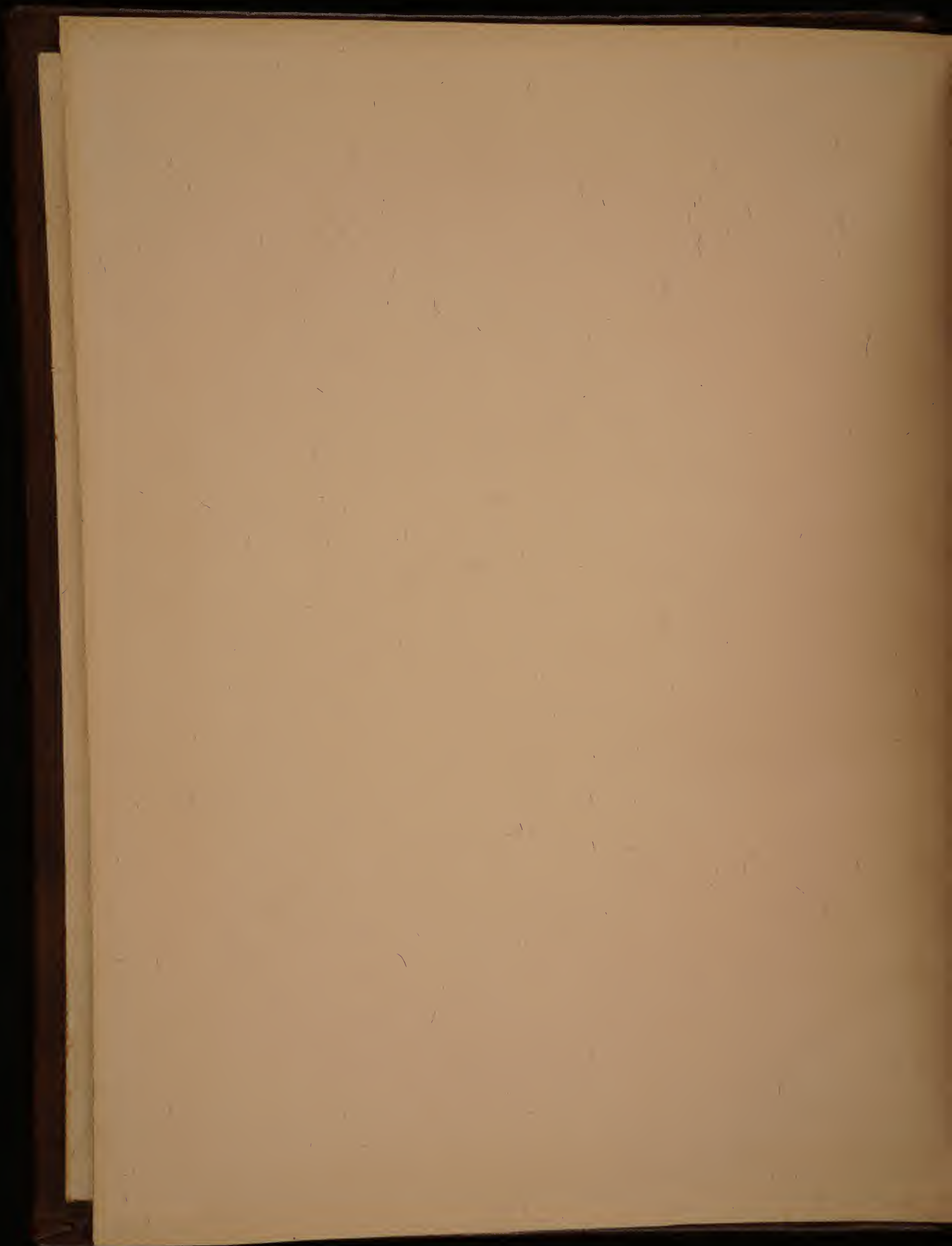














3/6  
A 3/6  
CHRISTIAN

AND HEAVENLY

TREATISE:

CONTAINING

PHYSICKE FOR

THE SOVLE: VERY NE-

CESSARY FOR ALL THAT

*would enjoy true soundnesse of  
Minde, and peace of  
Conscience.*

By M. I. ABERNETHY, late

Bishop of CATHNES.

THE THIRD EDITION.

*IOB. 5. 27. Loe, this we haue searched, so it is : heare  
it, and know thou it for thy good.*

AT LONDON,

Printed by RICHARD BADGER for Robert Allot, and  
are to be sold at his shop in Pauls-Church-yard, at the  
signe of the Blacke Beare. 1630.



Bridgare Pryce gader  
Grace her book

Elizabeth Pryce her Book

1743

Elizabeth Pryce her Book  
1743

Bright Pryce her Book  
Bright Pryce her Book

Gabriel gader

Her Gabriel gader

1743  
Bridgare Pryce gader  
Grace her book  
Elizabeth Pryce her Book  
1743  
Elizabeth Pryce her Book  
1743  
Bright Pryce her Book  
Bright Pryce her Book  
Gabriel gader  
Her Gabriel gader





## To the R E A D E R.

**T**Hou hast here the *Soules Physick*: The spirituall *Sicknesses* are amply described. The *Faculties* (as parts immediately affected) are shortly touched. The *Causes* are distinctly set downe, as so many fountains, from which diseases spring. The *Signs & Symptoms* are particularly specified, as so many branches, leaues, blossomes, and bitter grapes that grow vp and arise from any radicall sicknesse, and impurity. The *Prognosticks* shew the difficulties of the cure, with the danger, and all the euils that are likely to ensue. The *Remedies* are not gathered from amongst animals, vegetables, or minerals; (a whole world of those are not able to ease the soule for one moment) but out of the cleere streames of reason, and most pure and perfect Fountaine of Diuine Scripture. The body and soule haue their fittest physick out of their own proper elements: that from beneath, this from aboue.

I haue taken paines to pen, to correct and enlarge this Treatise. What I haue found pertinent in any ancient, or recent, with my owne I haue inserted. Let it please thee take some paines to peruse it for that thy necessary vse, for thy maladies, both inherent, and imminent; these to bee

The generall  
Method.

1. Description  
of the sick-  
nesse:

2. The faculty  
aff. & d.

3. The causes.

4. Signes and  
Symptomes

5. ProGno-  
sticks.

6. Remedies

Diligence of  
the Author.

Necessity of  
the Treatise.



## TO THE READER.

1. Reason.

2. Reason.

3. Reason.

4. Reason.

5. Reason.

6. Reason.

prevented, the other to be cured. The diseases of the body are no wayes so dangerous and deadly as those of the soule. *Lazarus* painfull sores, preiudiced onely his temporall life: but *Dives* his intemperancy preiudged him of eternall life. No bodily disease can hinder thy glorious resurrection: but if thou die in a spirituall disease, it cuts off all hope of future glory, and precipitates vnto that second death. The body may bee vigorous: the *Balsame* of life (*Natures Arch-Physician*) may dispatch many maladies without any phyicke but the soule (not hauing by nature one drop of the *Balsame* of grace) can neuer thorowly quit it selfe of any sicknesse.

This Treatise serueth for all indifferently. For who are not borne with the seminary of all euill? and who haue not iust cause to complain of their minds manifold maladies, disquieting their hearts and consciences, and bringing on endlesse perdition; And what can be better, then *A sound mind in a whole body*? We are afraid of the least ague; we are sensible of the least tooth-ach, and inquisitive to preuent any latent disease amongst our noble parts: and shall we neglect those so great, and so dangerous diseases of our most noble part? The Swallow knoweth her *Celidon*, the Hart his *Dittany*, the Dog his *grasse*, the Ibis her *Clister*, the Pigeon her *lawrell*, the Storke her *origanum*: and shall we be ignorant of the specificke remedies of our soule? We are content to take phyicke, of the bitterest *Calocynthis*, most turbulent *Antimony*, sharpest *vitriol*, filthiest excrements, worms, beasts  
flies.



## TO THE READER.

flies, mice, and such like filthy and naughty wares (so horrible to nature and to sense) and can we not imbrace the most appropriate remedies for our best part; made of those best simples of sanctified reason, and of diuine graces?

The honorable, the strong, the wise the beautiful and wholsom, may find here what heaps of filthy maladies lie hid in their soule, vnder the carued and painted tombes of their bodies. The diseased in body are herein taught, first to seeke health for their soule, that they may the more speedily get health for their body: for God layeth diseases on the body, to restraints, or to punish the diseases of the soule, or to force vs to seek spirituall remedies for the same. We must not be like King *Aſa*, who in his corporall sicknesse sought not his spirituall health in God, but sought to the Physician. If in the sicknes of the body, the health of the soule be first sought: God shall either free thee, or else so comfort thee that with patience thou maist beare it: and in his own time, thou shalt find the great good of it, to thy euerlasting good. The Physician of the soule will find this Treatise most fit for his people, when he shal vse to looke vpon them with a compassionate heart; as vpon so many diseased patients, like vnto those sicke folke, *blind, halt, and withered, waiting for the mouing of the water, at the pole of Bethesda*; and by the preaching of the Word hauing his doctrines, applications, exhortations, and consolations, stored with variety of heauenly Antidotes, and specificke remedies, to draw their mindes to *soundnesse* and health: Much time,

Persones to  
whom is is  
most necessary.  
Sicke in soule  
Diseased in  
body.

Gen. 20. 3, 4, 17.

1. Cor. 11.  
Plal. 32.

2. Chro. 16. 12.

Rom. 8.

Pastors, and  
their people.

Ioh. 5. 3.



TO THE READER.

Physicians.  
and their  
Patients.

A particular  
admonition to  
the Reader.

many volumes, and most preachings, are spent on *Contemplative* and *Polemicall Theologie*, (the mysteries of common places, and controuerted heads) but too little vpon *Practicall Diuinity*, to cure the languishing soule; which of all, is most necessary.

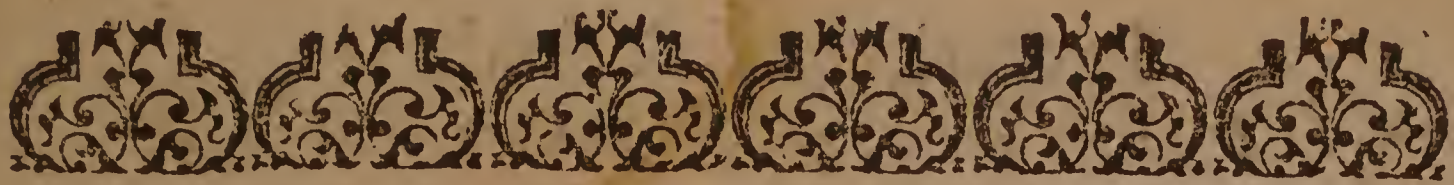
The Physician of the body shall oft times find his Patients passionate mind, peruert and distemper the humors and spirits of his body; and vnder a crazy body a more diseased soule. A heart full of comfort to the one, is better then a box full of drugs to the other.

If thou beter thy selfe by this Treatise, it is the thing I seeke: but if thou behold it with a disdainfull eye, and a carelesse mind of thy soules health: thou art an obiect of pittie. If thou meet my paines, with malicious censuring; doe first as much thy selfe, as thou findest here. It is easier to carpe, then to carue; to prattle, then to paint; to blame, then to build. What thou doest obiect, out of a diseased mind (in blindnesse, or in passion) against the Treatise, or the Author; in that case I decline the iudgement of a disased minde: or, as the supplicant woman appealed from drunken King *Philip*, to sober King *Philip*: So doe I appeale from my brainsick censurer, to my wholesome censurer. But what out of a sounde minde thou canst finde here blame-worthy, I assure my selfe, that in wisedome and loue thou wilt admonish, excuse, or amend it.

Thine in the Lord,

Mr. IO. A B R E N E T H Y.





AD REVERENDVM ANTIS-  
TITEM IOANNEM ABRENETHIVM  
S. S. Theol. Doctorem, Cathenesiæ Episcopum, &c.  
*Virum multijugâ eruditionis supellectile instructissi-  
mum, præsertim verò vtriusque medicinæ con-  
sultissimum : cum suum de pseuchiatría  
librum nouâ locupletatum cu-  
râ denuó ederet.*

**Q**uod si Phœbeis qui sanant artibus artus  
Corporeos miris laudibus afficimus:  
*Cumq; animam infestant morborū mille cateruæ,  
Plurâque quam corpus, tum grauiora mala.  
Quantus honos est iure tuus, dignissime Præsul.  
Qui morbis animæ pharmaca suppeditas  
Quantum animo corpus, Christo Latonia proles,  
Et fluxa æternis inferiora bonis:  
Tantum operi huic cedant Podalitiis atque Machaon,  
Galenique ingens, Hippocratisque schola.  
Corporis an Physices methodum primus medicorum,  
Tam dextrè poteras applicuisse sacris?  
Immo Peonias non ipse Epidaurius artes  
Doctius exercet te, meliúsue tenet.  
Maeste, tibi, proprium est medicinâ excellere utrâque,  
Vt mens in sano corpore sana fiet.  
Vna salus nobis, medicus medicinaque Christus,  
Illum tuque doces, illéque te docuit.*

Ioannes Strangius, S. S.  
Theol. D. &c.

Joannes Reynolds his Sancti March 27 1736



Lectori, operi & Authori.

**Q**uid natura queat, quid possit Gratia morbis  
Conferre, hac animi, corporis illa, tenens.  
Ambarum hic mystes, methodum quam Gratia morbis  
Corporis aptavit, aptat & ille animæ  
Quid sit, pars, causæ, prognosis, signa, medela,  
Quoties isto sunt repetita libro,  
Hoc constare queunt: methodum si Gratia, donet  
Gratia materiem, quale putemus opus?  
Nobile opus, quocunque ibis, tibi spondeo vitam:  
Vives & vitam contribues alijs?  
Maeste, suum Præsul te agnoscit Gratia mystem,  
Laudabit mystem & Panacæa suum.  
Spondeo: sic fileo: mens sana in corpore sano,  
Summa libri, voti est & tibi summa mei.

Patricius Sandeus, Acade-  
miæ Iacobi Regis, quæ est  
Edinburgi, primarius.

Ad Authorem Epigramma.

**M**acte animo & virtute pari, dignissime præsul,  
Ordinis & patriæ stella inbârque tuæ.  
Non plus laudis habet laceri qui membra coegit  
Hippolyti ad proprios quæque redire locos.  
Nec qui umbram Euridices avido reuocavit ab orco,  
Ille potens tantum threïcysque sonis.  
Gratia te mystem medicum natura creavit,  
Instruxitque suis utrâque Diua bonis.  
Illâ fretus agis morbos, symptomata pellis:  
Et deploratis es panacea malis.  
Dum Mysten & Medicum stupeo, doctissime fili,  
Hippocratis, pharium vertor in Harpocratem.

HENRICVS DANTISCANVS,  
Andreapol.



Aliud ad eundem.

**D**iuinis nate auspicijs & Apolline dextro,  
Palma Machaonij dulce decusque thori.  
Ancipites, deploratos, morbosque solutu  
Difficiles, mira dexteritate premis.  
Hinc tanquam Phœbo nymphæque coronide natus,  
Aurea sublimi vertice signa feris.  
Iamque opus emittis durante perennius ære,  
Molibus & majus Memphi superba tuis,  
Naturæ prægnantis opus ditâque fauissas,  
Pensâque subtili dædala pingis æm.  
Iure igitur duplici cingendus tempora lauro:  
Sine manu curas, cœn pius ore doces.

G. Lynd. Andreapol.

*In Authoris nomen Anagramma:*

IOANNES ABRENETHIVS.

*Ἀναγρᾶμμανζόμενος.*

Sanior sanè, vti benè.

*Explanatio, & Authori.*

**S**anior, vt mens sit, Sanè mysteria pandis:  
Sanior hinc mystes, sanctior es Medicus.  
Promis Vti sanè, sic & Benè pharmaca condis:  
Hoc tua scripta sonant: hoc anagramma refert.

*Aliter, & Lectori proficienti.*

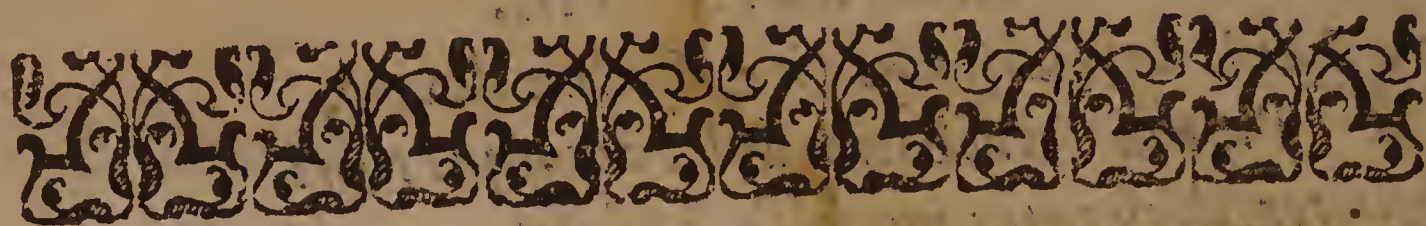
Isanè sanior, vt benè (subaudi vinas)

*Explanatio, allud. Iohan 5. 14.*

Sanior Isanè, vt non pecces, sed benè vinas,  
Sic animi felix, gratus erisque Deo.

The





*The Authors name.*

JOHN ABRENETHY.

*Anagrammatized*

Honey in breath:

*Thus explained, and to the Author.*

**T**He Honey sweet from grace vnto thee came :  
Health for the Soule, and pleasant to the heart:  
Powr'd in thy *Breath*, it stilleth from the same,  
Others to helpe, and comfort to impart.  
That all may get, what is aboue all money,  
Their Soules health, if they will eate this Honey.

Concinit

HENR, DANTISC.

**E**N, quoties stillat roseis affusa labellis,  
Gratia Melifluis dulcior vsque fauis,  
Ascriptas animas morti, deuotaque Diti,  
Pectora de stygijs eripis ultor aquis.

To



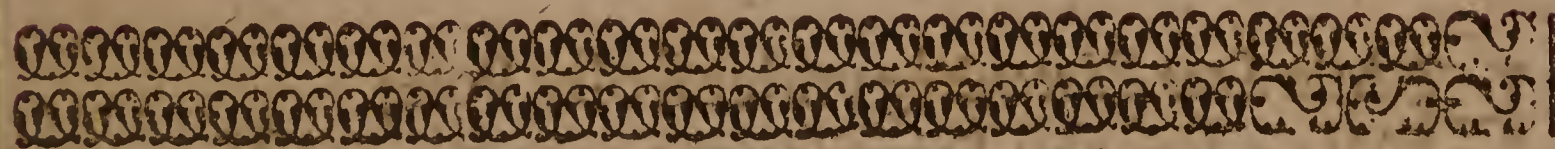


## To the sicke S O U L E.

**M**Ans *Onely One*, and *chiefest One*, thou art  
The *Breath* of life, Gods *Lampe* of loue and light,  
A ghostly *Guest*, and *All* in to each part,  
Thine house of clay cannot impaire thy hight,  
Mans *honour* shalt thou be, and his best *Treasure*,  
His *Glory* great, and *Dignity* past measure.

Though thou doe lie blind, mad, repleat with ill,  
Hard as a stone, scar'd deepe, and wounded sore,  
Senselesse, corrupt, gangren'd, and plagued still,  
And fallest, fret't, and faint't : and (which is more)  
Despair't of life, and loath't all remedy,  
And look't for naught, but endlesse misery :

Yet come and see : thy *helpe* from heauen springs:  
Compass thou art, with *Balmes* of sauing grace :  
The *Sunne* doth shine, with health into his wings :  
The golden *Oyle* distilles, thee to solace.  
Deare *Soule*, why art thou thus, so farre *deiectcd* ?  
Heere, to thy *sores*, fit *physicke* is *detected*.





*To the Authour.*

**O**F knowne effects grounds too precisely fought,  
Young Naturalists oft Atheists old doe proue.  
And some who naught, saue who first moues, can moue,  
Scorne mediate meanes, as wonders still were wrought:  
But tempring both, thou dost this difference euen  
Diuine Physician, physicall Diuine;  
Who soules and bodies help'st, dost heere designe  
From earth by reason, and by faith from heauen,  
With mysteries, which few can reach aright:  
How heauen and earth are match't, and worke in man;  
Who wise and holy ends, and causes scan.  
Loe true Philosophy, perfections height,  
For this is all, which we would wish to gaine:  
In bodies found, that minds may found remaine.

WILLIAM ALEXANDER.

**C**OME, thou sad soule that now gron'st, quite bereau'd  
Of ghostly comfort, sicke with sinne to death,  
Come, come and see heer's Physicke fetch't from heauen  
By a North-Britan, diuine *Abreneath*.

Take it in time then, and be sure to finde  
The best of blessings: health of body and minde.

*I.P. Oxon.*

*To the Authour vnkowne.*

**H**Aile Scot *Platonicke* vnder frosty Pole;  
Welcome thy *Spirit Diuine* vnto our coast:  
Thy Sea of Eloquence inamours whole  
*Systemes* of worlds, and angels of thee boast:  
My gilden verse embellish euery Page  
Should, if it could, containe my riming rage.

*G.D. Cantab.*





## THE GENERAL CONTENTS of the whole B O O K E.

- Chap. 1. *Of spirituall sicknesses in generall.*
- Chap. 2. *The first Blindnesse of minde.*
- Chap. 3. *The other Blindnesse of minde.*
- Chap. 4. *Madnesse of minde.*
- Chap. 5. *The Euill heart of Incredulity.*
- Chap. 6. *Hardnesse of heart.*
- Chap. 7. *The spirit of slumber.*
- Chap. 8. *A canterized Conscience.*
- Chap. 9. *A wounded Spirit.*
- Chap. 10. *Dedolent impenitency.*
- Chap. 11. *Pestilent selfe-love.*
- Chap. 12. *Putrid hypocrisie.*
- Chap. 13. *The falling sicknesse.*
- Chap. 14. *The Gangrene of heresie.*
- Chap. 15. *The plague of discontentment.*
- Chap. 16. *The grieve of impatiency.*
- Chap. 17. *The excesse of intemperancy.*
- Chap. 18. *The Frenzie of passions.*
- Chap. 19. *The fury of Anger.*
- Chap. 20. *The passion of Hatred.*
- Chap. 21. *The consumption of Enuie.*
- Chap. 22. *A trembling Heart.*
- Chap. 23. *The heavinesse of Sorrow.*
- Chap. 24. *Violent Desperation.*
- Chap. 25. *Insatiable Auarice.*
- Chap. 26. *The tympany of pride.*

Chap.

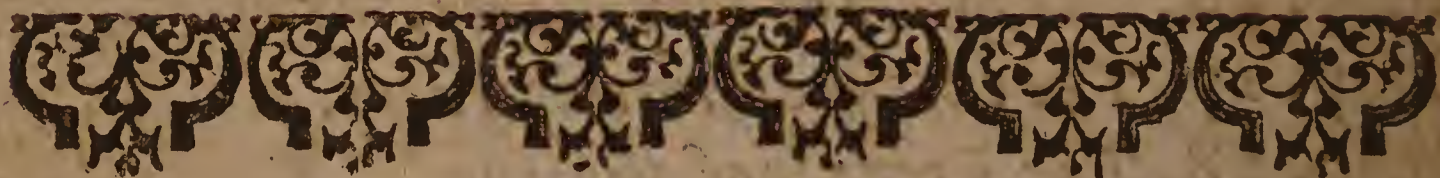


- Chap. 27. *The passion of Ioy.*  
 Chap. 28. *The passion of Gluttony.*  
 Chap. 29. *The passion of Drunkenness.*  
 Chap. 30. *Burning Lust.*  
 Chap. 31. *The Leprosie of Ingratitude.*  
 Chap. 32. *The poisonous Tongue.*  
 Chap. 33. *The deafenesse of the Eare.*  
 Chap. 34. *The euill Eye.*

*Bricehams price*

*Brigham*

THE







# THE MEDICINE OF THE MINDE.

## CHAP. I.

Of Spirituall sicknesses in generall.

MATTH. 9. 12. *The whole need not the Physician,  
but they that are sicke.*



Orasmuch as the body is but  
*the soules earthly Tabernacle:*  
and a *sound heart is the life of*  
*the bodie*: Our chiefeft care  
should be, that a healthfull  
mind be in a healthfull body:  
That as, by the soundnesse of  
the one, we enioy the sweet-  
nes of this our life: so by the  
soundnesse of the other, we

may haue the happie fruition, both of this life *heere*;  
and of that endlesse life *hereafter*. All Philosophers al-  
most, haue aymed at this *health of minde*, (darkely, and  
confusedly) and thought, there was no happinesse  
without it: And that a happie life could no otherwise  
be attained, vnlesse that first, the minde were made  
whole: and thereafter kept in a perpetuall possession of  
health. But *Diuines*, by *Scripture*, (that healing, and  
wholesome doctrine) doe leuell at this marke more

B

cleerely:

Iob 4. 19.  
2. Cor. 5. 1.  
Pro. 14. 13.

The health of  
the soule, is a  
great happi-  
nesse.

*Vt sit mens  
sana in corpo-  
re sano.*  
Lucret.  
Iuuenal Sa. 10.  
Senec. de vita  
beata.

Tit 1. 9. & 2. 1.



Rom. 7. 14.

Luk. 10. 40.

Ioh. 9. 6 37 38.

Ioh. 5 5, 14.  
and 7. 23.

clearly : shewing both the sores: and the salve, and that there is no life, without this health. The diseases wherewith this health is pestred, and vndone, are many: both dangerous and deadly. For as out of that first diuine *Malediction*, all impurities are disseminate through the body (the seminaries of all ensuing diseases and death:) So out of that same fountaine, doe spring all the radicall impurities of that *body of death*, causing in the soule, all manner of spirituall diseases: and carrying all, vnto that *Second death*. The soule, is most seruilely imployed, in repelling, & repairing the incidēt ruines of this moulded muddy cottage, wherein it dwelleth : It should haue a farre greater endeouour, to regard it self, for the right obtaining, both of soundnesse, and of safety. The most part are cumbred, & troubled about many things with care and cure for the body . But few, with *Mary* doe chuse that good part (euen the soules health) which shal not be taken away. When Christ cured the diseased bodies, he cured also the sicke soules: when he opened the eyes of the body, he opened also the eyes of the soule. When he healed the lame body, he healed also the lame soule, that the diseased might be *euery whit whole*. We are sensible enough of the least sicknesses of the flesh & of the smallest pin, poynting into the remotest part of the body: but as for spirituall diseases, they are both many, and most easily contracted: hardly eschewed : hardlier found, and felt : and most hardly helped, and healed. Their cognition, and curation, are both to be respected. And first in generall, they would be touched in their *Nature, causes, signes, and Symptomes, Prognosticks, Curation, and remedies.*

*Mille mali species, mille salutis erunt.*

That



*That there are diseases in the soule, it is euident by these testimonies.*

**A** *Nimi morbi sunt cupiditates immensa, &c.* The diseases of the soule are immoderate lusts. *Ægris corporibus simillima est agritudo animi.* The disease of the mind is most like to diseased bodies. *Morbi perniciores pluresque sunt animi quam corporis.* The sicknesses of the soule, are both worse and more then these of the body

*Νοτῶς ψυχῆς ἐστὶν παρμακὸν πλὴν νόσος,* vnto diseased soules, there is no fitter medicine then sicknes. *Hac conditione nati sumus, animalia obnoxia non paucioribus animi quam corporis morbis.* We are borne vnder this estate, to bee liuing creatures, subiect to not fewer sicknesses of the minde then of the body.

*Βελτίον ὄσιπωμα ἢ ψυχῶν νοσεῖν.* It is better the body be sicke then the soule.

*Qui egrotant animo quo grauius egrotant, hoc magis abhorrent a quiete & a medico.* They that are sicke, in soule the forer thy are sicke, so much the more they abhorre both rest, and the Physician.

*Sunt vero alia magisteria quibus multimodi ac varij morbi animarum magna quadam & ineffabili ratione curantur.* There are other speciall remedies, whereby the manifold and diuers diseases of the soule by a great and vnspeakable way are cured.

*Si ad egrotationem corporis, accedat agritudo animi, duplicatur infirmitas.* If with the sickness of the body, there be ioyned the disease of the minde, the infirmity is doubled.

*Animi morbi (si irrites) magis ac magis incrudescunt* The diseases of the soule (if thou moue them) they waxe more fierce.

*Quod si videre vis quales sunt animi morbi, cogit a mihi auaros, glorie cupidos, &c.* If thou wouldest se what are the sicknesses of the soul, cōsider the auaricious, ābitious, &c.

Testimonies of  
*Cic. de finib.*

*1. & 7. 13.*

*Ibid.*

*Idem. 3. Tus.*

*Isoc. de pace-*

*Senec. de ira*

*l. 2. c. 9.*

*Menander.*

*Plutarch.*

*August. de  
vera religion.*

*Hier. sup. Isai*

*Chrysost.*

*Origines*



Ier. 8. 22.

*Is there no balme at Gilead? is there no Physician there? why then is not the health of the daughter of my People recovered?*

Ezek. 34. 4.

*The weake haue ye not strengthened, the sicke haue ye not healed, neither haue ye bound up the broken. They that are whole, need not the Physician, but they that are sicke.*

Matk. 2. 17.

1. Thel. 4. 5.

Rom. 7. 5.

Παθῶ

Παθήμα

*The passion of vilenesse, Rom. 1. 26, 27. The passion or disease of concupiscence. The passion of sinnes, are no other thing, but sicknesses.*

Vse.

Those diseases in the soule (because of their nature and subiect) may iustly be called *Spirituall*, or *Mentall*: whereof the Scriptures make mention, as of *Blindnesse of minde*, *Hardnesse of heart*, *Madnesse*, the spirit of *slumber*, a *Canterized Conscience*, *Gangrene of heresie*, and such like. Whereby may be seene, what sickly soules we carry within our crazy bodies.

### *What a Spirituall Sicknesse is.*

#### DESCRIPTION.

Definition.

**T**He sicknesse of the soule, is a disposition against nature, resident in the soule: grievously, manifestly, and immediatly hurting the functions and actions thereof: and offending God, vnto the eternall perdition of the whole person.

A disposition.

Διάθεσις.

affectus.

Ενεργία.

Rom. 7. 5.

Παθή

Παθήμα.

Iam. 1. 14.

Διάθεσις, i.

affectus inde

manans.

Ephes 4. 18, 19

It is disposition, caused by a certaine mutation and motion: wherein, there are to bee considered, First, A force of the efficient cause, making this imitation. Secondly, The action it selfe of the passion and affection, disposing and affecting the soule: working thereupon, and preparing it, to make it capable of the sicknesse. Thirdly, the affection becommeth inherent, exceeding, forcing the soule, molesting and stopping the powers and functions thereof: and is at the last, the very imprinted



ted character of the affection. *Can the Black-more change his skinne, or the Leopard his spots? then may ye also doe good, that are accustomed to doe euill.*

Euery sinne maketh an immutation in the soule: but euery sinne is not a mentall sicknesse, but onely that sinne which stoppeth the soules functions.

That *sinning sinne*, (called *Originall*) is not properly to be called a spirituall disease: but is rather a worse thing to wit, that first *Roote*, most *impure seminarie*, from which spring all those wofull diseases: and it is that pernicious parent of such a damnable off-spring: and differs from those diseases, as the cause doth from the effect.

The infirmities of the regenerate, the claudications and haltings of the Saints, are not diseases, but in a part: *Hee that is washed, needeth not saue to wash his feete, but is cleane euery whit.* Because these infirmities exceede not, nor become intolerable, they come not to an inherent and stedfast putrifaction: they imprint not their traces, they reigne not: but incontinent, as they are bred, or spring vp: they are repelled, or expelled, neither become they settled affections, or dispositions.

And whereas a spirituall disease, is called a *disposition against nature*. By nature, is vnderstood, not this our bastard, corrupt, acquired, and inflicted ill *second nature*: but that our *first nature*, before the *Fall*: euen that very excellent sanctitie, representing *Gods Image*, in all the faculties, functions, and actions of the soule.

Whereas it is called *against nature*, it is because, 1. it exceeds the limits of that our first nature: 2. It doth violence to the soule: 3. It interrupts, and immediately and euidently troubleth the powers, functions, and actions thereof.

This disposition is said to be resident in the soule, sticking fast thereto, and as it were settled therein. In the substance

Ier. 13. 23.

Originall sinne  
no sicknesse.

Rom. 5. 14.

Infirmities are  
no sicknesses.

Ier. 20. 10.

Psal. 38. 17.

Ioh. 13. 10.

Rom. 7. 13. 24

Gen. 1. 2, 3.

1. Pet. 1. 1.

Ephes. 4. 24.

Coloss. 5. 10.

Against nature

Rom. 7. 23.

1. Cor. 2. 14

Rom 8. 7.

2. Cor. 3. 5

Ephes. 4. 17.

Their sicknesses

are resident

not in the substance,

but in the faculties



Rom. 5. 14, & 7.  
13.

Ephes 4. 18.  
&c.

They hurt the  
functions grie-  
uously, eui-  
dently, imme-  
diatly, & per se

They offend  
God, because  
they are wil-  
lingly acqui-  
red, and God  
the internall  
Physician is  
condemned.

ἐν ὧν ποοῦν.

Arist. Ethic.  
l. 3. c. 5.

stance of the soule, there is neither sicknesse, impurity, nor mortality. But in the parts of the soule (or rather faculties thereof) are properly diseases: as in the minde *Blindnesse*: in the heart, *Hardnesse*: in the affections, *Intemperancie*, &c. As for the contents of the soule, to wit, that *Originall and native concupiscence*, it is that vniuersall cause of al diseases: In the functions of reasoning, iudgement, knowledge, opinion, consultation, election, appetite, desire, &c. are properly the *Symptomes*.

Whereas sicknesses are immediately resident in the faculties: It followeth that not euery light affection, or momentanie, passing, tempting, withdrawing, intising, deceiuing, conceiuing, desiring, compelled, or sudden: can be called a disease of the soule: vnlesse it remaine, be resident, and sticke fast thereto. Albeit otherwise it be a lighter sort of disposition.

It is sayd to hurt and interupt the functions and actions: peruerting, deprauing, and making them altogether repugnant to the purity of reason, sanctitie of Gods image and equitie of his will: and suffering no action at all (or at least but very corruptly) to be performed. And this it must doe, grievously, euidently, and immediatly, *per se*, (and not (as the causes doe) *per accidens*.) For *Causes* beget sicknesses, *Sicknesses* againe, beget and bring forth the *Symptomes*, as fruits.

*Offending of God &c.* The sicknesses of the body are vnuoluntarie, and may moue others to commiseration: but none to reuenge, because they offend none, nor bring the patiēt vnder the reuerēce of any lawes. But the soule of man is willingly, & maliciously sicke: and of the own accord, maketh it selfe vnfit for the seruice of the right owner and Master: at the least, yeeldeth and consenteth thereto: and had rather be sicke beside *Pharaoh's* fleshpots in bondage: then to be made whole with heauenly *Manna*, in a more free seruice. And for pleasure of the fleshes sensualitie, delighteth more, to be flauishly sicke then (for the owne good, and honor of God) to be whole

The



The diseased in body, cōterneth not the Physician he seeketh to him, calleth for him, discouereth to him his sores, obeyeth his counsell, and is thankfull to him for his health. But the sicke mind, as it delighteth in the own distresse : so it careth not for that *Great Physician of the soule* : neither for his *blood*, our most foueraigne medicine. Israel would not *acknowledge that God did cure them*. Neither would Ierusalem be gathered vnder *Christs wings*, that he might foment them with his heat heale them, and saue them with his *Pelican blood* : By this willingnesse therefore to be sicke, and contempt of that great *medicine*, *God* is offended : the *Physician* turned into a Iudge, and his sauing hand into iudgement : The soule dieth both the first, and the second death. The first is spiritual, wherby it is depriued of the presence of *Gods Spirit* (the soule of the soule;) dead vnto *God*, aliue vnto *Satan*. The second is eternall, and to be accomplished after death, but neuer ended.

Hereby we may see, how deepe sinne lieth within vs: how we alwaies carry fire in our bosome: and endlesse death in our hearts.

*The differences of mentall diseases: and description thereof.*

**O**Riginall impuritie, and spiritual sicknesses, are both prohibited by the Law : and are finnes and transgressions of the Law.

That *Originall*, is sinne : and the cause of all sinne: but these are finnes, and the effects of sinne. These are the branches and bitter fruits; the other is that most venomous roote from which they spring : which in this life can neuer be fully, and finally extirped.

These sicknesses doe differ from actual finnes, as specials from the generall. For all actual finnes are not diseases: vnlesse they reigne, and obedience be giuen there-

Mat. 9. 12.

Hos. 11. 3.

Mat. 23. 27.

Why are spiri-  
tuall diseases  
so perilous.

Vse.

*Auoula.*

1. Ioh. 3. 4.

Rom. 5. 14.

Mentall diseases differ from originall sinne, and many actual finnes.

Rom 6. 12 &  
2. 8.



Some Idiopathicke.  
Some Sympatheticke:

Mark. 7. 22, 23

No spirituall  
disease is it alone,  
neither simple nor  
solitar.

*Vt simplex in  
temperies.*

Spirituall diseases are euer  
accompanied with their own  
causes, and with the fellowship of  
other sicknesses  
Act. 28. 27.  
And they are  
implicate.

Or connected

to, and the faculties be offered vp to serue the same.

The diseases of the soule differ among themselves. Some are *Idiopathetick*, of a proper passion arising immediately in the soule, and residing therein: as blindness of minde, hardness of heart, &c. Some *Sympatheticke*, of a more improper passion: and they either arise from the body, & are imparted to the soule, as that sort of a wounded spirit, which ariseth vpon melancholy: or else they arise from the soule, & are diffused to some speciall organs of the body, as the poysonous Tongue, the deafe Eare, and euill Eye: and in some respect may be called *Symptomaticke*.

Againe, it is oft seene, that in the body there will bee one alone single disease, without the company of another: but in the soule there are euer more then one: yea, many and diuers at one time. In the body there may bee one simple and solitary disease, voyd of the presence of the efficient: and without any great *Symptome*. But in the minde, euery sickness is accompanied and nourished by the owne *continent cause*, and hath some hard *Symptomes* following thereupon: like vnto that *Nephriticke* passion in the reines, that hath both at once, *obstruction* for the *cause*, and *dolour* for the *Symptome*.

No disease of the soule can be alone, but is euer accompanied with others. For either they are *implicat*, still resting in their owne affected parts, but yet conspiring to the annoyance of some common function: as *blindnesse* in the minde, and *hardnesse* in the heart concur to stop repentance. Which maladie was long among the *Iewes*: For *their heart waxed fat, and hard, their eares were dull of hearing, and with their eyes they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne, that God might heale them.*

Or else they are *connected*, fastened, and coupled together: and one of them is euer the continent cause of the other: being so neere in nature, such doore-neighbours



bours in so neere-affected parts, and of such acquaintance and communication: that the *Posterior* (in nature, order, or time) cannot be cured: except the *first* be first helped. So *blindnesse of minde*, and the *evill heart of incredulitie*, were connected together in the *Apostle*, when he was a blasphemer, who did ignorantly through *unbelieve*. *Blindnesse* and *hardnesse* were coupled together in the *Iewes*. *Hardnesse* and *impenitency* were fastned together in the *Gentiles*.

1. Tim. 1. 13.  
2. Cor. 3. 4.  
Ephes. 4. 18.  
Rom. 2. 5.

Or successiue.

Or else they are *Consequents* and *Successiue*, when the first goeth away, and the other doth succeed in the place thereof, by a certaine interchange and commutation. The former is not the continent, and coniunct cause (although it may be an antecedent cause) of the other: before the second come in, the first must go away. As *Indas* desperation succeeded to his spirit of *slumber*. This went quite away, and left anguish of conscience behinde it, to hold him awaking, with endlesse torméts. And in many *Impatiency* succeedeth to *Intemperancy*: after that the pleasure of the one, is turned to the griefe of the other.

2. Sam. 13. 15.  
19.  
Or disiunct.

Or else they are *Disiunct*, or dis-ioyned, resident in separate parts and faculties: and are of seuered forces: and haue little or no conspiring, to the hurting of any common function: and are like the *blindnesse in the eye*, and *gout in the foot*, that haue little or nothing adoe together but that they are in one body. As the *Gangrene of heresie*. and *Intemperancie*, may be both at once in one soule.

2. Pet. 2. 14.  
Reu 2. 14.  
Iud. 8.

Compound.

Sometimes a number of diseases incident in one part, and coupled altogether, will grow vp into one, and become a *Compound* sicknesse. As *incredulitie*, *selfe-loue*, *discontentment*, and *anger*, make vp the griefe of *impaciency* vnder the Crosse.

They are different in respect of the persons aff & d.  
And in respect of their period and degrees.

The sicknesses of the soule, were in the regenerate, they are in the vnregenerate. In infants & children they are to be *actu*: and are presently in their seminary *potentia*. Again, they are not alike in all persons: nor alike in degree, in any one person, at all times. They haue their owne



Vse.

owne beginnings, augmentations, exaltations, remissions, intermissions, returnings and declinations.

Thus we see, how that with such a strange confederacy of maladies, we are inuironed : and how strong they are in their concurrences, inuasions, and incurtions, and how great our care should bee, to bee cured and freed from those troupes of more then mortall diseases.

*The causes of spirituall diseases.*

The causes are  
either exte-  
nall.

Obiects.

1. Ioh. 2. 16.

Satan.

Reuel. 12. 4.  
G O D.

Or internall.  
Internalls are  
either antece-  
dent, or conti-  
nent.

Antecedents.  
are either Idi-  
opathicke, or  
Sympathetick.

Continent or  
coniunct  
caus. s.

Rom 6. 16, 17.

**T**He causes are diuers : some *Externall, euident, and primitiue*. As all those external objects in the world prouoking vnto sinne : *the lust of the flesh, the lust of the eyes, and the pride of life*. The diuell in his malice worketh vpon the corrupt affections, by seducing and poysoning the heart. When he is neere, he can seduce like a Serp- and bite as a Viper : when he is further off, he can with the *Torpedo*, by any mediate touch, inflict his *narcoticke* venome. And (if he were neuer so farre off) he is that *Dragon, whose taile drew the third part of the starres out of heauen*. God herewith in his iustice is a deficient cause deserting whom he will, and rendring them ouer to Satans hands, and to their owne wits and wils.

Some are *Internall* : and of those, some are *antecedent*, and some *Continent*. As for *antecedents* : some of them are *Idiopathicke*, and worke immediately vpon the soule : As for example : our natiue corruption a most *Vniuersall, internall, antecedent cause* to all maladies. Some againe are *Sympatheticke*, as melancholly in the body, by a *Sympathy* with the soule, workes vpon the mind, corrupts the imagination, deceiucth the heart, affrighteth the conscience, and peruerteth and perturbeth the affections.

As for causes *Continent* and *Coniunct*, they are such as are most neere adiacent vnto the sicknesse it selfe. As that particular and speciall, *Gixing of our selues, as seruants to obey sin vnto death*. This is an acquired and imbraced corruption,



ruption, and impurity coniunct with the sicknesse: whē as (in euery particular disease) the soule yeeldeth to the yoke, giueth place to corruption; suffereth wit, reason, and grace to be distempered. As the bad humours doe ouer-rule the good, in a feauer: the firmamentall natiue heate, yeeldeth to the vnnaturall and elementary heate: So heere the heauenly sparke giueth place to the diabolicall flames: the flesh ouercommeth the spirit: as that gall of bitternesse, and bond of iniquitie causeth *incredulity*: the vanity of the minde causeth *blindnesse* and *hardnesse*. Here, one disease is the particular continent cause of another. As hardnes, causeth impenitency. Madnesse of opinion, selfe-loue, and discontentment, cause the *Gangrene of heresie*.

Hereby we may see, that sicknesses are the causes of sicknesses: and that because, 1. The precedent sicknesses lose the grace of the holy Spirit, and make a preparation for the second. 2. God punisheth the contempt of himselfe, in a former sickness, by inflicting a new one: and by giuing ouer the diseased, to himselfe, and to Satan, to be more infected. 3. From one sickness, there is both a short and an easie passage to another, like it selfe: *Peccatum peccato trahitur*. So prodigality, is a cause of couetousnesse: Ebriety, a cause of lust. 4. One sickness cannot be contracted without many mo. *Avarice is the roote of all euils. He that offendeth in one, is guilty of all. Be not drunken with wine, in the which is excesse*. 5. Oft times for the accomplishmēt of the Symptome of one sickness, another must be contracted. As *Iudas* and *Achab* in their couetousnes, & *David* in his lust, willingly became malicious. The first against *Christ*: the 2. against *Naboth*: the 3. against *Vriah*.

Hereby also we are admonished, euer to looke to the causes of our euils, to be watchfull, wise and circumspect: so far as can be, to auoyd all the occasions of our deadly maladies: that we giue place to none: that wee neglect not the present remedy of any one: lest many mo fall vpon vs, chained with other.

Signes

*Paroxysia.*

Act. 13. 10.

Ephes. 4. 17.

Rom. 1. 21.

Rom. 2.

How one disease is the cause of another.

Rom. 1. 16.

Ephes. 2. 2.

2. Thes. 2.

1. Tim. 6 10

Iam 2. 10.

Ephes. 5. 18.

Ioh. 12. 6.

Math. 26 14,

15, 16

Vse.



## Signes and Symptomes.

Signes are collected, either from causes, effects, parts effected, or from any consequent.

Symptomes are more speciall signes.

A bodily Symptome differeth from a spirituall Symptome.

What a Symptome is.

*Συμπτώματα.*

Mat. 7. 16. 20.

*Mala culpa.*

Symptomes pathognomick and proper.

Symptomes assident and common.

*Δι' αἰώνων.*

**B**Y *Signes*, is vnderstood whatsoeuer thing may declare, or make manifest the inward hid maladie: either to ones selfe, or to others: whether the signe be taken from the *eident cause*, or from the *effect* and *consequents* of the present disease: or from *the part and faculty* affected.

By *Symptomes*, are vnderstood those accidents that may befall and concur with the sicknesse. All *Symptomes* are *Signes*, but all *Signes* are not *Symptomes*. In the body, nothing can be both a *sicknesse* and a *Symptome*: as nothing can be both a *cause* of a *sicknesse*, and a *Symptome*. A *symptome* may be the cause of a *symptome*: as a *sicknesse* may be the cause of a *sicknesse*. And a *symptome*, is neither a *sicknesse*, nor a cause of a *sicknesse*. But it is farre otherwise in the soule, because it is spirituall. The sicknesse thereof so subtile, their concurrence, concomitation, implication, connexion and succession so great and wonderfull: And the *mystery* of iniquitie so great, that we must not take the *Symptomes* so strictly as in Physicke: but more largely, and accordingly to the etymologie of the word: for all those things that are accident, contingent, incident, superuenient, or concurrent with such a disease: that characterizeth, and describeth the same more liuely in the vilenesse thereof. By *their workes* yee shall know them, and an euill tree bringeth forth euill fruite. They are (for the most part) the particular fruits of the more generall maladies, and annoyances of the functions and right actions.

Some of those are *Pathognomicke*, and euer concomitant with the disease, as the shadow is with the body: they begin, they continue, and end with the sicknesse and are inseparable. Some againe are but *Assident*, sometimes only beginning with the disease, sometimes superuenient: they are not alwayes present, neither are they proper



proper, and inseparable: but common to many sicknesses. As to lie and deceiue, is a proper *symptome* of *hypocrisie*: but it is a common *symptome*, to a *cauterized conscience*. *Impenitency*, is a proper *symptome* of induration: but it is common to *blindesse of the minde*.

By the consideration of the *signes* and *symptomes* of euery sickness: we may see the particular sins, that arise from one generall root: we may learne to know our maladies, in their owne liuely face: therby to lament them, and speedily to seeke conuenient helpe for them.

### Prognosticks.

**P**rognosticks are such signes, as declare the euent of the disease; or what euils and miseries are like to ensue thereupon: whether it is curable or incurable, or doubtfull. They are gathered, partly from the deplorable essence of the disease: Or from the causes, if they be great, malignant, deeply impressed, and strong: Or from the want, contempt, and reiecting of the right remedy. Or from the most deadly, and dangerous symptoms. As for example: The persecution of the godly, proceeding from the malice of the wicked, is a manifest token (as a Prognosticke) of the righteous iudgement of God. Again, God shall send them strong delusions, that they should beleene lies: that all they might be damned, that beleene not the truth: but had pleasure in vnrightheousnesse. And, thou after thine hardnesse, and heart that cannot repent; heapest vnto thy selfe wrath, against the day of wrath, and of the declaration of the iust iudgement of God. And, if ye would bray a foole in a mortar, hee will not amend. And many mo, as shall be set downe in euery particular disease.

Whereby we are taught, to see the danger we lie into; and the iust deserued miseries that are due to vs, for our voluntary sicknesses, and contempt of such excellent remedies:

1. Tim. 4. 2.  
Isa. 6. 9. 10.  
Rom 2. 4. 5.

Vse.

Prognosticks  
and their vse.  
*Mala poena.*  
The grounds  
from which  
they are col-  
lected.

2. Thes. 1. 5 8.  
1. Pet. 4. 17.  
2. Thes. 2. 11.  
12.

Rom 1. 5.

Prou. 27. 22.

Vse.



medies : that thereby we may be forced to abhorre and auoyd our owne maladies : and of nothing, to be more carefull, then of present remedies.

*That the diseases of the soule are curable.*

*Cic. Tusc.  
Senec. de ira  
l. 2. c. 13. sa-  
nabilibus a-  
grotamus  
malis.*

*Psalm. 41. 4.  
2. Chron 30. 20*

*Pio 14. 30.  
Pro. 17. 22*

*Ier. 6. 14.  
See Ier. 8. 22.  
and 17. 14.*

*Ier. 33. 6. 8.*

*Luk. 4. 18.*

*Veniens ad nos  
de super Me-  
dicus noster,  
&c.*

*Greg. l. 2. 4.*

*Vse,*

**V**WE must not thinke, there is no medicine for soules. *Morall Philosophy* doth afford euident testimony in the contrary: And that wee are diseased with curable sicknesses, *Diuinity* most plainly declareth and effectuates the same. *David* saith, *Heale my soule.*

*And the Lord heard Hezekiah, and cured the people.* To wit, by the power of his Spirit, he sanctified the. *A whole heart is the life of the flesh*, Pro. 14. 30. And, *A ioyfull heart causeth good health, but a sorrowfull minde drieth the bones.*

*They haue healed also the hurt of the daughter of my people with sweet words: saying, Peace, peace, when there is no peace.*

*Behold, I will giue it health and amendment, for I will cure them, and will reueale vnto them the abundance of peace and truth, and I will cleanse them from all their iniquities, wherby they haue sinned against me: yea, I will pardon all their iniquities whereby they haue sinned against mee and whereby they haue rebelled against me.* *Christ* was sent to heale the broken-hearted, and for recovering of sight to the blind, and to set at liberty them that are brused. Our Mediciner, comming to vs from aboue: and finding vs oppressed with so great diseases: hee applied to vs something semblable and most like, and something contrary: being a man, he came to me: but vnto sinners, a iust one: he agreed with vs: in the verity of nature: but disagreed in extremity of iustice.

We may comfort our selues in this: that our infirmities, and sicknesses, are curable: and we may the more be iustly blamed, either for neglecting, contemning or despairing of the remedy.

*How*



*How the sicke soule is to be cured,  
and remedied.*

**T**He perfect curing of the diseased body, craueth both the outward, and inward *Physician*. The inward *Physician* vulgarly is called, *Nature*: but more properly, our native liquor of life, and inbred balme of firmamentall Spirit. This in al men, is the best and greatest *Physician*: without the which no medicine can auaille, no malady can be cured. This is hee, that doth digest, concoct, maturat, deopilat, purge, corroborat, expel, mitigat, restore, auert, and dispatch all sort of bodily griefes: vnlesse iniury be done to it, by some impediment: or if it get not due and conuenient seruice, and employment of naturall meanes. The *outward Physician* with all his Art: Method, Simples, Compounds, Antidotes, Cathartikes, Minoratiues, Diaphoretikes, Corroboratiues, Anodynes is but a seruant: and all his doings, but seruice vnto the inward *Physician* of the body.

Euen so, the soule cannot be cured, without two *Physicians*: the *internall*, and *externall*. The *internall* is God in his vnity & Trinity, who ordinarily by the outward meanes, giueth to his owne, the Spirit of a healthfull mind: by the which (as by an inward *Balsame* of grace) he helpeth all the diseases of the soule, and bringeth it to a sound temper. He cureth *Induration of heart*, by taking away the stony heart: and giuing the fleshly. And healeth impenitency, by giuing to the *contrary-minded*, *repentance*.

*Christ* is the great *Physician* of our soules. The great *Physician* came from heauen, because the sicke did lie, euery where through the whole world. In *Christ* is that *fountaine* opened for sinne, and for vncleannesse, euen a *Fountaine* of living water, And by himselfe hath made a *purgation* of our sinnes. And that by his blood that cleanseth vs from all sin. In him we haue both, the bread of life, and

Two *Physicians* for the body.

*Internall.*  
*interna M-*  
*mia Balsamū*  
*internum.*

*Externall.*

Two *Physicians* for the soule

The *internall* is God

μεδσα σωτηριου.

2. Tim. 1. 7

Plal. 41. 4

and 103. 3

and 147. 3.

2. Tim. 2. 25.

Christ.

*Venit de caelo*

*magnus Me-*  
*dicus, &c.*

Aug.

Zach. 13. 1.

Ioel. 3. 18.

Καθαρισμους.

Heb 1. 3.

1. Iohn 1. 7.

Ioh. 6. 48. and

7 38 and 4 10



Reu. 22. 2.

The holy Spirit.

Heb. 10. 22.

Ephes. 5. 26.

The externall physicians.

Philosophers.

Theologues.

Iob. 33. 23.

An example and testimonie hereof wherein remarke.

2. Tim. 2. 24.

25.

I.

The patients.  
His sicknesses  
Causes.  
Signes.  
Prognosticks.

2.

Internall Physician.

3.

The externall Physician and his

1. Gifts.

2. Calling.

3. Wisdome.

and the water of life: but for meate, and for medecine. He is that tree of life, which bare twelue manner of Fruites, and giueth fruite euery moneth: and the leaues of the tree serued to heale the Nations with.

The holy spirit also concurreth by sanctification and ablution. And such were some of you: but yee are washed, but ye are sanctified, but ye are iustified, in the name of the Lord Iesus, and by the spirit of our God, 1. Pet. 1. 22. 1. Cor. 6. 11.

The externall Physician, is euery one that hath the skill, and the calling thereto: whether it be a mans selfe by his owne consideration, meditation, and right application of seuerall remedies, to his owne heart. Or whether it be any other, fit for the purpose. In old time, Philosophers did supply this place: but now amongst Christians, the fittest man is a true Theologue, a Messenger, or an Interpreter, one of a thousand, to declare vnto man his righteousness. But the seruant of the Lord must not strue, but must bee gentle toward all men, apt to teach, instructing the euill men patiently, Ver. 25. instructing them with meeknesse, that are contrary minded; proouing if God at any time will giue them repentance, that they may know the truth. vers. 26. And that they may come to amendment, (or to a sound minde) out of the snare of the Diuell, which are taken of him at his will. In the which words doth plainly appeare: I. The Patients, whose sicknesses are Blindnesse, Incredulity, and Impenitency. (Ex consequent, Vers. 25.) The cause of their Sicknesse is the Diuell, of whom they are taken as prisoners. The Signes are, they are euill, vers. 24. Contrary minded, vers. 25. They doe the Diuels will, vers. 26. The euill prognosticke is, they are in the Diuels snare, vers. 26. II. The internall Physician is God, who cureth them whom he will, and at any time, he will, v. 25. III. The externall Physician is the seruant of the Lord, vers. 24. His qualities are, his gifts: Apt to teach. His calling, the seruant of the Lord. His wisdom is, he must not strue, but bee gentle toward all men, suffering the euill, Vers. 24.



vers. 24. The ground and forme of his curation is, out of the *Diuine Physicall Aphorismes* of holy *Scripture* (to the which natures light must be seruiceable.) Wherein he hath his positue warrants, methods, rules, & recipes set downe to him. The which is also *profitable to teach, to conuince, to correct, and to instruct in righteousness, Teaching and instructing them with meeknes, 2. Tim. 2. 25.* The time he must take to his cure: he must still continue in his labour, proouing if *God at any time will giue them repentance, vers. 25.* His chief indication he takes from their ignorance, and *contrary minde, vers. 25.* His first intention is, that they may with a repēting heart *Acknowledge the truth, vers. 25.* His last and greatest intention is, that they may obtaine *soundnesse and health of minde,* and be freed of the *Diuels snare, vers. 26.* The externall physician, with all his Physicke, is but a seruant, with his seruice, to the great physician: All, are but meanes to the main curation: The internall may cure extraordinarily without the externall, but the externals helpe is nothing without the internals. *Paul plantes, Apollo watereth but God must giue the increase.*

Simples that come out of the terrestriall ground, are fit medicines for the body. But words and sentences which doe proceed from the grounds of grace or reason, are the onely best remedies for the soule. Corporall Simples come from the grosse earth and alter the humours of the body. Spirituall Simples come from a spirituall fountaine, diuine or humane, and alter and cure the motions of the hart. *Heauinesse in the heart of a man doth bring it downe: but a good word reioyceth it.*

There are both *vniversall* and *particular* remedies to be vsed in the soules sicknesse. The *Vniuersals* are but few: the *particulars* to euery ipeciall malady are many, The *particulars* do seruice to the *Vniuersals*. And when the *particulars* faile, the *Vniuersals* must supply. The *Vniuersals* are such, as serue almost to cure all diseases As first, true faith in God, and application of Christs blood:

4. Ground and forme.

1. Tim. 1. 10.  
Ioh. 15. 13.  
and 17. 17.  
2. Tim. 3. 16.

5. His time.

6. Indication.  
7. His first intention.

8. His last intention.

The externall Physician and Physicke is seruiceable to the great Physician.

1. Cor. 3. 6.

Pro. 12. 2.

The remedies are either vniversall, or particular.

Faith.



Feare.

Loue.

Deuotion.  
Consideration  
of euils.Euitation of  
all causes.Philosophy.  
Historie.Corporall  
Phylicke.

blood : without the which, we cannot please him : and whatsoeuer thing we doe, it is sinne, Secondly, the *feare of God*, because of his searching of the heart, his iustice and anger : his power and greatnesse : his Iudgement day, and threatned misery against sinne. Thirdly, the *loue of God*, (wherewith we loue him) because he loued vs first. His benefits are great, his grace is wonderful, his promises are true : and our Redemption is so precious. Fourthly, *Deuotion*, and daily acquaintance with *God* in powring out the heart before him. Fifthly, the consideration of the *Symptomaticke* and *Prognosticke* euils, that doe concur in each disease. Sixthly, the eschewing of all causes of sicknesses, whether they be externall, or internall : so farre as is possible.

The light of nature, the counsels of Philosophers, euident reasons, pleasant Histories, and manifest examples, are not to be reiected : but prudently vsed, as they are subordinate to the *greatest truth* : and, may any waies make the minde of man flexible, and capable of his remedy.

If the soule be affected by the bodies sympathy (as oft times it falleth so forth) the corporall *physician* is requisite, to release and relieue the body of the owne impurities, that infect the mind



## CHAP. II.

## I. Blindnesse of minde.

Reu. 3. 17. *Thou knowest not that thou art blinde.*

## DESCRIPTION.



He mindes speculative beames, emanant and direct to nature, (once so great, so sure, and so cleere, that they did know all the creatures completely, truly, and distinctly : without exception, error, or confusion) become in that first ruine, and euer since, extremely dimmed : yet by search, study, instruction, science and experience are much repaired. But the immanent beames reflected on our selues, whereby we should behold, contemplate and study our selues ( which is both great Philosophy, and a beginning of Theology ) are farre more darkened. And most of all, those ascending beames, that shall penetrate vnto God, to mans finall safety, are not onely wonderfully weakened, that they cannot attaine to their highest zenith : and strangely stopped, by the interposition of so many clouds : but also in the very Christialline humour of the minde so suffocate that now man is become darknesse in abstract. And *if the light that is in the eye be darknesse, how great is that darknesse?*

These two sorts of blindnesse, are two sorts of most dangerous and deadly ignorances : most hardly to bee helped. The one of our selues : and first to bee handled : the other of God, next following.

The mindes  
beames.  
Emanant to  
the creatures.

Immanent in  
our selues.

Ascending  
vnto God.

Mat. 6 23.

Ignorance of  
our selues and  
of God.



Ignorance of  
our selues ne-  
gatiue.

*Ignorantia  
pura negati-  
onis: vel Ne-  
scientia.*

Ignorance  
priuatiue.

*Ignorantia  
simplicis pri-  
uationis.*

Ignorance  
corruptiue.

*Ignorantia  
male & per-  
uersa disposi-  
tionis.*

There are three sorts of the ignorance of our selues.

*Ignorance negatiue*: As the ignorance of things need-  
lesse, superfluous, impertinent, impossible, vaprofitable,  
vnnecessary or forbidden: which we are no wayes ob-  
liged to know. As we need not know how many of the  
smallest branches of veynes, nerues, or arteries, are dis-  
seminate through the body: Or how oft we haue brea-  
thed, eaten, or drunken. We need not remarke our little  
and meere indifferent actions, words, and cogitations:  
which are of no importance, neither good, nor euill.  
This sort of ignorance of our selues, is no vice, no sinne,  
not euill, and is tolerable.

*Ignorance priuatiue, & simplicis*. An ignorane of a  
meere and simple priuation, and it is a want of that  
knowledge that we are borne to haue, or that should be  
inherent. As rest is a naked and simple priuation of mo-  
tion. Thus we know not our noble parts, nor the vse of  
them: Wee know not the complexion, humours, and  
principles of our body, we know not how the elements  
are turned into our aliament? and how our eliment is  
turned into our substance. And of many mo excellent  
things, in our body and soule, are we ignorant: whereof  
*Adam* had knowledge, which we in him haue lost. This  
sort of ignorance of our selues is miserable, yet it is no  
sinne, but apart of our misery, and punishment of sinne:  
which we should labour to get repaired in some mea-  
sure, to our greate good, and Gods glory.

*Ignorance corruptiue*, An ignorance of an euill and  
froward disposition: as when one hath a habite of false  
principles, and false opinions. This is not a simple and  
naked priuation, like the former, but a priuation poten-  
tiall, including a power and disposition to euill: like  
vnto rottennesse in an apple, which is not onely a priua-  
tion of the natiue heate thereof, but also a disposition  
to corruption. It is not a simple priuation, (as blind-  
nesse is (but it retaineth something of that which is  
deprived (as sicknesse is.) For priuation is negative  
in



in the native subiect : but corruption addeth a positive contrary, founding that negative.

This blindnesse of the mind, is not only a simple priuation of the knowledge of our selues, but also a wilfull want of that meditation vpon our selues : and of that vocation to employ our thoughts on our selues, to become skilfull & vnpartiall iudges of our selues. Whereby we are most vnwilling to call to mind, to consider, to remarke, yea to feele, and continuall to study our selues. And when as we are most blinde, yet we will not acknowledge our blindnesse. This is an ignorance of our selues, both *miserable and abominable*. It is a most fearefull plague. The Lord smiteth many with *madnesse, and with blindnesse, and with a stonying of heart*.

Description  
of our blind-  
nesse.

Reu 3.17.

Deut.28.28

### Part affected.

THE faculty of the minde, is heere the part affected : and in it, both reason, vnderstanding & iudgement are eclipsed : being both vnable, and vnwilling to return their owne beames by a kinde of reflection : whereby a man might behold and contemplate himselfe.

The minde.

### Causes.

AS amongst the causes of the blindnesse of the eye, some are more outward, and vpon the most outward tunicle: Some are more inward, as those that are in the *sterne* And in the *Christalline humour*, some are most inward of all, as those that are in the *nerves opticke*, in the *visory spirits*, and in the *brain* it self. Euen so the causes of that spirituall blindnesse of our selues, some are outward, some inward.

Causes diuers.

*Cornea.*  
*Pupilla.*

That dangerous and deceiuing poyson, that inchanteth the spirit, feedeth and entertaineth a man, with his

Flattery.  
*Sibi quisque*  
*adulator est :*  
Thales.



Want of in-  
struction and  
admonition.

2. Sam. 12.

1. Cor. 14. 24. 25.

Prosperity a-  
bused.

Pro u. 1. 32

Reu el 18. 7.

Psal. 30. 6.

Ill examples.

*Cicer. 3. de  
orat.*

*Qui sibi com-  
paratione, bo-  
nus videtur,  
perinde est, ac  
si quis ad  
claudos respi-  
ciens, suam  
miretur velo-  
citatem.*

Sen.

owne commendation : that solacious forcerer, *flattery*, the blind-folder of mindes : as sweetly embraced, as smoothly deliuered. If it be a little withstood, it so pleaseth, that it is neuer thoroughly shut out : so that oft excluded, at last againe it is receiued: It so pleaseth, honoureth, and commendeth, that the minde reioyceth at the own praise. It alwayes yeeldeth to one victory, to obtaine a greater. It is able to cause *Dionysius* beleue his spittle to be sweeter then hony. There is nothing more dangerous : there is nothing that corrupteth & blindeth the minds of men more easily, then flattery.

Some want the meanes of instruction, and cannot get them: some haue them, and will not vse them. There is nothing so vnfauiory to many, as admonition. Neither doth the affected mind admit a graue admonition. How long was *David* ignorant of himselfe, vntill he was skilfully instructed, and admonished by the Prophet *Nathan*! The vnbeleeuér, or vnlearned, is still ignorant of the secrets of his owne heart, vntill he be rebuked and iudged : and then he falleth downe.

Peace and prosperity in themselves are good, but to the base and beastly minde, euill: they blinde the owner, & make him vnhappily happy. Standing waters soonest rot : resting iron soonest rusteth : and resting mindes are soonest blinded. The bodies well-fare, is the soules blinder : *As ease slayeth the foolish, and the prosperity of fooles destroyeth them* : so it blindeth them. The minds of the best are in danger hereof: As *David* confesseth of himselfe, *In my prosperity, I said I shall neuer be moued.*

We are to sighty of examples, and swift to imitate : These two moue most, similitude and examples. Comparisons blind vs: when we iudge others to be too euil, we thinke our selues to be too good. He that through comparison of worse then himselfe, appeareth to himselfe good, is euen as if one, looking to the crooked, should wonder at his owne swiftnesse. It is a common saying of those that are blinded in euill: *If I be ill, I haue many fellows:*



lowes : I am better then this man : I am not so ill as that man. Hee dare avouch his imagined goodnesse before God, saying with that arrogant Pharise, O God, I thanke thee, that I am not as other men.

The minde wanders away from it selfe, and loseth it selfe in many externall things: whereas one were sufficient and first to be done: and so falleth in that wandering vice. Many go to admire and know the height of mountaines, the raging surges of the sea, the loftinesse of hills, and most profound falles of floods, the compasse of the Ocean, the reeling motions of the starres : And are too idle toward themselves : they learne to goe about from house to house: yea they are not onely idle, but also prattlers and busie-bodies, speaking things which are not comely. These are those busie-bodies : busie abroad to know all things: too idle at home to know themselves. It may be said to them, as *Demonax* (being asked if the world had a soule, or if it was round:) answered, You are curious of the world, and carelesse of your owne vncleanesse: making two words meet other.

Rending and diuiding cares, that seperate the minde from it selfe, and from God distrusting and distracting cares of this world, and of this life: choking and oppressing the heart, and tyrannizing ouer the minde : they claime all the thoughts, they permit none to God, nor to our selues. The minde is scattered amongst many things it doth seeke where it may rest, and cannot finde it. In the visible things that we see, our heart out from it self is scattered here and there, and forgetteth whatsoever (of it selfe and within it selfe) is to be done: and that, while as it is externally busied with cares too great, too long, or too soone.

God in his anger as a most iust punisher, forsaking the sinner) inflicteth this blindnesse as a punishment: and causeth the eyes to be shut that they see not.

Satan, that prince of darknesse, and God of this world, blindeth the mind, that it can nether see it self, nor Christ

Fellows.

Luk. 18. 11. 12.

Curiosity.

Πολυμεθυμο-  
συνα.

Ἀλλοτείοπικ-  
οτια.

1. Pet. 4. 5.

Ἀπαιφλυαεσι.  
θεερρι.

1. Tim. 3. 13. 5.

2. Thei. 5. 15

1. Pet. 4. 1. 11

*Vos de mundo*

*solliciti estis*

*& vestram*

*ipsorum im-*

*munditie*

*non curatis.*

Cares.

Matt. 13. 22.

Luk. 21. 34.

*Greg. in Mor*

God.

Deut. 28. 28.

Rom. 2. 28.

Iia. 6. 10.

Satan.

2 Cor. 4. 4.



Corruption.

Of minde.

Memory.

*Arist.**Cicer. in par.  
orat.**Ier. 44. 9.**Iam. I. 23, 24.*

Conscience.

*Gen. 42. 21.**I. Tim. 4. 2.*Heart and af-  
fections.*Luk. 19. 14.**Rom. 2. 15.**2. Cor. 10. 14.**E. 57. 20.**2. Pet. 2. 12.**Iud. 10.*

That radicall first inbred venome, (euen the law of our members) but more acquired by the daily and customable contagion of sinne; and most of all, houely spewed in, by that tyrannizing Dragon; so peruersely affecteth, and infecteth the mind, (being so depriued of light, and with darkensie so depraued) that it cannot reflect the owne beames vpon it selfe. So farre are wee not onely inclined, but declined; that our mindes can approue vs in the worst, and reprove vs in the best actions.

The Memory, (that inward Scribe) that should retaine, record, reuolue, and furnish the minde with matter of discourse, is so peruerterd, that on nothing lesse will it spend it selfe, then on our selues. Wherby we forget our owne wickednesse. And if we haue considered our selues a little, we forget immediately what manner of men we were.

The conscience being either benumbed, or seared, not accusing for sinne, nor giuing forth censure against a mans selfe: He cannot truly know himselfe, nor rightly iudge himselfe.

The heart and affections, with a violent *Ataxie*, make their seditious mutiny, and slavish insurrection, against the more noble faculty of the soule: like an insolent people against their *Soueraigne*. The mind, memory, conscience, will and affections, doe not concurre with their reasonings, to inable a man to know himselfe. (The mind, not shewing him the law: The memory, not shewing him the fact: The conscience, not shewing him his censure: The affection and will, not stirring all forward, and not crying, All this is more then true; and woe to vs, we are like a raging sea.) Thus men blinded, become; As naturall brut beasts, led with sensuality, and made to be taken and destroyed. And whatsoever things they know naturally as beasts, which are without reason, in those things they corrupt themselves.



*Signes and Symptomes.*

**H**E that knoweth not himselfe, is not truely wise: he makes himselfe a foole vpon his own charges. He either knoweth not *God*, or if he professe to know him, in his workes he denieth him. He is importunately arrogant. Hee preferueth no modestie, nor containeth himselfe in his owne ranke. Hee enterpriseth many things that passe his force. Hee neuer distrusteth himselfe, thinking he vnderstandeth well enough, when he vnderstandeth nothing at all.

He forgetteth himselfe, and loseth himselfe about outward things. He looketh alwaies before him, he disperseth his wits vpon vanities, and neuer gathereth them home to himselfe. He can put his house in order but not his life, nor his soule, like *Achitophel*. Hee remembreth not his passed passions, his peruerse opinions. He neuer searcheth himselfe, except it be grossely: espying onely grosse & open faults. He dealeth with himselfe, superficially, partially, sparingly: either excusing, or neuer saying, *What haue I done?* He neuer considereth his naturall constitution, and inclinations. Hee knoweth not his owne infirmities and wants. He cannot mortifie nor moderate his passions, and careth not to amend them.

He considereth not the euils he runneth into, and that haue threatned him. His euils he feeleth nor, nor feareth not: and seeketh no remedies to his miseries. He prepareth not himselfe for future changes and assaults. He many times falleth to the ground, and tumbleth head-long in the same fault. He leadeth not a regular life: all his actions are either ill or friuolous. He is a circumstantial weather-cocke, and his goodnesse is through fortunes occasion: and not by a vertuous disposition: Hee is a selfe-pleaser, saying to himselfe, *I am rich and increased with goods, and haue need of nothing*: while as he hath iust nothing. He considereth not the beame that is in his owne eye.

*And*

He is foolish.  
Mat. 23. 17, 19.  
Luk. 12. 20.  
Tit. 1. 16.

Arrogant.

Vaine.

2. Sam. 7. 23.  
He forgetteth  
himselfe.

Ierc. 8. 6.

He foreseeth  
no danger.  
Ezec. 16. 44.

His life is euill.  
Iam. 1. 23, 24.

Reuel. 3. 17.

Mat. 7. 3.



Gal. 6. 3.

*And thinketh himselfe to be something, when he is nothing : deceiuing himselfe in his imagination.*

Case dange-  
rous.

Gen. 6. 5.

Luk. 8. 14.

Reuel. 18. 7.

Ensuing finnes

Iohn. 9. 41.

1. Cor. 11. 32.

1. Thes. 5. 4.

Case lesse dan-  
gerous.

Distr esse grie-  
uous.

*Anselm. in  
suis medit.*

*Nemo in sese  
tentat descen-  
dere, nemo  
Pers.*

### Prognostickes.

**I**F this blindnesse be inueterate, the helpe thereof is the more hopelesse : and if one be not freed of it, before he be dissolued, he shall be hurt of the *second death*. If it be still accompanied with distracting cares, abused wealth, lacke of instruction, euill examples, curiositie of braine, and daily flattery, it is the more desperate.

It degenerateth (if in time it be not helped) into *impenitencie, hypocrisie, security, and hardnesse of heart*. It is a harbinger to the *prince of darknesse* : and his delight is to lie in a darke cabbinet, where he hatcheth the *Cockatrice* egges, and seminarie of many finnes, It depriueth a man of *Gods* fauour, and procureth his iudgements: tending euer in the end to desperation, and destruction. Vpon the which, the *day of the Lord commeth like a theefe in the night*.

But if the man that is thus blindfolded, take gently and grauely with a reproofe : if he haue the world and seruants of *God* in some reuerence and regard : if he be not opinionatiue, or a selfe-louer: if he carry himselfe ciuilly, and loueth morall vertues : if he delight in better company then himselfe, and is not a despiser of others: if he listen to the Word, when the occasion is offred: there is some hope of that man. But, O too heauie distresse (said one) If I looke into my selfe, I suffer not my selfe : If I looke not into my selfe, I know not my selfe: If I looke into my selfe, my face affrighteth me : If I consider not my selfe, my damnation deceiueth me: If I see my selfe, it is horriour intolerable: If I see not my selfe, it is death intolerable. And it is a rare thing to find a man that seeth himselfe rightly.

*Curations*



*Curations and remedies.*

TO make the blinded minde able and willing, with the owne reflected beames to see and know it self: is a thing, as difficult and rare, as to misdeeme and deceiue our selues is easie. *The heart is deceitfull and wicked aboue all things: who can know it? No man saith, What haue I done?* Man is a little world, said the *Philosophers*. Man is the greatest miracle, said *Augustine* (as he is *Gods* creature) But, as man, he is the *Devils* workmanship, and a mans tongue, is a world of wickednesse. *Si lingua, quid totus?* To know our selues therefore is a great worke, & had neede of a thousand eyes. It is hard to know our selues, yet blessed.

Eschew all the externall causes of this blindnesse, and consider deeply the great and many euils that follow thereupon, as specially may be seen, amongst the foresaid symptoms, and prognostickes.

Remember to haue thy eyes reflected vpon thy selfe, it is both *Gods* counsell and command: *to indage your selues*. The *Ethnickes* acknowledged it as an oracle from heauen: *To know our selues*. By humble prayer, buy a portion of that *eye-salue*, from that true *light*: that the eyes of thy minde may be thereby anointed, that thou maiest see. The *Ethnickes* laboured much in this, by the light of nature. Thou art bound to goe beyond them, by the light of grace,

Begin, and acquaint thy selfe, with thy selfe. By vse and custome learne to take a view of thy selfe, that at length thou mayest attaine to some perfect habit in seeing, and knowing thy selfe thorowly. The child by frequent vse and custome, proceedeth, from creeping, vnto walking: from babbling, vnto speaking: and from blotting, vnto perfect writing. Many things are learned by vse and Art, that nature affordeth not: as appeareth in *Tumblers* that play walking vpon a coard. So much the more, therefore thou, that hast the light of nature, and farre

Difficile curation.

Ier. 17 9.  
and 8 6.

Eze. 16. 2. 43.

Auoid the causes, and feare the euill. To know our selues is commanded.  
1. Cor. 11. 31, 32  
Γινώσκω/μεν.  
It must bee praied for.

Make a custome of it.



farre more, the light of grace (if thou wilt seeke it) must take paines vpon thy selfe, to be exercised in reflecting thine eyes vpon thy selfe : *to know thine iniquitie*, Ier. 3. 1. 3.

Iob. 39. 37.  
Doe it exactly.  
Pro 20. 27.  
Zeph. 2. 1, 2.

The manner of this exercise must bee, by thy owne minde (*The Lords lanterne*) to search thy selfe : as it is said by Zeph. 2. 1. *Search your selues, euen search you, O nation not worthy to be beloued*. The Hebrew word signifieth, First, to gather *your wits* together, that was before desperfed, out-with your selfe, vpon vanity : Secondly, to *fanne your selues*, to purge away your spirituall chaffe : Thirdly, to *search narrowly*, as for a lost Jewell; or hid mine.

Not grossely.

Thou must not search grossely, espying onely grosse errors, and palpable vices. Thou must not count little sinnes, no sinnes : and grosse sinnes, little sinnes. Esteem not secret sinnes, no sinnes : and open sinnes, little sinnes. Thou must not examine *superficially*, excusingly, hypocritically : finding almost nothing to be wrong, by reason of so many deuised distinctions, mitigations qualifications, colours, questions, necessities, inconueniences, tolerations, ignorances : conuerting mountaines into moates. But thou must search *narrowly*, euen thy least errors, secret sinnes, priuie corruptions : neere to our nature, delightfull to our heart : as so many traitors to *God* and vs. It is harder to find them out, then to root them out : as *Cesar* said of the *Scythians*. Thou must try *substantially*, searching euery corner ; iudging great sins infinite : little sinnes, great ones ; and no sin small. And for euery sinne, say, *It is of the Lords mercy that we are not consumed* : Spying all sinnes, sparing no sinnes, spending all times herein, neuer ending, the more ye find, suspect the more, that there is some more behind.

Nor superficially.

But narrowly.

Substantially.  
Iob 22. 5.  
Lament. 3. 22.

2. Cor. 13.  
1. Cor. 11.

The Apostle saith, *Examine your selfe : againe I say, Examine your selfe*. He doubleth the word, *examine*, as *Zephaniah* doth the word, *search*, so that when we haue done with one examination, we must doe it againe, and euer



euere againe : And plumbe deepe into thy owne heart. Gather thy selfe vnto thy selfe; and shut vp thy selfe, within thy selfe, examine, search, know thy selfe. Let the studie of thy selfe, be true, long, daily, serious, attentive : prying narrowly into thy selfe: try often, and at all houres, pressing and pinching thy selfe to the quicke.

Many great personages, as a rule and a bridle to themselves, haue ordained one, euere to buzze into their eares, that *They were men*. Rowze vp thy selfe. Dwel with thy selfe, *Chilon* vsed to say, Oblerue thy selfe, or be wary of thy selfe. There is none so great an enemy, as man, to himself. This is that consideration we ought to haue of our selues. As *Seneca* reporteth of *Sextius*, how euery night before he slept, he asked at his owne heart, What euill this day hast thou amended? what vice hast thou resisted? in what part art thou bettered? What is more pleasant then this consuetude, to examine our selues, for the whole passed day? how sweete a sleepe doth follow vp on the recognition of our selues, how quiet, how comfortable, how free?

Try not thy selfe, by thy selfe : nor measure thy selfe with thy selfe: compare not thy selfe, with thy selfe, nor with others: for thus thou wilt neuer come to thy owne measure and line. Trust not the world (that bewitching *Syren*) neither the deuill (that subtill serpent:) but looke into that perfect law of libertie : for the commandement of the Lord is pure, and giueth light vnto the eyes. And it is a lanterne to the secte. For the word of the Lord is liuely, and mightie in operation, and sharper then any two-edged sword, and entereth thorow, euen vnto the diuiding asunder of the soule, and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

By this word, take a view of thy selfe, and thou shalt finde, First, that thou hast sinned in *Adams* loynes. Secondly, that in thee are al finnes: if not in practice, yet in Seedes : a mans heart is a sea of sinne. *Caines* murder :  
Pharaoes

*Nosce teipsum, &c.*

*Horat. I. Ser.*  
*3. Pers.*

*Iuuenal. II.*

*Laer. l. 1. c. 4.*  
*φυλασσε, σταιτον,*  
*Senec. l. 3. de ira.*

Search thy  
selfe by the  
Lawe.

*2 Cor. 10. 12. 13*  
*μετρον, κανον.*

*1a 1. 25.*

*Psal. 19. 8.*

*Psal. 119. 105.*

*Heb. 4. 12.*

*Rom. 5. 14.*



Iob. 22. 5.

Ia 2. 10.

*Qui habet v-  
num vitium,  
habet omnia.  
Sen. li. d. ben.  
cap. 1.*

Psal 51. 4.

Search thy self  
particularly.

Hor. 1. Ser. 3.

*Nec te quasi-  
eris extra.*

*Quid, quis,  
qualis. Bern.  
de Conf. Chr.  
in tract. de  
symb. l. 13.*

*Vbi fuit, vbi  
erit, vbi est,  
vbi non erit.*

Consideration  
three-fold.

Naturall.

1. Thes. 5. 23.

*Pharaos crueltie, Sodomes lust Achitophels policie, Se-  
nacheribs blasphemie, Judas treason Iulians apostacie*  
should all haue beene thy sinnes, were not Gods restrai-  
ning grace. Thirdly, that thou art a child of wrath by  
nature, and vnder a fearefull curse, and bondage vnder  
*Satan*. and vnder misery of the body and soule, in the  
first and second death. And fourthly, thou shalt find thy  
guiltinesse to be infinite: that suppose thou hadst kept  
the whole law, & yet failest in one point, thou art *guiltie*  
*of all*. He that hath a heart, that dareth offend *God* in one,  
hath a heart, that dareth offend *God* in all: He is infinite,  
so is thy guiltinesse great: One offence (as it is offensive  
to *God*) surmounteth in guiltinesse, all offences done to  
man. As king *David* acknowledged in himselfe; saying,  
*Against thee, against thee only haue I sinned, and done euill*  
*in thy sight.*

Thinke it better to know thy owne infirmities, then  
to know the whole world, and all the wonders thereof.  
The proper subiect of the knowledge of our selues, is  
within vs. Many haue deuised many specials of this ex-  
ercise. As, to *Consider*, who thou art by nature, who in  
thy person, what a one in thy life. And againe, A man  
must consider himselfe, what he is in himselfe? (a worm)  
What within himselfe? (a treasure of euil.) What vnder-  
neath? (fewell to hell.) What aboue (an enemy to *God*.)  
Who against thee? (the Lord of hosts.) What before?  
(a miserable sinner.) What heereafter? (one to die in  
sinne.) Again, A man must consider where he was? (ly-  
ing in sinne.) Where shall hee be? (vnder *Gods* iudge-  
ments.) Where he is? (in a miserable life.) Where he is  
not? (excluded out of heauen.)

But the more speciall consideration of our selues, is  
either *Naturall*, *Morall*, or *Spirituall*.

The *Naturall* consideration of our selues, concer-  
neth the naturall frame, and constitution of our persons:  
in body, spirit, & soule, as the wonderfull workmanship  
of *God*,

Consider



Consider therefore, that of the earth, was thy parents meat, of meat, was their blood: of blood was their seed: of their seed, was *Thy body made*. And so from the first, to the last: of the earth thou art made. *The first is of the earth, earthly*: Thou art but made vp of an heape of earth, or made vp like a piece of mud-wall: Our body is corruptible and mortall. *Mans breath departeth, and he returneth to his earth*. Say with *David*, *I was made in a secret place, and fashioned beneath in the earth*. Sinne hath defaced the body, and therby it is become, the garment of ignorance, the garment of wickednes, the bond of corruption, a liuing death, a sensible carriō, a portable sepulcher, a domestick theefe: it flattereth, because it hateth: it hateth, because it enuieth: while it liueth, it deprieth thee of life.

The soule is a reall, and spirituall substance, of *Gods* owne making, placed in the body, and confined there: that man partaking both of *God*, and the world, might beare the image of both: and being a *minde*-body, and a *bodied*-mind, might become a *horizon* twixt the body-lesse angels, and the minde-lesse bodies here below.

This soule filleth the body all in all, and all into each part diffused, indiuisible, vncorruptible, vntroubled, not interrupted. One in substance, yet by diuers powers, on diuers objects, and in diuers effects, diuersified, like the onely one *Sunne*, manifold in operation.

The body confineth her, but the bodies beauty, strength, or health, will neuer refine her: neither can aliment, nor eliment, helpe her. In a sicke, blind, or maimed body, she may be whole, sighty, perfect: and in the most weak body, most active: she no wayes dependeth on the body, but the body on her.

She is like a carefull house-wife, in guiding all well at home in the body, attracting, retaining, decocting, distributing, expelling, &c. She moueth the body, without & within, whither she pleaseth. She quickens the senses, by

Of the body.

20. 22. 23.

1. Cor. 15. 47.

φθαρτον, θνήσκον.

1. Cor. 15. 53.

Psal. 146. 4.

Psal. 139. 15.

And with Iob

10. 10, 11, 12.

*Herm. in*

*Pem.*

Of the soule.

Her place.

Her substance  
one.

Her faculties  
diuers.

Diuerse from  
the body.

Her powers.

Her vegeta-  
tue power.

Motue power  
both local and  
vit ll.



Sensitiue  
power.

Cōmon sense  
and imagina-  
tion.

Fantasie.

Dreames.

Sensitiue me-  
mory.

Wit.

Reason.

Vnderstan-  
ding.

Opinion.

Iudgement.

Wisedome.

Will, heart,  
affections.

Intellectuall  
memory.

Conscience.

An exhortatiō  
to the soule.

by whose windowes, she vieweth all things without, and bringeth them home to her selfe with all their seuerall formes, as she pleaseth best.

She gathereth them in one masse and heape. Shee beholdeth them, discerneth them, compoundeth, compareth, and esteemeth them: And herein also is not idle, when we sleep. She doth conferue them in their order, till she neede them to her vse.

Her eye (the bodies light, and fewell of natures lawes) reuifeth, and remarketh these formes in their highest sublimity: And from thence abstracteth them, perceiueeth them, discourseth vpon them, compareth them, resolueeth effects into causes, collecteth vniuersall natures of many specials. It marks the inside of things, the substance, the tree, the roote, and core: as by fences she marked the outside, the circumstance, the barke, the branch, and the sound.

When she discourseth, this her light and eye, is called *reason*. When she standeth fixed in conclusions, it is *vnderstanding*. When she standeth lightly in conclusions, it is *opinion*. When she groundeth her trueth on principles it is *iudgment*. And finally, iudging betwixt good and euill: truth, and falshood (wherein it faileth not, nor seeketh the senses skill) by many steps of *wits staire*: the Soule ascendeth to her high degree of *wisedome*.

By her hand, and most delicate fingers: as she findeth euery thing, fit or vnfit for her vse: she taketh, reiecteth, practiseth. In her store-house, she containeth all Arts, & generall reasons. She concurrereth with *God*, in excusing, accusing, pacifying, and affrighting; according to the mindes light, in all her actions.

Thus, *O diuine soule*, within thy cabinet, ten thousand formes may sit at once, and each to keep his true proportion, as men, beasts, trees, townes, seas, land, heauen, earth. Fire conuerteth coals into fire. The body conuerteth meat into blood. Thou cōuertest bodies into spirits. From groffer matters, subliming the quintessenced formes.



formes : transforming them into thy nature, to carrie them light on thy celestial wings. Thy quickning power feedeth the senses; the senses feede thy wit. Thy quickning power would onely *be* : the senses would *be*, and *be well* : but wit would *be*, and *be well*, and *endlesly well*. O Soule, goe to thy highest sublimitie, and farthest horizon thy sight : and let that *Alpha and Omega* dwell within thy dimension lines. With thy senses see his workes; with thy wit know himselfe, and with thy will, make choise of him, stil behold his trinitie, in the *trinitie of thy powers* : *vegetable, sensitive, and ratiōall*.

The Spirt, is a third part of mans person : that as the body is of the earth, the Spirit is of the firmament. The Spirit is *ex traduce*, nourished by the subtil'st spirits of aliment, & worlds elements. It is the immediat life of the body. It hath obtained many names, amongst the learned: It is called *vinculum*, because these two extremes, the elementary earthly body, and the diuine heavenly soule (could not bee coupled) but by a firmamentall Spirit : partaking of both, to ioyne both together. As *Christ* is man, and God : partaking of both, to ioyne God and man together. It is called *Vehiculum*, because it carrieth so readily all the Soules faculties, thorow all the parts of the body, to all the organes : for the speedy discharge of all the functiones, and actions thereof. As in a moment, the skil of a player on an instrument, is quickly conceiued, from the wit of his braine, to the farthest ioynts of his finger. It hath many offices and effects in the body : It is bred with the body: sympathizeth with the body : dyeth with the body: yet doth differ from the body, in substance and power.

So in thy selfe marke an *Elementary body* : A firmamentall spirit: and a *diuine soule*, a shadow of the blessed *Trinitie*. This being the difference : In vs there are three essences in one person : but with God there are three Persons, in one essence.

The morall consideration of our selues, is obtained  
D by

Reu. 1. 8.

The Spirt.

Luke 1. 47.

1 Thes 5. 23.

Gen. 2. 7.

*Spiritus sy-*  
*dereus.*

*Corpus inui-*  
*sibile.*

*Magnes mi-*  
*crocosmi.*

*Vestimentum*  
*anime.*

*Anima mun-*  
*di scintillula*  
*magnetica.*

*Vinculum &*  
*Vehiculum*  
*anime.*

Shadow of the  
Trinitie.

Morall confi-  
deration.



Inconstancie.

*Quod petijt,  
spernit, repetit  
quod nuper e-  
misit.**Aestuat, &  
vita disconue-  
nit ordine  
toto.*

Weaknes.

Vanie.

Cares.

Troubles.

False content-  
ment.

by the examination of our selues: according to the foure cardinall vertues: *Iustice, Fortitude, Prudence and Temperance*. Whereof the volumes of morall Philosophy are filled. According to the which, if we shall try & sift our selues; we shall finde many things fault-worthy, in regard that like wandring starres, wee haue forsaken (except at starts) the eclipticke line of the golden meane, and haue wandred amongst all the extremities of vices.

The greatest and best part of our actions, are but occasioned eruptions, and impulsions. Irresolution beginneth them: instabilitie followeth them. Our actions are contrary; we are not euer like our selues, we runne from our selues, and rob our selues of our selues. Appetite and occasions, with change of time, carie vs as the winde.

Good things in our hands, are made worse through our weaknesse: we are weake in vertue, veritie, extremity, and suddennesse of newes. Our thoughts are vaine, and breede vaine designes, and vainer desires, and bring out vaine beliefs, and more foolish hopes. Cares trouble vs with thinges, that serue more when we are dead, then when we are liuing, we take not so much care, what we are in our selues, as what we are in the publike knowledge of men.

We are more troubled with little, and light occasions, then for greater affaires, we are molested with phantasies, dreames, shaddowes, fooleries, choller, sorrow, ioy, lies, impostures, tales: yea with nothing: As *Greece* and *Asia* was set on fire for an apple. We let the greatest euils arise vpon the smallest grounds. And the circumstance or accident, moueth more then the substance.

We place our contentment in most friuolous toys: without the which we may liue. We feede opinions and dreames. Beasts content not themselves with nothing, but with that which is present, palpable, and in verity. We runne, we rush, we raue, and build castles in  
the



the aire. We liue, we flee, we die, and a mote at the last, is the hire of our daies worke, *universa vanitas omnis homo uiuens.* And as God hath all good in essence, and all ill in vnderstanding only. So we quite contray : we haue all our good in our fanſie, and all ill in essence.

We cannot chooſe, what we ſhould : what wee haue choſen and obtained, doth not content vs. Preſent things are loathed, we bleat after things abſent, vnknowne, and to come.

Wee cannot enioy our good things, and delight in our pleaſures, without ſome mixture of euill and griefe.

We let our higheſt pleaſure, haue oft a deiection of heart. As ſorrow alſo is neuer pure : and in ſorrowing there is ſome pleaſure.

The ſpirituall conſideration of our ſelues goeth beyond the former two. It ſearcheth moſt deeply: It rangeth thoſe that are of beſt natures, ciuileſt carriage, and faireſt profeſſion, and thoſe that are endued with ſupernaturall decreaſe of ſinfullneſſe, and with ſome kinds and meaſure of inward graces. It pierceth to the loweſt bot- tome of the beſt regenerate heart: and doth ſpie ſpots, in the face of innocencie : that for all, that is done well already : yet *Chriſt* hath ſomewhat againſt them. And findeth blemiſhes amongſt the trueſt ſtreames of grace. We are commanded to make this conſideration of our ſelues, except we be reprobates. *Prooue your ſelues, whether yee are in the faith : examine your ſelues, know yee not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?*

This is wrought, not onely by the *Word* : but alſo by the moſt ſecret ſearch of the *holy Spirit*, who pondereth the ſpirits : and reuealeth both the things of God to vs, and reuealeth our owne moſt ſecret ſpots, vnto our ſelues.

Here is required great humiliation, often meditation, ſtrict examination, with frequent eiaculation, and liſting

Pſal. 62. 9.

Deſires.

Pleaſures.

*Medio de fonte leporũ, ſurgit amari aliquid.*

Sorrow.

*Eſt quadam flere voluptas.*

Spirituall conſideration of our ſelues, goeth deeper.

Reuel. 2. 4, 14.

2. Cor. 13. 5.

Wrought by the Spirit.

Pro. 16. 2.

1. Cor. 2. 10.



Defects in  
pictie.

Esa. 8. 18.

Esa. 59. 15.

Ezek 8. 12.

Luke 10. 42.

Psal. 27. 4.

Iob. 13. 15.

Act. 16. 25.

Rom. 7.

Conclusion.  
Man how  
naught.

vp of thy heart in praier: stil demurring on thy vile selfe: till thou finde, That thy profession without, and conceit of light & life within, is farre more then the power of grace in thy heart and practice in the life. Feare and shame (*To be a wonder in Israel, or a spoile*) smothereth downe thy profession. Growth of godlinesse, is thought to be too much, and a bleeding conscience, a kinde of madnesse. What relenting? what yeelding to the torrent of time? to the current sinnes of custome? to the worlds vexations? and to the sway of thy owne priuie corruptions. Thou hast perhaps stopped the streame of odious, and open sinnes: but hast not killed thy secret passions, nor mortified sinne in the roote: Some one bosome sinne, in the darke chamber of thy *imagerie* must be thy little idol: vnto the which all thy light, and life must be subordinate and seruiceable: That *one necessary thing* thou keepest vnder reuersion. Thy motions are morning dewes, whose entertainment is cold, and abroad short: enioyned with wearisomnesse. Thy race to that high prize, how short? how faint? how slow hath it beene? And how little profiting, and proceeding by the word, crosses, mercies, wakenings? the light of grace is not so sweete to thee, as that thou canst prefer it before all pleasures, and subordinate all delights to it. Thou art not exercised in extremities, to runne and cleaue to God: thou canst not say for thy life, *Though he slay me, yet will I trust in him, and I will reprove my wayes in his sight.* Thou canst not in prosperity sorrow for sinne, nor canst thou in aduersitie, with *Paul* and *Silas*, sing and reioyce in stockes. Thou art not blithe when thou art humbled. In the wicked, one sinne bringeth on another: but when in thee did one slip preuent another? *O miserable man, &c?*

And finally what art thou, O man, but a spoile of times? the play-game of fortune, the image of inconstancie, the spectacle of infirmitie, the ballance of misery, a dreame, a phantasie, ashes, a vapour, a flower, the



the winde, a bubble, a shadow: Nothing so miserable, nothing so arrogant. Shall *Democritus* laugh at man? or shall *Heraclitus* weep. Shall *Diogenes* scorne at man? or shall *Timon* hate him? No, rather let *Pindarus* name, A man is the dreame of a shadow.

O man, what shouldst thou do wearing thy self, to know sea and land, starres and all? and wilt thou not know thy self? It is one of the best parts of wisdom to know thy selfe. *Demonax* demanded, when he began to *Philosophize*: answered. When I began to know my selfe.

It will beat down thy prid. *Philippus Macedon*, to stay and hold downe his pride, appointed one each day, to awake him with these words, Arise, O King, and remember thou art a man.

It is great wisdom, and great Philosophy, to know our selues. It leadeth vs to the true knowledge of our nature. *Basilus* saith, Be mindfull of nature, and thou shalt neuer be proud. Marke thy selfe, and thou shalt be mindefull of nature.

It leadeth vs to the true knowledge of God. The perfect knowledge of thy selfe shal sufficiently, as it were by the hand, leade thee to the knowledge of God.

It preuenteth Gods iudgments. Search your selues, euen search your selues, O nation not worthy to be loved, before the decree come forth. If we would iudge our selues, we should not be iudged. If thou desire to become good, first belecue that thou art ill.

It is the beginning and foundation of grace and repentance. Let vs search and try our wayes, and turne againe to the Lord.

It is the blessed gift of God to praise for; he giueth vs that counsell, our reines also teach vs in the night, It casteth out, and keepeth out sinne. It fitteth a man fitly for the Communion. It assureth a man that he is no reprobate: and maketh him thankfull to God for the same. It pre-serueth him from many tentations, Gal .6.1. It helpeth others that fall. *Ibid.*

Σκιαὶ ὄνειδος,  
ἀρετῶν ὄντος,  
The benefit of  
the knowledge  
of our selues.

It makes vs  
humble.

And wise.  
To know na-  
ture.

And God.  
*Exemplarq:*  
*dei homo*  
*est in imagine*  
*parua.*

It preuenteth  
iudgements.  
Zeph. 2. 1, 2.  
1 Cor. 11. 31.  
*Epiet. En-*  
*chir.*  
Lament. 3. 40

More ben- fits  
Psal. 16. 16. 7.  
Psal. 4. 4.  
1 Cor. 11.  
2. Cor. vlt. 5.  
1. Tim. 1. 15  
16 17.  
Rom. 17 24, 25  
Σκοπιὼν σινυτορ.



## CHAP. III.

The other Blindnesse of minde, or  
ignorance of God.

Isaiah 42. 19. & 56. 10. *Who is blinde but  
my Seruant?*

## DESCRIPTION.

How far God is  
to be knowne.



Our knowledge cannot comprehend God  
as he is: yet wee ought to comprehend  
him, as he hath reuealed himselfe to vs  
partly in his workes, partly in his Word:  
Adam could haue knowne him this way  
perfectly. But we cannot doe it, so great  
and so grosse is our miserable blindnesse, and ignorance  
of God, and of his will, and wayes in CHRIST  
to our saluation.

Holy igno-  
rance.

Rom. 11.

Deut. 29. 29.

Rom. 12. 3.

Ἀπὸ τῆς πνεύματος.

2. Cor. 12. 4.

The ignorance of God, in so farre as he hath obscured,  
and hid himselfe from vs, is no sinn. *As, Who knoweth the  
minde of the Lord? Who knoweth the moment of Christ  
second cōming? This ignorance, is of the secrets of God  
and is, A holy ignorance. Secret things belong to God  
and, reuealed things to vs. It is of things that are aboue,  
that which is meete to vnderstand. As was Pauls, his word  
which cannot be spoken. We must know all that we  
need, and all that we may, and should thinke our selues  
happie, if God make vs of his Court, though not of his  
counsell.*

Peruerse igno-  
rance.

But the ignorance of God (in so farre as he hath most  
cleerely, and carefully, reuealed himselfe, in his workes  
and Word) is not a simple *nescience*, and a generall want  
of



of knowledge : Nor a simple priuation, or want of that knowledge in particular, that we should haue had. But it is an *ignorance, with a peruerse disposition*, whereby the minde is not onely blinded, against God and godlinesse, but also plainly repugneth against the same; There are left since the fall some notions of God, of good, of euill, of life, of right, of wrong, truth and falshood : but they are generally corrupted, maimed, couered with drosse: like carued stones in the heape of a runiate Palace, seruing to make vs inexcusable.

This peruersely disposed ignorance of God (wherein we are all borne, and wherewith wee are corrupted) be- times takes to it selfe increase, strength and degrees, the farther it spreads, like fire: And becommeth a compound blindnesse, made vp of the native and acquired, and still increasing till it passe bounds.

According to the degrees of this ignorance, so are the specials thereof. One kinde, is in a part *excusable*: the rest are more *inexcusable*. *Excusable* ignorance, is that which is witleffe, but not wilfull: wherein the will is deceiued and erreth onely according to the mende blindnesse. Thus Paul saith, *God had mercy on me, because I did it ignorantly. And, If any be imperfect in the faith, they should be borne with. If ye be otherwise minded, God will reueile the same to you. And the time of this ignorance, God regarded not. Meaning of the Gentiles. And If ye were blinde, ye should not haue sinne.* But marke: that this simple ignorance is not altogether excusable: sith it is our dutie, to know that, whereof we are ignorant: but it excuseth in a part in respect of wilfull ignorance, or of sinnes against knowledge. The seruant that knoweth his masters will, shall be beaten with many stripes, but *he that knoweth it not shall be beaten with few.*

Inexcusable ignorance, is malicious and willing. *They say vnto God, Depart from vs: for we desire not the knowledge of thy wayes. Who is the Almighty, that we should serue him? whereby This they willingly know not. They regard*

It is native and acquired.

It groweth.

Ignorance excusable.

1. Tim. 1. 13.

Phil. 3. 15.

Acts 17. 30.

Io. 9. 41.

*Excusat non a toto, sed a tanto.*

Luk. 12. 47.

Ignorance inexcusable and malicious.

Iob. 21. 14.

2. Pet. 3. 5.

Ro. 1. 28 Pl. 14. 1.

Io. 12. 4.

Gen. 6. 5.



Eph. 4. 17.  
 Rom. 1. 21.  
 Psal. 14. 1.  
 Mala. 3. 14.  
 Eph. 4. 18.  
 Rom. 1. 28.  
 Esa 19. 14.  
 Esa 29. 9.  
 2. Thel. 2. 11.  
 1. Cor. 1. 21, 26  
 and 2. 8, 14.

The minde.

Κοινὰ ἐννοια.  
 Καταληψις.  
*Arist. in Me-  
 tap. Principia  
 per se nota &  
 immota. In  
 communi, sed  
 non in parti-  
 culari.*  
 Act. 14. 14.  
 Act. 17. 24.

Rom. 1. 18.

not to know God. Many are willingly ignorant, that they may the more freely sinne. Vanity of mind, makes willfull blindnesse grow, vntill the foolish heart become full of darknesse, and at last become finally a reprobate minde, and that spirituall ebrietic, the efficacie of delusion, to beleue lies.

The ignorance of God, his godhead, his power, &c. is lesse in vs by nature: then the ignorance of Christ, and of grace in him: which by the greatest light of nature is counted altogether but foolishnesse.

### Parts affected.

**T**He minde is here chiefly affected, more or lesse: and the rest of the faculties, by consent. The minde by natures light, hath some principles & common notions, whereby God may be knowne. But the minde is narrow and weake: Like the eye of an Owle, before the Sunnes beames: And it can only know him in generall, but not in particular.

As that *there is God, God is to be worshipped, &c.* are principles common, obscure, and imperfect. The men of *Lystra* knew that there was a God, by their common light: But they erred in the particular, because they would haue sacrificed to *Paul & Barnabas*. The blinded minde, by reason, may attaine to this naturall sight of God, but by much adoe, and by many helpes and remedies: by few obtained, and a long time before it can be had. When it is gotten, it is with the mixture of many errors: And withholding of the truth in vnrightheousnesse: That without the supernaturall remedies of grace, to strengthen it and perfect it, must still abide in darknesse.

Causes







Luk. 8. 12.  
Satan in ma-  
lice.

Originall sin.

Rom. 6. 6.  
Col. 2. 11.

Vanity of  
minde.

2. Cor. 3. 5. 4.  
1. Cor. 2. 1.  
Rom. 1. 21.  
Rom. 8. 7.  
1. Cor. 2. 21. 23.  
Rom. 1. 21.  
Ephes. 4. 17.

Induration.  
Ephes. 4. 18.  
Isa. 6. 10.

Lusts.

Carelesnesse.

The duiell takes the Word out of the heart. As the god of this world, he blindeth the mindes of the Infidels that the light of the glorious Gospell, which is the Image of God, should not shine vnto them

Originall sinne and corruption (that common root, and impure seminary : that sinning sinne, and cause of all spirituall disease : euen that *body of sinne, and death*) like a pestilent infection, hath spread it selfe thorow the whole soule : and chiefly thorow the minde, to blind it.

The minds naturall impotency, fleshly wisedome, and foolish vanity, conformeth the natue blindnesse, and maketh it to grow, and causeth an acquired blindnes to follow, that the eye may be more then starke blind, and almost incurable. *We are not able of our selues, as of our selues, to thinke any good, but our ability is of the Lord.* And the natural man is not capable of the things of the Spirit. The world by wisedome knew not God, in the wisedome of God. The wisedome of the flesh is enmity against God, for it is not subiect to the Law, neither can be. They become vaine in their thoughts. And the Gentiles walked in the vanity of their mindes hauing their vnderstanding darkened

Hardnesse of heart also procureth the malicious and wilfull blindnesse, and a further degree of acquired ignorance in those, that haue *their vnderstanding darkened and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts.*

Many become blind, when fuliginous vapours doe arise from the lower parts of the body, and blinde the eyes. So lusts of the flesh, and their fumous and euaporating delights, ouercome the mind, that it cannot see. And if it haue already any sparke of light, darkeneth it : as it is said of *simple women laden with sinnes, and led with diuers lusts, euer learning, and neuer comming to the knowledge of the truth.*

A dull and slacke shamefast carelesnesse, makes many to continue and grow in their ignorance. Many things that



should be knowne, are vnknowne, either by negligence to know, or sluggishnesse to learne, or shamefastnesse to inquire : such ignorance hath no excuse,

Worldinesse, and carefull trouble about many things, hinder many from the knowledge of God, and keepe them vnder ignorance and blindnesse,

*Signes and Symptoms.*

**H**E that is thus blinded, and ignorant of the true God hath either impiously no God, or superstitiously too many Gods. His heart is haughty, and the vsuall word of all his cogitations is, *There is not a God*. Or if he acknowledge that there is a God yet he denyeth his providence and presence: and saith with his owne minde, God hath forgot, he hideth his face, he will not looke out, he will neuer search. He hath toward God, no loue, no feare, no trust, because he knoweth him not. He either (like an Atheist) neuer worships God: or else (like the *Athenians*) doth it ignorantly. As for godlinesse, he either denyeth it, derideth it, or for gaine doth counterfeit it. No man getteth a palsie hand, through a blinded eye. But the blinded minde, hath a palsie heart, and is senselesse of sinne and wrath, & of the deafe strookes of a reuenging conscience. His conscience euer sleepeth: or if it stirre, he hath fleshly songs enow, to sing it asleepe againe, From the preludies of sinnes, he commeth to a custome thereof : that at last he cannot repent, nor change his Morian skinne, nor cleanse his Leopard spots. He is wise to doe ill, and ignorant to doe good.

Sensuality is his soueraigne: reason is his slaue: religion is his drudge. If he professe, hee knoweth God, his workes will denie him. He hath no Christian vertues: As godlynesse, temperance, patience. He is a selfe-louer, because

*Bernardin  
Epist.*

Luk. 10. 41.  
Ecclesiasticus  
38. 25. &c.

He is an  
Atheist.  
Gal. 4. 8.

Psal. 10. 4.  
and 14. 1.  
Isa. 5. 12.

Psal. 10. 11.  
and 92. 6.  
*Ignoto Deo.*

Secure.

Ephes 4. 18. 19  
Impenitent.

Ier. 13. 23.  
Ier. 4. 22.

Sensuall.  
Tit. 1. 16.

2. Pet. 1. 6.



Presumptuous.

Mal. 3. 14.

Gen. 4. 13.

Impatient.

Incredulous.

Psal. 10. 6.

Apoc. 18. 7.

1. Cor. 1. 18, 23  
and 3. 14.

Ier. 17. 5.

Ier. 5. 4.

En'uing evils  
and finnes.

Heb. 9. 7.

1. Thes. 4. 5.

Ier. 4. 22.

and 9. 3.

1. Cor. 15. 34.

Ephes. 4. 18.

1. Pet. 1. 14.

Ioh. 16. 3.

Rom. 1. 28.

2. Tim. 2. 26.

Matth. 15. 14.

Gods plagues.

Esa. 5. 13.

Hos. 4. 1, 6.

Esa. 27. 11.

2. Thes. 1. 8.

Ier. 10. 25.

Iohn 7. 49.

cause he seeth no better thing to loue then himselfe.

In his prosperity he thanketh Fortune: in his misfortune he curseth all; himselfe, and destiny: hee is impatient, or desperate. Hee thinketh of death and hell, either senselessly like a beast; or desperately like a diuell. He thinketh that he hath skil enough to mak his own fortune. He saith in his heart, *I shall not bee moued, I sit as a Queene.* He counteth the Gospell of the Kingdome but foolishnesse. He maketh flesh his arme: and his heart departeth from God. He is poor of grace, and foolish in his doings: because he knoweth not the way of God.

### Prognostickes.

**B**Lindnesse of minde, and ignorance of God, doe precipitate men into many dangerous finnes. And therefore finnes are called, *Ignorances*, and *lusts of ignorance*. *Ignorantia Dei consummatio omnis peccati.* Yea, it wil make a man (as a foole) proceed from worse to worse. From it springeth security and induration. The ignorant of God, euer fashioneth himselfe to the lusts of his ignorance. He will not spare to be a persecuter; yea, he will count good of sinne, because hee knoweth not the father, nor Christ. If he continue stubbornely in this case, God will giue him ouer to a rebroate sense: Wherein the naturall light of reason shall be extinguished; or to a desperate minde. Hee is in the diuels snare, to doe his will, and doth become madde in sinne. He cannot but fall into the ditch: and if the blinde leade him, they will both fall into the ditch.

This disease commonly bringeth on temporal plagues and destruction. It putteth a controuersie betwixt God and man. It withholdeth Gods mercy, and draweth on his fierce wrath. *When the Lord Iesus shall shew himselfe from heauen, with his mighty Angels, in flaming fire, rendering vengeance vnto them that doe not know God, and*

which



which obey not unto the Gospell of our Lord Iesus Christ which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power. The Gospell is hid to them that are lost. And, execrable are they that know not God, nor his Law.

2. Cor. 4. 3.  
Ioh. 7. 49.

*Curation and remedies.*

**H**E that is ignorant, is of an vnfound minde, and the chiefe intention must bee to open his blinded eyes. But because some are ignorant both of God, and of Chrst, and of the way of saluation in him : Some againe know there is a God, but are ignorant of Chrst and saluation. The first sort are *Atheists*: the second sort are *Turkes, Iewes, Pagans*, and a great part of those that will be called *Christians*.

Chiefe intention.

2. Tim. 2. 26.

Two sorts of ignorants.

With the first sort proceed by the booke of Nature, with the other also by the book of Scripture. With the former proceed by principles, knowne to the naturall light of humane reason. And by a kinde of naturall Theologie, wherein, the *Booke* is the world, the *Schoole* is the light of nature, the *Scholar* is man, as he is a man. But with the other proceed with principles knowne to the *light of faith*, aboue (but not against the *light of reason*, by a kinde of *supernaturall Theologie*: wherein the *Booke* is the *Scriptures* : the *Schoole*, is the *light of grace* : the *Disciple*, is a Christian man.

How to proceed with Atheists.

Naturall Theologie.

How to proceed with deniers of Chrst. Supernaturall Theologie. Light of nature is imperfect.

Principles remaine.

To 3. 105. 17. 28.  
1. Cor. 2. 14.  
Rom. 1. 19.

Of the light of nature, some principles remaine. In themselves most corrupt: and amongst themselves most confounded. This naturall light can bring nothing to perfection concerning mans felicity. Neuerthelesse, that which may bee knowne of God, he hath shewed it vnto them: that he may be knowne by this naturall Theologie and light, as also by the sight of the creatures. But hee cannot bee knowne by this light and sight, as a father reconciled to man in Chrst, which is onely got by



It is a Pedagogue, to leade to the light of grace.

The Knowledge of God is three-fold.  
The naturall is two-fold.  
The in-bred.

The acquired.

Rom. 1. 19. 20.  
*Præsentemq;  
refert qualibet herba  
Deum.*

Psal. 19. 1.  
Iob 12. 7, 8, 9,  
and 10.

Niceph. l. 1. c. 43.  
*Dionys. l. de  
myst. Theol.  
cap. 2. & 7.  
Via eminentia.  
Via negationis.*

by the supernaturall light, sight, and diuine Theologie. By the Naturall we are led, as by a Pedagogue, to know God, his Godhead, Goodnesse, Wisedome, Power, Providence, some articles of our Faith, and ten Commandments : and so fitly prepared to be taught by the supernaturall Theologie.

Thou must vnderstand, that the knowledge of God is either meere *Naturall*, *Scripturall*, or *Spiritual*.

Againe. the naturall is either *inbred*, or *acquired*.

The inbred is ingraften naturally in the mindes of all men : whereby, by principles uaturally knowne, they may vnderstand, that there is a God.

The acquired knowledge of God is gathered out of his workes and creatures, as so many *Characters*, and footsteps of the *Deity*, imprinted euery where, in euery thing; and vnderstood by the things that are made.

Consider God, not by sight, but by his workes : The heauens found out the glory of God, the greatnesse and brightness whereof insinuates to vs the power and glory of the worke-master : yea, all the creatures resemble the Maiesty of the Creator. *Aske now the beasts they shall teach thee, and the fowles of the heauen, and they shall tell thee, or speake to the earth, and it shall shew thee, or the fishes of the sea, and they shall declare vnto thee. Who is ignorant of all these, but that the hand of the Lord hath made these? In whose hand is the soule of euery living, and the breath of all mankind.* The creatures are the booke of Nature, as sayd *Antonius Eremita*, who, found fault with, for want of bookes, answered the Philosopher : My booke, O Philosopher, is *The nature* of things created.

Three wayes doth our minde collect the knowledge of God out of the light of nature, and from the creatures. 1. By way of *excellency* : when wee ascribe to God (by a certain similitude) whatsoever is excellent in the creatures. As when we count God the most wise the most iust, the most merciful, &c. 2. By way of *denying* : when we remoue that from God which is defectiue, or imperfect



imperfect in the creatures :as when we esteeme God to be immortall, immutable, &c. 3. By way of *Causing, or ascribing to the cause* : when we acknowledge God to be the caule of all his creatures, and out of their greatnesse: do collect his power : out of their gifts, his goodnesse : and out of their order: his wisdome, Rom. 1. 19.

So that by thy inward light of nature, and by the outward consideration of the creatures, thou mayest easily come to an acquired knowledge of God, by these particulars following.

Behold the Firmament, the Spheres, the Planets, the Starres, their greatnesse, their brightnesse, their swiftnesse, their order, their courses, their sure motions, and forcible effects.

Behold the Sea, so bounded with the sand *by that perpetuall Decree, that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they rore, yet can they not passe ouer it?*

Behold the Earth, so firme, so round, so fruitfull, so great, yet resting on an vn sensible poynt, and hanging in the ayre. So that Ipeake to the earth, and it shall answer thee, *There is a God.*

Behold thy selfe, a little world, and in thy *body* the members, the harmony, sympathy, functions and vses. & in thy soule, the faculties, their functions. Thou must say, *In God we liue, we moue, and haue our being.*

Behold in thy minde, the inbred principles and seminaries of all sciences & Arts, differences of honesty and dis-honesty : from which all lawes, constitutions of re-publickes, their propagation, defences, and conseruation doe spring.

Behold the iust punishment that commonly followeth euill doers, according to the circumstance of time, place, person, instrument and manner.

Behold the sting of conscience, euen in those that are free of danger, and of lawes. As in *Alexander*, after the slaughter of *Clitus*. In *Nero*, after the killing of his mother

*Via causationis.*

By the inbred is the acquired light.

By the consideration of the Firmament.

Psal. 74. 16.

and 136. 5.

and 148. 6.

Amos 9. 6.

Sea.

Ier. 5. 21, 22.

Earth.

Iob 12. 8.

Thy body.

Thy sole.

Act 17. 28.

Sparkles of light

Punishment of the wicked. Iudg. 1. 7.

Stings of conscience.

*αὐτοῖς, ὅτι ἰμμunes a poena*



Harmony of  
the world.

ther. And in *Indas*, after the betraying of Christ.

Behold the order, progresse, and end of all causes: the whole harmony of the Vniuerse, where there are so many contraries: and such a harmony amongst them: *Omnia ab vno, omnia ad vnum.*

Predictions.

Behold the prediction of things future, the strange signes and wonders that haue falne out, with their e- uents: proclaiming a higher power.

This appeareth  
by the simili-  
tude of a ship.

If thou behold a well apparelled ship in the sea, com- ming to her hauen port, and faire before the wind, wilt thou not soone conclude, there is a Gouvernour within it, that guides it? Euen so likewise maist thou say, behol- ding this faire Vniuerse, with al his ornaments, and con- tinual motions, that there is an inward and supreme Mo- uer of it,

A Clocke.

If thou look into a clock, one wheele is moued by the next wheele, that againe is moued by another wheele: and that, yet by another, till hee come to the poize. And then thou must conclude, that a Crafts-man formed it, and made all to moue, and he himselve vn moued.

Thy selfe.

If thou consider thy selfe, how thy veines from the liuer serue for nourishment. Thy nerues from the braine, serue for mouing. Thy arteries from the heart, serue for thy life: wherein perceiue a spirit, and by that, a pulse, which for thy life thou canst not stay. Marke the won- ders of thy braine, of thy heart, and of other noble parts how wonderfully thou art made.

Psal. 139. 14.

A tree.

Doth not the tree that thy eye seeth, leade thy minde to the root, vnder the earth vnseene? Doth not a Riuer leade thy thoughts to the head, and first springs thereof? And should not the *Creatures* leade thy minde to the *Creator*?

An Indian  
cottage.

If thou enter into *India*, and in some new-found part there, spie a Cottage, wilt thou not say, Heere are the footsteps of men? And who seeth not the footsteps of God thorow all the world? *How excellent is his name thorow all the world!*

Psal. 8. 1.

It



It is a faire and seemely thing, when a man, with his *inward light* of the mind, and by the *outward sight* of the world, is drawne to God. But it is a preposterous way, by the deuils hand to be led forward. As that president in *Cicilia*, an Atheist, when he asked of his *Idoll*, an answer to his sealed vp question; beleeued there was a God, because there was a diuell.

Goe thorow the corners of the world, search out all ages; behold all kingdomes; yea, the very denes and caues of the most barbarous, where-euer man was. This vniuersall consent was found amongst them, that there is a God. This is written and read in all the climates; this is ingraued and inured in man. New-found Lands and people, though they be without King, and law, and house, and clothes; yet are neuer found without some knowledge of the God-head. It is so naturall to man to know the author of life, and cause of nature: All antiquity applauds to this: The *Indian Brachmanes*: the *Persian magi*: *Pythagoras* and *Plato*: and al the most ancient Poets, *Orpheus*, *Homerus*, *Hesiodus*, *Pherecydes*, *Theognis* &c. begin euer at *Iupiter*.

That ancient Egyptian *Trismegistus* calleth God, The Father of the world, the Creator, the Beginning, the Glory, the Nature, the End, the Necessity, the Act of all powers, the Power of all acts, the onely Holy, the onely Inbred, the onely Eternall, and Lord of Eternity, Eternity it selfe, the onely Author of the World: That onely and vniuersall *Innominat*, and aboue euery name. To conclude, He is only to bee praised, only to bee called vpon, and onely to bee pleased by sacrifices. *Pythagoras* saith, God is one, all in all; the life of the *Uniuers*. *Plato* saith, When I write in earnest, I begin my Epistle, at the one God, when otherwise, I begin at many gods. He calleth God, *τὸν*. And all other things, *ἢ τὸ μόνον*. also *ἐξ ἑαυτοῦ* *ex se se natum*, as one most truely of himselfe, and of no other.

Whereas the *Pagans* had many gods; the learned  
E did

It is a wrong way to know God by the diuell.

*Plutarch in tract. de defect. oracul.*  
Consent of all.

The testimony of antiquity.

Of *Trismegistus*.  
*In pæmand. c. 2,*  
*3, 4, 5, 6, 9, 10,*  
*11, 13.*  
*Item in Asclep.*  
*c. 1. 6, 7, 11.*

*In Aesculap. c. 1.*  
*6. & 7.*

Of *Pythagoras*,  
*Citat. à Cicer.*  
*Plutarch. Clem.*  
*Cyrillo.*

Of *Plato*.  
*Plato in Epist. 13.*  
*ad Dionysium.*  
One God acknowledged



πολύθεοις ἐστὶ  
ἀθεοῖς.

The Gentiles  
had not this  
knowledge from  
the Jewes.

God is seene  
and blessed in  
his workes.

Psal. 103. 22.

The schoole of  
nature hath  
three sorts of  
schollers.  
Epicures.  
Philosophers.  
Christians.

Cic.

Nature teach-  
eth onely, that  
God is: but  
not what he is

Act. 17. 23.  
to 29.

did not in heart acknowledge them: but onely to please the people, and the King. To haue many gods, is to haue no God: for the gods of the *Gentiles*, they were either nobles, being dead: or diuels, taking on them falsely the name of Gods: or else they were starres.

Whereas it may bee said, that the *Gentiles* had the knowledge of God from the *Hebrewes*: the answer is: The *Jewes* spread not abroad their *mysteries* of Religion amongst the Infidels. 2. The *Ethnickes* mocked at the Jewish Religion.

Wherefore say with *Hermes*; Lord, shall I contemplate thee in things aboue, or in things below? thou hast created all things, and this vniuersall nature is nothing else but thy Image. But rather say with *David*: *Blesse ye the Lord, all ye his workes, and let my soule blesse the Lord.*

The schoole of the creatures containeth three sorts of schollers. 1. Carnall Epicures, wallowing sensually amongst the creatures: feeding themselves like beasts, and are filled with *vanity*. 2. Curious heads, busied in the dark and troublesome questions: and are filled with *variety*. 3. Spirituall Christians, vsing the creatures, as if they vsed them not, and are filled with *verity*. Be thou of this third sort, that doth both see God, and inioy him best in the creatures: and can more sensibly perceiue, then the Orator could declaime, saying: The benefits that we vse, the light that we inioy, and the spirit that we breathe, we see they are giuen and imparted to vs of God.

This naturall knowledge of God teacheth only in generall, that there is a God. But who is he, and how hee should bee worshipped, it expoundeth not. Yet this kinde of knowledge is granted to men, to draw them to a further and a better search of God. As *Paul* said, *As I passed by and beheld your deuotions, I found an Altar wherein was written, Vnto the vnkowne God, whom ye then ignorantly worship, him shew I vnto you: God that made the world, and all things that are therein, &c. That they should seeke*



*seeke the Lord, if so be they might haue groped after him, and found him, &c. for we are also his generation.*

So the creatures shew vs there is a God : and a God to be sought for, and a God to be found to saluation : not in his creatures. But 1. in his Church by externall vocation. *In Iury Land God is well knowne. Many people shall come to seeke the Lord in Ierusalem, &c. And shall take hold of the skirt of him that is a Iew, and say, We will goe with you : for we haue heard that God is with you.* So God did euer set his Church as a cleer burning and shining lamp in some eminent and perspicuous kingdom, or Monarchy. 2. In his word, by illumination and reuelation of that mysterie now manifested. 3. In his Christ the liuely character of God, and ingraued forme of his person, by participation.

Againe, this naturall knowledge is granted to men : that whosoever neglecteth and contemneth this manuduction and Pedagogie of the world, and will not be moved to seeke God, might be made inexcusable : Because they did not seeke him, *And withheld their light in vnrightheousnesse, and did not glorifie him as God.*

Man by his onely light of nature, could neuer dreame of the Scripturall knowledge of God, whereof no liniment could be found amongst al the creatures: for howsoever thorow the whole world, God is proclaim'd vnto vs, *as God in his creatures*; yet he is not onely reuealed that way, but far more cleerly in the Scriptures, and declared to be *God in his Christ, to mans saluation.* So that both Gods Workes, and his Word, are two bookes, whereby hee is made manifest to man. This is the prerogative of the Scriptures; that whatsoever thing wee know of God in the creatures, wee know that same of him in the Scriptures : and this also, that wee haue him cleerely reuealed, and offered to vs as a *Father in Christ.* *No man knoweth the Sonne, but the Father, neither can any know the Father, but the Sonne, and he to whom the Sonne will reueale him.* This Scripturall knowledge

Yet to bee sought, and to be found.  
Not in his creatures : but in his Church.  
Psal. 76.  
Zach. 8. 22, 23.

In his Word,  
Rom. 1. 4.  
In his Christ.  
Heb. 1. 3.

Light of nature leadeth to God, or leaueth inexcusable.  
Rom. 1. 18, 21.

Scripturall knowledge of God.  
Psal. 19. 1, 2.

Nature only reuealeth God.  
Scripture both reuealeth him, and offereth him to vs in Christ.  
Mat. 11. 27.  
1. Tim 3. 6.  
1. Cor. 2. 6.



Ioh 5.39.  
 Act. 8.31.  
 Rom. 10.14.  
 Act. 26.18.  
 Rom. 2.20.  
 Scripturall  
 knowledge is  
 common to  
 the wicked.

μὴ νοῦν ἔχει.  
 Eph. 5.8.  
 2. Pet. 1.9.

Spirituall  
 knowledge  
 of God.  
 Ephes. 1.17.  
 Colos. 1.9.  
 Iob 34.32.

1. Ioh. 2.27.

θεοῦ δὲ σὺν ἴσῳ.  
 1. Thes. 4.9.  
 Ioh. 6.45.

Col. 1.13.  
 Psalm. 4.  
 2. Cor. 3.13.  
 Phil. 1.

Psalm. 119.9,99.

is obtained by *searching the Scriptures* : and by the helpe of a *guide* or *Preacher*. To open the *blinded eyes* : by a forme of knowledge, common to any of the wicked. And whereas there is no more in him, except only *Naturall* and *Scripturall knowledge* : Hee may become a shining Lampe, but not a burning cole. Hee may inlighten others, but not inflame himselfe : Hee may discover to others their inward slumber, deadnesse, darknesse, and hardnesse. And hee himselfe abiding within, and in the deepe of his soule : *Darknesse* in abstract, or darknesse it selfe : and is one that seeth not a farre off. This knowledge is but very generall; and is onely but a *Pedagogie* and manuduction to a more holy and heauenly knowledge following.

The spirituall knowledge of God, is that Spirit of reuelation, and wisdom, and spirituall vnderstanding : whereby, albeit man seeth no more then is in the Scriptures, yet he seeth those same things more, and better, then by the Scriptures. His inlightened eyes doe see supernaturall truth, more deeply then the simple letter of the scripture can direct him. This is wrought by the secret illumination of the *Spirit*. And by that *Anoynting* which he hath receiued, and dwelleth in him, it teacheth him of all things, and it is true, and not lying. He is made truly taught of God, and is truly acquainted with the mysteries of saluation : and knoweth also the dimensions thereof : as the bredth, length, depth, and height. He hath a glorious and comfortable transforming sight of Gods face. His light makes him both a shining Lampe, and a burning cole : He is both at once inlightned and inflamed. He determines iudiciously and sincerely in all matters of conscience : Hee doth all things with a gracious conueyance of singlenesse and sincerity of heart, in al circumstances to Gods glory, to his owne good, and to the good of others. In perplexities he hath the brauest resolutions. In afflictions he maketh the rightest vse out of the greatest evils, drawing



drawing out the greatest good. And in the exercises of grace he knowes the fittest season, and useth the greatest care and endeavour. *Hee is wise in that which is good, and simple as concerning euill.*

If therefore, thou that wert *once darknesse*, and borne blinde, with a double (yea manifold) vaile couering thy minde, wouldest haue thy *darknesse lightened*, and thy selfe made a *childe of the light*: (Not neglecting the naturall means, nor spirituall search and meditation) Striue in prayer, and in all manner of supplication; That God may giue thee a *minde to know Him, who is true*. Beg and buy at the hands of that *Amen*, (that *faithfull and true Witnesse, the beginning of the creatures of God*) a portion of that *eye-salue*, and anoynt thine eyes therewith: that thou maist see, and get that *Spirituall light* (the true cognizance of a chosen childe.) Vncessantly pray: *That the God of our Lord IESVS CHRIST, the Father of glorie, might gine vnto you the Spirit of wisdome, and reuelation, through the knowledge of him: That the eyes of your understanding may be lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints, and what is the exceeding greatnes of his power towards vs, which beleene according to the working of his mighty power. As also, ye may be able to comprehend with all Saints, what is the bredth, and length, and depth, and height: And to know the loue of Christ, which passeth knowledge, that ye may be filled with all fulnesse of God. Seek it as siluer, and search for it as hid treasures: then shalt thou find it, Prou. 2. 3. 4. And rather then thou want it, sell all that thou hast, and buy the field where that treasure lyeth hid, and that Pearle of great price, Matthew 13. 44.*

Rom. 16. 19.

Prayer.

Ephes. 5. 8.

2. Cor. 3. 13.

Psal. 18. 28.

1. Thes. 5. 6.

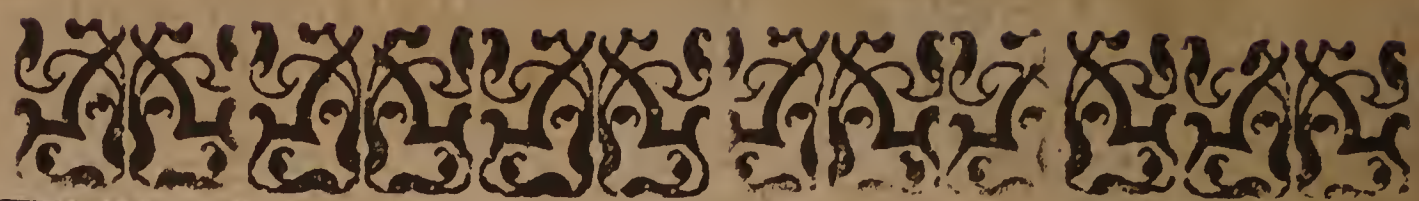
1. Ioh. 5. 20.

Reu. 3. 14. 18.

Eph. 1. 17, 18, 19.

Eph. 3. 18, 19.





## CHAP. IV.

## Madnesse of Minde.

Eccles. 9. 3.

2. TIM. 3. 9. *Their madnesse shall be euident vnto all men.*2. PET. 2. 16. *The Beast forbade the Prophets madnesse.*

## DESCRIPTION.



He mind is like a vessell that can neuer be empty : if it be not filled with the heauenly knowledge of our selues , and of God, (the two fountaines of true wisdom and felicity : ) It is replete with strange mad imaginations and conceits: from which there doe flow the inundations of all wickednesse and vice. For there is no ill that can be either thought, or wrought, but must needs be ascribed to this disease of madnesse, and folly. As these highest troupes of impieties of the *Gentiles* against God and nature, did spring from a *Mad* and foolish heart : and of this, that men are vnwise. The *Galatians* fall did flow from their foolishnesse, *The dumbe beast forbade the Prophets madnesse*. And all the wickednesse of men in these *last dayes, and perillous times*, beginne at their *madnesse*, and are nothing else but the symptomes thereof.

This is not like that madnesse that proceeds of the bodies distemper, and cured by naturall *Physike* : Nor like the rage of those that are *Tarantat*, and are cured by

Rom. 1. 21. & c.  
Tit. 3. 3.  
Gal. 3. 1.  
2. Pet. 2. 16.  
2. Tim. 3. 1.  
& 9.



by Musicke Nor like vnto that Corybanticke furie of the Vestall Priests, as : thy were in an extasie. Neither is it like the madnesse of those *Demoniackes*, whom Christ cured. *Mark. 5. 2.*

But it is that acquired, impure, and immediate calamity of the minde whereby, through the forgery and imaginations of mans owne heart, which are onely euill, and that continually, he runneth head-strongly in error, to his endlesse ruine. If they that run into fires, waters, deeps, and dangers, to the hazard of their body, be esteemed furious : much more are they to be esteemed mad, that wilfully precipitat themselves into endlesse dangers, by their idle and foolish conceits.

The first and immediate worke of this madnesse of minde, is an imagined opinion, proceeding of the mind illuded by the imagination, which the diseased thinkes to be both true and good : when as it is in it selfe both false and euill, and the vanity of the minde.

Opinion, as it is euer infirme, and vncertaine in the own nature, so in regard of the object, it is true or false : and in respect of the effect, and end, it is good, or euill, wise, or foolish, Although opinion were neuer so false, if it tend to no euill, it is the lesse foolish, and lesse to be regarded. A man to count his black wife faire, makes him louing : to count himselfe worse then he is, maketh him humble : to account all things for the best, procureth peace to himselfe : his opinion may bee false, but not very foolish. Such opinions and imaginations are not to be cured. But if opinion be both false, and tend to ill effects and ends, to the offence of himselfe, of others, or of God : and are the imaginations of wicked enterprises : then it is foolish, and to bee cured, if it bee possible.

Some are simply corrupted by themselves, or deceived by others, hauing soft mindes, like waxe, admitting any stampe : and are as a foolish Doue. Some againe are of a selfe-conceit, wiser in their owne conceit, then se-

Marke 5. 2.

Gen. 6. 5.

& 8. 21.

Matth. 15. 19.

Opinion vaine.

Gal 5. 8.

Ephes. 4. 17.

1. Pet. 1. 28.

Opinion is either true or false, good, or euill.

True & good.

False & good.

False and euill.

Opinion false, and euill, is madnesse, and it is either, *Pro. 6. 18.*

Simple.

2. Pet. 2. 10.

Hos. 7. 11.

Willfull.

2. Pet 2. 10.



Pro. 3 7.

Rom. 12. 16.

Prou. 26. 16.

Iob 31. 27.

Malicious.

Eccles. 7. 23.

2. Pet. 2. 16.

Act. 26. 24.

Ier. 26. 26.

Pertinacious.

Diuellish.

Act. 13. 10.

Rom. 1. 30.

Pestilent.

Reu. 2 15 20.

uen men that can render a reason. The heart fattereth in secret, and the mouth doth kisse with hand. Having their mindes filled with a complacent and ouer-weening opinion, and excludeth all opportunity of better information. Like a vessell full of ill liquor, which admitteth no better. And some are so braine-sicke, that they grow plaine mad in their opinion: and not onely through an infeebling of the mind (as the two former) but through an alienation, deprauation, and perturbation thereof; with fury, rage, and beast-like vnreasonablenesse, will thinke, reason, debate: conclude preposterously, falsly, and foolishly with themselues (albeit neuer so great euils should ensue.) As was *Balaams madnesse*, falsely imputed to *Paul*. They who are thus diseased, are like the raging *Wanes of the sea*, foming out their owne shame, *Iud. 13.*

Some are subiect to audacious *temerity*, in defending their imbraced imagined opinions: condemning and reiecting all as false, which they vnderstand not, or like not. Of this sort are Heretikes, Sophists, Pedants: thinking with themselues, they haue a speciall point of the spirit, and know more then the common sort: And so take vp an enraged folly, to reiect all opinions and sayings, but their owne.

Some are subiect to a diuellish subtilty, like *Elymas the Sorcerer*: inuenter of euill. Of this sort are *Arch-heretikes*, deuifers of new opinions, and foolish vngodly fashions. *Schismatikes*, of whose owne braine commeth new in-bred opinions: which they most pertinaciously keepe with themselues, as oracles.

Some are subiect to a pestilent humor, euer thirsting for a way, and a vent to their owne inuincible and obstinate opinion: infecting others, that they may erre with them. So married to their own opinions, (as positive and affirmatiue dogmatists) that they would haue all the World ruled with their lawes: and tyrannically would haue all subiect to the scepter of their sayings:

Whose



*Whose words doe fret like a Canker, deceiuing others: And priuily bring in damnable heresies. This is that Doctrine of diuells, Learning and deepenesse of Satan.*

*Part affected.*

**T**He part affected, is chiefly the imagination; the immediate seate of opinion: and consequently, the minde is flauishly subiect to phantasie, and deceiued by the owne imagination. *If any man seeme to himselfe, that he is somewhat when he is nothing, he deceiveth himselfe in his imagination.*

*Causes.*

**M**Any are left to themselves, to follow the swinge of their owne corruption. God neither restraineth, nor renueth them; yea on some, he so reuengeth himselfe: that because they dishonoured him: *he delineth them up to a reprobate minde: to doe those things, that are not conuenient.* And because they would not beleue: *God sendeth them strong delusions, that they might beleue lies.* As the god of this world blindes the minds of the infidels: So, *he worketh effectually in the children of disobedience, enticing, helping, and furthering them to deuise their wickednesse, and to defend it.*

He prouoked *David* to his ambitious and presumptuous imaginations, to number the people, which afterward he confessed, saying; *I haue done very foolishly.* He filled the heart of *Ananias*, that he conceived his lying and sacrilegious forgerie. He entred into *Judas*, and caused him to contriue treason against his Lord. The spirits of error teach the Doctrine of Deuils, and Satans deepenesse.

Want of instruction, and bad instruction, cause a sworne,

2. Tim. 2. 17.  
Mat. 24. 24.  
1 Tim 4. 1.  
Reu 2. 24.

Imagination.

Mind.  
Gal. 6. 3.

God deserts.

Gal 5. 8.

Rom. 1. 28.

2. Thes. 2. 11, 12

2. Cor. 4. 4.

Isa 44. 24.

Satan seduceth.

Ephes. 2. 2.

1 Chro. 21. 1, 8

Act. 5. 3.

1 Tim. 4. 1.

Reuel. 2. 24.

Want of instruction, or bad instruction.



Learning.

sworne, obstinate, and preiudicate imagination, where-  
with the minde is made mad. If learning be ioyned  
(which puffeth vp:) it bringeth with it temerity, pre-  
sumption, and sometimes, armes to defend that anticipa-  
ted opinion. *Learning* is a staffe that each one cannot  
handle: being ill handled, it maketh weake and sicke  
spirits more foolish: but polisheth the naturall, whole,  
and good spirit. The weake spirit, is like a weake sto-  
make for strong meate, and like a weake arme for a  
strong staffe: and causeth *Pedantisme*, if learning meete  
with it.

Pedantisme.

Ill examples.

Ier. 10 3.

Pro. 17. 24.

Imitation of publike vse and custome, receiued super-  
stition, and examples, make *the eyes of a foole to be in the  
corners of the world*. The great beaten way doth easily  
deceiue, it hath great shew of good, that is approoued  
by all. We follow examples with emulation: because of  
our popular facilitie and vulgar infirmity. The first im-  
pression being once gotten, increasing and fastening on  
the minde: by the multitude of beleeuers, witnesses,  
yeeres and authorities, it suffereth it self, *As a cloud to be  
carried about with the winde, or with a tempest*.

2. Pet. 2. 17.

Iude 12.

A distempered  
braine.

Pro. 26. 16.

The brains distemper, moist, soft, and grosse, causeth  
popular foolish simplicity, and brutishnesse. But if the  
distemper be hot and drie, it causeth an audacious and  
vicious foolishnesse: the one as fire, the other as water. If  
therewith, it be tinged with any euil quality, the ima-  
ginations are the worse.

Passions.

2. Pet. 3. 9.

Eccles. 7 9.

Passionate and violent affection corrupteth the  
iudgement, inforceth it to the thing desired, or de-  
signed, and maketh a man mad, if hee be contra-  
dicted. *Oppression maketh a wise man mad*. He misinter-  
prets al things, makes all to serue his own designes. He  
maintaineth ill causes, followeth his lusts, and flat-  
tereth ill persons. He partially ouer-lulleth his owne  
minde: (already tainted, and preoccupied with par-  
ticular preiudices) and lacketh indifferency of iudge-  
ment. He maketh himselfe imaginatiue and opinionatiue



tiue: esteeming both himselfe and others more, by the outward goods of fortune, then by the inward, of nature, vertue, or grace. He considereth all things more in their shew, then in their substance: and liketh them in their painted faces, and false ends.

when he setteth himselfe in himselfe: he conceites well of himselfe, and thinkes, no man comparable to himselfe. Caring to bring his owne credit, profit, and pleasure to his owne dore; and measuring others, by his owne foot. He conceiueth a high conceit of his owne selfe-conceit. He scorneth to goe the common, or euen road. He affects singularity or sensuality; and breedeth a mad opinion and fond imagination, wherein he greatly delighteth, *The way of a foole is right in his owne eyes. And foolishnesse is a ioy to him.*

\* The minde is naturally impure, so that euen \* *from the childhood,* \* it doth nothing but imagine wickednesse. Imagination is strong; reason weake, the conscience is sleeping: the affections are so insolent: and the senses are such sollicitours: That the poore vaine minde is easily more and more *corrupted, wrapped in error,* and made mad in the owne folly. If this acquired corruption arise (as it doth oft in a *child of the deuill*) from vulgar corruption, to the gall of bitternesse, and bond of iniquitie. It will make the madnesse the greater, and will produce the more furious thoughts, so that the mad minde will become full of all subtiltie and mischief.

### Signes and Symptoms.

Strange are the signes and symptoms of this madnes and foolishnesse: according as are the kindes and degrees of impieties ioyned therewith, The wicked in their *Atheisme* think alwaies there is no God. The foole hath sayd in his heart, There is no God. He thinketh, How should God know? Can he iudge? God hideth away

Complacencie.

Rom. 12. 16.

2. Pet. 2. 10.

Pro. 12. 15. &  
15. 21.

Corruption.

\* Tit. 1. 15.

1. Cor. 2. 14.

Rom. 8. 7.

\* Gen. 8. 21.

\* Mat. 15. 19.

Ier. 17. 9.

Eph 4. 17.

Rom. 1. 21.

1. Cor. 3. 20.

2. Tim. 3. 8.

Act. 13. 10.

Act. 8. 23.

Act. 3. 10.

Atheisme.

Psal. 10. 4. Psal. 14. 1.

Iob. 22. 12, 13.

Psal. 94. 7.

Esa. 29. 15.

Psal. 10. 11. &

94. 8.



away his face, and will neuer see, and the Lord shall not see: saying, who seeth vs? who knoweth vs? God hath forgotten, he hideth his face, and he shall not see. He doeth neither good nor euill.

Paganisme.

Iudaisme.

Papisme.

2. Thes. 2. 4.

Machauelisme.

Iob. 21. 14, 15.

Ier. 6. 16.

Epicurisme.

Deut. 29. 19, 20.

Psal. 10. 3.

Amos 6. 4.

2. Pet. 3. 4.

Psal. 10. 6.

Psal. 30. 6.

Luk. 12. 19.

Ier. 2. 35.

Reuel. 3. 17.

Ier. 8. 6.

Presumption.

Luk. 18. 12.

Ioh. 16. 2.

Esa 14. 13.

Zeph. 2. 15.

Reu. 18. 7.

Dan. 3. 15.

*Paganisme* holdeth a pluralitie of the *Deitie*. *Turcisme* holdeth an vnity in the *Deitie*, but denieth the Trinity. *Iudaisme* affirmeth both the *Deitie* and Trinity, but secludes Christ. *Papisme* acknowledgeth both *Deitie* and Trinity, but in the meane time, exalts it selfe aboue all that is called God, or is worshipped. *Machauelisme* thinkes piety but pollicie. He saith, Depart from vs, we will not haue the knowledge of thy waies: Who is the Almighty that we should serue him? we will not walk in his waies. It is a vaine thing to worship God, what profit shall I haue, if I pray vnto God?

The *Epicure* saith, I shall haue peace, though I walke in the stubbornnesse of my heart. He blesseth himselfe in sinne. He putteth farre away the euill day, and approacheth to the seate of iniquitie. He walkes after his lusts: and sayth, Where is the promise of his comming. He sayth in his heart, I shall neuer be mooued, nor be in danger: We haue made a couenant with death, and with hell we are at agreement, though a scourge run ouer, and passe thorow, it shall not come at vs: for we haue made falshood our refuge, and vnder vanity are we hid. And in my Prosperity I said, I shall neuer be mooued. And I will say to my soule, Soule thou hast much goods layd vp for many yeares: liue at ease, eate, drinke, and take thy pastime. I am guiltlesse, surely his wrath shall turne from me. I am rich and need nothing. What haue I done?

The presumptuous saith, I thanke thee that I am not as other men are, or as this *Publican*. Whosoever killeth you, shall thinke that he doth God good seruice. I will ascend into heauen, and exalt my throne aboue the stars. I am, and there is none beside me. I sit as a Queene and am no widdow, and shall see no mourning. Who is that God



God that can deliuer you out of my hand? Who is the Lord, that I should heare his voice and let Israel goe? He exalts himselfe aboue all that is called God, or worshipped.

The distrustfull faith, I said in mine haste, I am cast out of thy sight. I said in my feare, all men are liers. Can God prouide a table for vs in the wildernesse? Can he giue bread and flesh for his people? *God* hateth me. Hath God forgotten to be mercifull?

Heereupon followeth the deuising and conceiuing of all sinnes. They conceiue mischief, and bring forth iniquity. They hatch cockatrice egges, and weaue the spiders web. They conceiue mischief, and bring forth vanity. And their belly hath prepared deceit. He trauaileth with wickedness: he hath concieued mischief, but shall bring forth a lie.

They are madde fooles, and despise instruction, they thinke they hold the truth in their sleeves. They loue their foolishnesse. Their wayes are light in their owne eyes, and it is pastime to them to doe wickedly. They make a mocke of sinne. Wisdome is hid from them. Their wicked thought is a sinne. Their heart is at their left hand: they feede themselves with dreames: their change is the wind: they catch at a shadow: they weary themselves, and a moate, at the last, is the hire of their dayes worke. Then they loath themselves. Their life is neuer settled.

*Prognostickes.*

**T**HE whole world almost is madde, with furious imagination, and madnesse of minde: wherein it lieth, liueth, and dieth. It is a swift riuer, that carrieth all with it. The Spirit testifieth, that in the latter times *some shall giue heede to doctrines of devils: yea many do so now.*

Exod. 5. 2.

2. Thes. 2. 4.

Distrust.

Psal. 31. 21.

Psal. 11. 6. 21.

Psa. 78. 19, 20.

Iob 16. 9.

Psal. 77. 7.

Wickednesse.

Esa. 56. 4, 5.

Iob 15. 35.

Psal. 7. 14.

Foolishnesse.

Pro. 17.

Pro. 15. 12. &

12. 15. & 10. 23.

& 13. 16. & 14.

9. & 24. 7, 9.

Eccle. 10. 2.

2. Sam. 13. 15.

Senec. Epist.

10.

Vniuersall  
sicknesse.

1. Tim. 4. 1.

From



Ensuuing euils.  
2 Tim. 3. 9.

Rising vpon  
light grounds.  
See example,  
2 Sam. 10. 2.

Pro. 26. 12.  
2 Tim. 3. 9.  
Iob. 37. 24.  
Plagues.  
Esa. 5. 21.  
Pro. 1. 32.

Pro. 3. 35.  
Pro. 10. 14.  
& 18. 7.  
Eccle. 5. 3.  
Luc. 12. 20.  
2 Sam. 17. 23.  
Mat. 25.

From it proceeds all mischiefe, confusions, disorders, inordinate passions and troubles. *Resisting of the truth*, ambition, concupiscence, obstinacie, presumption, nouelties, rebellions, disobedience, treasons, heresies, sedition, hypocrisie, contempt of God and of his Word: impenitency, multitude of religions, superstition, idolatry, Paganisme, Epicurisme. The most generall and fearefull agitations, and alterations of Churches, kingdomes, armies, battels and murthers flow from it.

It makes much euill arise, oft times from light, ridiculous and vaine-conceited imaginations and opinions: witnesse, the warres of *Troy*, and *Greece*. Of *Sylla* and *Marins*. *Cesar* and *Pompey*. *Augustus* and *Antonius*. The Poets signifie as much, when they set all *Greece* and *Asia* on fire for an *Apple*. Imagination many times maketh the accident touch more then the principall, the circumstance more then the cause or subiect. The robe of *Cesar* troubled *Rome*, more then his death.

This disease, so long as it reigneth in a man, it maketh all admonitions, instructions, and corrections, ineffectuall. *If a man be wise in his owne conceit, there is more hope of a foole then of him. The Almighty will not regard them.* They shall preuaile no longer for their madnesse shal be made euident to all men. *Woe vnto them that are wise in their owne eyes, and prudent in their owne sight. Ease and prosperity slayeth the foole. Quicunq; stultus est in culpa, erit sapiens in poena. Fooles shall inherit dishonour, though they be exalted. The mouth of the foole is present destruction, and his lips are a snare for his soule. God delighteth not in fooles. O foole, this night will they fetch away thy soule from thee: God turned the wisedome of Achitophel to foolishnesse. The foolish virgins were excluded. Though thou shouldest bray a foole in a mortar among wheat with a pestle, his foolishnesse will not depart from him, Prou. 27. 22.*

Curation



*Curation and remedies.*

**T**He sowing of the seedes of grace in the mindes of youth, that they may be nourished in the faith, by carefull instruction, and holy education, serueth much to shun this madnesse. Thus was *Timothy* preuented, hauing learned the holy Scriptures from a child. When they come to more maturity, they must be nurtured in Religion: And (if need be) exercised by correction. Folly is bound in the heart of a child, but the rod of teaching will driue it away from him. Teach a child in the trade of his way, and when he is old, he will not depart from it.

*If thou hast beene foolish in lifting thy selfe up, and if thou hast thought wickedly, lay thy hand vpon thy mouth.* And hereafter be not carried with the streame and swift riuer of generall madnesse.

Suspect that which pleaseth the senses: for sensuality begetteth many imaginations. Mistrust vulgar conceits patronized with publike applause, and popular custom. Suspect a noueltie of opinion: as the vntimely birth of an idle braine.

Search and examine all opinions that occurre. And by a quick and cleare spirit, seeke out the motiues, causes, natures, effects, and ends: euen to the roote. There may be a thousand opinions of one thing: whereof, one is onely true. One truth may be shadowed with a thousand lies. Truth as a pearle, may be scattered and couered amongst heapes of much superfluous ashes: and as gold, may lie hid in deepest mines. Set therefore thy mind at libertie, and free it from all mens opinions. Let it extend it self in a stately vniuersalitie, to search in euery thing the truth, not obuious to euery one.

Seuer thy minde by little and little, from the worlds opinion: and (like the starres) walke in a contrary course. And as a wise traualer, choose not the fairest,

Instruction in  
the truth.

2 Tim. 3. 15. &  
1. 5.

Ephes. 6. 4.  
Pro. 22. 6.  
Shun vulgar  
sensual opini-  
ons.

Pro 30. 32.

Suspect opini-  
ons.

Search the  
truth of opini-  
ons.

Seuer thy  
mind from  
worldly opini-  
ons.



Shun vaine  
opinions.

Esteeme much  
of the truest.

Ground thy re-  
ligion only on  
the Scriptures.  
2 Tim. 3. 15, 16.  
17. & 4. 2, 3, 4.  
Reuel. 1. 5.  
Rom. 12. 3. &  
15. 4. & 10. 5. 39.  
Act. 17. 11.  
10. 5. 39.

Faith.

Pro. 3. 5, 6, 7.

Other helpes.  
Heb. 4. 12.  
1. Cor. 14. 15.  
2. Cor. 10. 5.  
Psal. 20. 18.  
Phil. 4. 8.  
Psal. 119. 55,  
97, 98, 5. 9.  
Act. 8. 22.  
1. Theſ. 5. 23.  
Pro. 14. 22.  
Pro. 15. 26.

rest, and trimmest wayes : but the neereſt, though mirie  
and vneuen.

Shun all that either ſenſualitie, or popularitie, or idle  
curioſitie doe affirme : (howſoeuer backed with dele-  
ctation, vtilitie, or raritie) if it ſtand not in all points,  
both with pietie, veritie, and realitie.

Conſider and eſteeme more the veritie and realitie  
of things, then the outward tincture, circumſtance, or  
ſuperficies thereof : And fully reiect all fond, friuolous,  
and false conceits.

As for matters of religion and ſaluation: count all other  
opinions vain, and reiect them: and hold thee only with  
the Scriptures, which are only *Able to make a man wiſe  
to ſaluation*. As that onely and true teſtificat of that  
*faithfull witneſſe* : *Preſume not to vnderſtand aboue that  
which is meete to vnderſtand*. *Search the Scriptures. Vbi  
Spiritus teſtatur, Scriptura cõteſtatur, Eccleſia ſubteſtatur*.  
Where the Spirit teſtifieth, the Scripture conteſtifieth,  
and the Church vnder-teſtifieth. The Scripture ſhould  
be deare to vs, becauſe it is, *Atali & talis*: that is, from  
ſuch a one as God: and ſuch like in it ſelfe; containing  
ſuch excellent things. Concerning the which: Let faith  
be the ſepulchar of reaſon, vnderſtãd not that thou maiſt  
beleue, but beleue that thou maiſt vnderſtand: for the  
reuenew of faith is vnderſtanding. *Truſt in the Lord with  
all thine heart, and leane not vnto thine owne wiſedome. In  
all thy wayes acknowledge him, and he ſhall direct thy wayes.*  
*Be not wiſe in thine owne eyes : but feare the Lord, and de-  
part from euill*. Vſe the Word diligently, to caſt downe  
thy mad imaginations, and eſtabliſh thy thoughts by  
counſell. Meditate on God himſelfe, on his workes, on  
his Word, on thy owne wayes. Imprint his feare into  
thy heart, wherby thou mayſt haue that wiſdome from  
aboue, both begunne in thee, and finiſhed: and that thy  
madneſſe may be thereby fully cured.

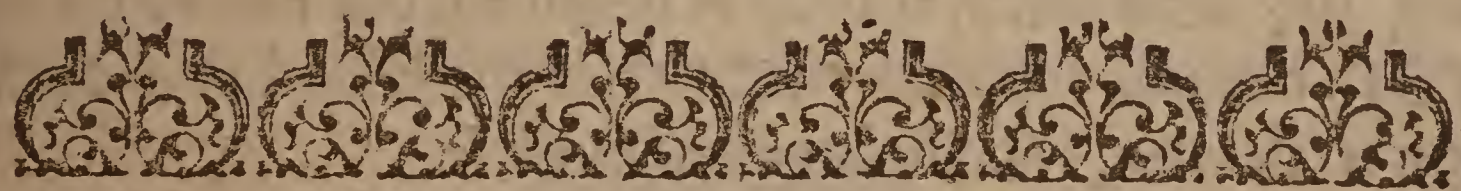
Prayer auaieth much heerein, both that thy bad  
euil thoughts may be pardoned: And that in times com-  
ming



ming they may be preuented : considering alwayes, that they doe erre that imagine euill, and the thoughts of the wicked are an abomination to the Lord. Craue to be renewed in the spirit of your mind, Iod 32.8.

Guard thy heart aboue all : Make a couenant with thy senses : Quench not the Spirit : Lift vp thy heart to God Draw neere to him : Haue thy conuersation in heauen : Esteeme all things losse, yea to be drosse and dung, in regard of Christ. He that hath in himselfe this hope, purifieth himselfe, as God is pure.

The consideration of death auaieth much herein. The consideration also of the last Iudgement. *Achab* and *Nineue*, at the hearing of death & destruction, changed the madnesse, and submitted themselves to God. *Paul* thought it the fittest physicke for *Felix* his madnesse, to dispute before him of the Iudgement to come : which made him tremble.



CHAP. V.

The euill heart of Incredulity.

H E B. 3. 12. *Take heed of the euill heart of Incredulity.*

DESCRIPTION.

**I**ncredulity, is not onely a simple want, or a priuation of faith, but therewith also a peruerse disposition : whereby we are unfit to thinke a good thought, vaine in our thoughts, and are ready to account the Wisedome of God but foolishnesse

Ephes. 4. 25  
Pro. 4. 23  
Iob 31. 1.  
Psal. 119. 37  
1 Thes. 5. 19  
Psal. 25. 1  
Iam. 4. 8.  
Phil. 3. 20  
Phil. 3. 8  
1 Ioh 3. 3  
Deut. 32. 29

1 King 21. 27.  
Jonah 3. 5, 6  
Eccle. 11. 9.  
Acts 24. 26.

Incredulity is a peruerse disposition.  
2 Cor. 3. 5  
Ephes. 4. 17.



Incredulity  
generall,  
ἐν γενῇ.

Or speciall  
ἐν ἰδιότητι,

Incredulity  
generall.

1. Tim. 2, 3.

Incredulity  
speciall. 1.  
ἡ ἀπιστία.

Rom. 2. 20. &

1 Cor. 13. 2.

Luk. 12. 47.

2 Thes. 2. 10.

Luke 4. 22. 28.

Iam. 2. 19.

Iohn 10. 38

Incredulity  
speciall. 2.

Rom. 2. 17.

Rom. 7. 16.

ἡ ἀπιστία.

Rom. 2. 17.

Heb. 10. 26. &

2 Pet. 20.

Ez. k. 33. 31, 32

Marke 6. 20.

Acts 8. 13

Heb. 6. 5.

Incredulity  
speciall. 3.

*liffnesse* : Our wisedome, being *enmity* against God : and to shew the greatnesse thereof, the Apostle vseth the abstract words, *foolishnesse*, and *enmity*, Rom. 8. 6, 7.

*Incredulitie* is, when a man either beleeueth not the *truth* of the promises of grace in generall, or else beleeueth not, that the *truth* and *grace* belongeth to himselfe in speciall, and particularly. Incredulity, is either *generall* or *speciall*.

*Incredulity generall*, is when the incredulous hath neither the *cognition*, nor *approbation*, nor *appropriation* of the trueth of grace : that is, when neither his minde nor his heart condescend thereto, nor beleeue therein : as was *Pauls* incredulity before his conuersion.

*Incredulity speciall*, is, 1. When the incredulous haue the knowledge of the truth, but approue it not. *They receiue not the loue of the trueth*. And this is the *historicall faith*, or, dead faith, which is nothing, but meere incredulity : because the knowne truth is disdained. It is common to deuiles, who *beleeue and tremble*.

2. When the incredulous haue in their mind both a knowledge of the trueth, as it is true; and an approbation thereof, *consenting that it is good* : But through their incredulity, want a particular *application*, and *appropriation* of it in the heart; nor applying the gracious true promises of mercy to themselves particularly. This is that *temporary faith*, which still remaineth incredulity; because they know and loue the trueth : but yet they make not true vse thereof, in applying it to the heart. And this is in many reprobates, knowing the Word, and accounting it sweete, as a Loue-song. Hearing gladly, as *Herod* did, and *Simon Magnus*. Whereupon proceedeth oft-times that *gust*, or *taste* of the celestiall gift : and that power of the world to come : without possession thereof in the heart.

3. Or else the incredulous hath both the *illumination*, and *approbation* of the minde, as also the *appropriation* of



of the heart, but therewith, some incredulity and doubting. As the Childs weeping father said, *Lord, I beleeue, helpe mine vnbeliefe* : And this is proper to weake Christians. An infirmity and disease which they daily lament, and would faine haue it amended. This their true, sauing, vnhypocriticall faith, mingled with doubting : and this doubting, is not of the nature of their faith (as the former incredulities are, of the nature of the dead and temporall faith.) Nay, this doubting mingled with the sauing faith, is not an infirmity of the faith, but a fruit of the part vnregenerate : and is opposed to faith.

But because this doubting and portion of opposed incredulity, reigneth not ouer the elect : as the former sort doe : The elect are not called incredulous, no nor vnfaithfull, neither doth God lay it to their charge, if they labour and strue against it, to haue it amended.

*Part affected.*

**T**He part affected, is, 1. The minde, in the *vn*derstanding thereof, wanting illumination, and notice of the truth : and in the iudgement thereof, wanting a consent to the truth, that it is good. 2. The heart, that will not, nor cannot particularly choose to it selfe the truth of grace : nor apprehend, apply, nor appropriate the same to it selfe : in a certaine firme singular manner, as the owne proper pertinent good. 3. And by a sympathye, the conscience is defiled also, and the whole affections.

*Causes.*

**A** Boundance of worldly meanes (a choaking the Word with cares, with riches, with voluptuous liuing:)

Mar. 9. 24.

It is not of the nature of faith  
Rom, 4. 20.

It reigneth not  
None are charged with it.

Mind.

Heart.

Tit. 1. 15.  
Conscience.  
Affections.

a Worldlinesse.  
Luke 8. 11.



Mat. 13. 18.

Want of the  
Word,  
Rom. 10. 14  
Coloss. 2. 4, 8

God punishing  
Rom. 11. 32  
Ioh. 12. 40.  
2 Theſ. 2. 11.

Satan blinding  
2. Cor. 4. 4.  
2 Tim. 2. 26.  
Ephes. 2. 2.  
Luc. 8. 12.  
Luke 22. 31.

Willfull igno-  
rance.  
2 Pet. 3. 5.  
1 Tim 1. 13  
2. Cor. 3. 14  
Wisedome of  
the flesh.  
1 Cor. 3. 20.  
Rom. 8. 7  
1 Cor. 2. 14.  
Reason.  
Sense.  
Ioh. 20. 25.  
Ioh. 20. 29.

uing: ) As also tribulation and persecution, with losse of worldly estate (making the heart faint) keepes the heart vnder incredulity.

Want of instruction, by preaching and hearing of the Word. For, *how can they beleue in him, of whom they haue not heard?* And in place of instruction: deception of the heart, with enticing words of Philosophy, Traditions, and rudiments of the world. *Subtile wisedome, vaine superstition, and old ceremonies, debarre faith,*

God in his righteous iudgement, *shutteth vp men in vnbeliefe. He blindeth their eyes, and hardneth their hearts: that they should not see with their eyes, nor understand with their hearts: and should be conuerted, and healed. And because they receiue not the loue of the truth, God giueth them strong delusion, to trust lies.*

*The deuill (The god of this world) hath blinded the minds of the infidels, that the light of the glorious Gospel of Iesus Christ (which is the Image of God) should not shine vnto them. In whose snare they are, and of whom they are taken prisoners to doe his will: And worketh in them, as in the children of disobedience: Taking away the word out of their hearts, lest they should beleue: And doth winnow them as wheate.*

That peruerſe ignorance of the truth (which men willingly know not) and that vaile, that remaineth vntaken away, keepeth many vnder vnbeliefe,

The wisedome of the flesh is enmity against God. *The naturall man perceineth not the things of the Spirit of God: for they are foolishnesse to him. Reason, nature, and sense, are too much regarded: as if all veritie were confined within them. The Capernaits said, How can this man giue vs his flesh to eate? And Thomas said, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleue it. But Christ said vnto him, after he had seene and felt, Because thou hast seene me, thou beleuest: blessed are they that haue not seene, and haue beleued.* Here al-  
fo



so our owne imaginations cause vs count the Word a *fained thing*. Wilfull opinion also, and complacencie in a lying errour (men pleasing themselves in vnrighteousnesse) mightily preuaileth: as we see amongst all *Pagans, Turkes, Papists, Atheists*. They will not beleue, lest they should seeme to haue erred.

The gall of bitternesse, and bond of iniquity, wholly replenishing and intangling the heart, neuer permits it to imbrace the true faith: but still causeth it to be incredulous: or at least to beleue hypocritally. Whereby the heart is not right, in the sight of God. As was in *Simon Magus*. This is that heart full of *all subtilty and all mischiefe*. Such an euill temper of the heart, whereby it is so prompt, malapert, malicious, secure and fraudulent, that it admitteth no sparke of grace, but is most bent to all iniquity. As was in *Elymas* the forcerer. This is that euill heart of incredulity: euill by nature, but much more made euill, by an acquired habit of sinne.

*Signes and Symptomes.*

**T**He incredulous count the Wisedome of God, to be the greatest foolishnesse: they will beleue nothing but that, which either nature, sense, or reason will declare. And they thinke there is no credible verity, that is not confined in one of those three.

Some will not heare, but stop their eare at the Word, and are in furious rage against it: counting Preachers *Bablers*. Or if they heare the Word, it *abideth not in them*. They will be *persecutors* of it. And moued thereto by *enuie*: They become hardned, disobedient, and *speake euill* of the way of the Lord.

They make God a lyer, they are crooked: their hearts are full of doubting. They hang in the ayre, like *Meteors* carried about with euery winde: And are like to a waue on the sea, tost of the winde and carried away. Their

Imagination.  
Esay. 65. 2.  
Luc. 24. 11.  
Opinion.  
*ἡ δόξα*.

A malicious  
heart full of  
euill.  
Act. 8. 13. 21, 23

Act. 13. 10.  
*Ῥαδίσημα*.

Heb. 3. 12.

Wisdom of  
God esteemed  
foolishnesse.

Contempt of  
the Word.

Psal. 58. 45.  
Act. 17. 18.  
Ioh 5. 38.  
1 Tim. 1. 13.

Act. 17. 5.  
2 Thes. 3. 2.

Act. 19. 9.  
Doubting.

Ioh 5. 10.  
Mat 17. 17.

Luc. 12. 29.  
Iam. 1. 6.

Rom. 14. 23.



Hypocrisie.  
 Epicurisme.  
 Desperation.  
 2. Thes. 2. 12.  
 Heb. 10. 38.  
 Plal. 106. 24.  
 Mat 13. 54, 58.  
 2. King. 7. 2.  
 Heb. 3. 12.  
 Heb. 14. 4. &  
 Rom 10. 14.  
 Ier. 5. 23.

Cafe dange-  
 rous.

1. Tim. 1. 3.  
 Act 8. 23.  
 Lesse dange-  
 rous.  
 Luc. 22. 32.  
 Rom. 11. 29.  
 2. Pet. 1. 5, 10.  
 Punishments.  
 Mar. 9. 9.  
 Iob. 16. 8.  
 Tit. 1. 15.

Luc. 1. 20.  
 Heb. 3. 19.  
 Esay 7. 9.  
 Damnation.  
 Io. 8. 24.  
 Mat. 13. 58.  
 2. Cor 4. 3.  
 Rom. 11. 17, 20.  
 Luc. 12. 46.  
 Ha. 2. 4. Ro. 2. 8.  
 Damnation.  
 Mar. 16. 16.  
 Rom. 14. 23.  
 Iude 5.  
 2 Thes. 1. 8.  
 Reuel. 21. 8.  
 2 Thes. 2. 12.

doubtings are condemning, and condemned : and directly opposed to faith.

Infidelity hath euer attending her, either an *Hypocriticall shew*, an *Epicurian* contempt of God : or else a *Iudaicall* desperation. The incredulous haue pleasure in vn-righteousnesse. They are euer withdrawing themselves from God. They spare not to contemne his mercy and his power. They fall from him, they call not vpon him. Their heart is rebellious, they depart and goe. They haue no resolution to feare God.

### *Prognostickes.*

**I**F incredulitie proceede of meere ignorance, there is some hope. But if it be accompanied with malice, with the gall of bitterness, and *bond of iniquity*, there is so much the lesse hope.

There is great esperance of him that is Gods child (albeit his true faith be oppressed for the present by incredulous doubtings.) If he wil diligently vse the means of the strengthening of his weak faith.

The greatest infidels may be spared for a space, but at last Christ will reprocue them, because they belecue not in him. There is nothing pure to them. For vnbeliefe, *Zacharias* was made dumbe. The people for vnbeliefe, were not suffered to come into the promised Land. They that belecue not, shall not be established.

If they remaine incredulous to the end : they must die in their sinnes: and be hindered of the workes of mercy. They shall be lost, broken off from the true Oliue, an euill portion abideth them. They shall vanish like a puffed-up bubble of water. To them that disobey the trueth, shall be indignation.

He that will not belecue, shall be damned, destruction shall be vpon them: and flaming vengeance. And he shall haue his portion in that lake, that burneth with fire and brimstone,



brimstone. And all they shall be damned, which beleueed not the trueth, but had pleasure in vnrighteousnesse.

*Curation and remedies.*

**I**N the curing of incredulitie, this caution would be obserued: If it be like a *Pagans incredulity*, thou must begin thy cure at naturall principles, out of Philosophy, and nature. If it be like a *Iewes incredulity*, deale with him at the first, with principles and grounds out of the *Old Testament*. If it be like the incredulity of a *common Christian*: deale with him with grounds out of the *Euan-gelists*. A *Pagan* denieth all Scripture. A *Iew* denieth the New Testament. An *Infidell-Christian* denieth the truth and grace of the New Testament, to belong to himselfe in particular. A *Pagan* admitteth only the light of nature, reason, and stories. A *Iew* admitteth onely the Old Testament. A *Christian* admitteth the whole Scripture.

Consider that *verity* is more ample, then *nature*, *sense*, and *reason*, can reach to. For as there are naturall verities: there are also supernaturall verities, that are inuisible, yet credible: whereof reason is not capeable, till they be reuealed. But being reuealed, reason vnderstandeth them, and approoueth them, like vnto the eye, that in darknesse seeth nothing: but when the sunne is risen, and shineth, reuealeth and manifesteth all visible things to the eye. *Nature* and *sense*, are *reasons* seruants: and *reason* is *verities* hand-maid. *Veritie* enlightneth *reason*, and *reason* roborates *verity*: *reason* will not reiect faith, but *reason* declareth that there are many things beyond *reasons* capacitie, and *natures* limits: and therefore to be beleueed. Thou must not say, This, or that, is not agreeable to nature, sense, or reason, therefore I will not beleuee it. For this is to imprison *veritie*, within *nature*, *sense*, and *reason*. Therefore learne to submit

F 4.

reason

Cautions for  
diuers infidels.  
Act. 17. 18, 22,  
23.  
Acts 2. 14.

Remedies a-  
gainst generall  
incredulity  
Verity natural  
and superna-  
tural.

Verity compa-  
red with sense,  
nature, and  
reason.

Submit reason  
to Diuine ve-  
rity.

*Et cum rati-  
one insauire.*



Example.

*reason to veritie, and that is to beleue : and thou shalt finde faith to bee the end and farthest horizon of reason.*

For example.

1. *Nature saith, Nothing can be moued of it selfe.*
2. *Sense saith, The heauens are mooued.*
3. *Reason saith, Therefore they are mooued of another.*
4. *Faith saith, This other is God. And I beleue the same as it is written in the Scriptures, Psalme 148.6.*

Rom. 1. 20.

*The 1. 2. 3. are naturall verities, the 4. a supernaturall veritie. For the inuisible things of God, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes.*

Example.

Another example.

1. *Nature saith, Of nothing, naught but nothing can be made, by nature.*
2. *History and sense say, Of nothing, yea euen of contraries, Christ made great things.*
3. *Reason saith, He wrought therefore by a vertue and power aboue nature : to wit, by his diuine power or Diuinitie.*
4. *Faith saith, I beleue, he is both God and man : as it is written, Philip. 2. 6, 7.*

*The first, is a naturall verity; the second, an historicall and sensible verity, the third, a reasonable verity, the fourth is aboue all these, a heauenly verity.*

Reason is the  
Infidels Peda-  
gogue ;

As also testi-  
monie.

*And consequently, because God cannot lie, it followeth, that the Scripture of God containeth perfect verity : And that all that is written therein, is to be beleued. Against infidels, reason is to be vsed as a *Pedagogue*, to bring them to the schoole of faith. Reason out of nature, kindleth vp little sparkes, which Theologie turnes into great flames, to giue light vnto faith. Reason and testimonies haue great force to induce infidels. Reason is one witness, sufficient enough: the number of witnesses, is a manifold reason.*

Heere



Heere publicke preaching, priuat conference, and exhortation haue great force. Thou art to be allured, to giue attentiu eare; to lay aside all preiudiciall opinions, out of thy demented minde: and all peruerse affections out of thy euill heart: That thy thoughts wander not: that thou abridge thy lusts, omit thy customable sinnes: and with great simplicity, like a new-borne babe, *desire the sincere milke of the Word*: still vsing the outward meanes and organs, as a Pedagogie to *faith*. Thou maiest with counsell, exhortations, and perswasions, be moued to do all this, before that thou get faith.

Thou must bee wishly exstimulate in thy conscience, afraid with damnation, and caused by all meanes to haue a generall desire and liking of saluation: which wil make thee the more willing to heare, learne and meditate: vntill the time it shall please God, after this planting and watering, to giue the increase, to open thy heart: and from aboue to send downe vpon thee that *unction of the Spirit*.

And still remember, that God hath decreed in his Counsell, promised in his Word, and by ordinary and continuall practice, is accustomed to beget faith in his owne, by those meanes (lawfully and diligently vsed.) In the doing whereof, vpon thy part there is no merit of mercy, nor preuenting of grace. That as faith is not had, but by the power of Gods grace: So it is not had ordinarily but by meanes.

By these meanes (diligently vsed) thou maiest be induced to *know* and *loue* the truth of grace: but the greater difficulty standeth in this; to make thy owne heart apply and *appropriate* the truth of grace to it selfe. Which appropriation of grace and of Christ to the heart, is the very heart and life of true faith. Dead and temporall faith are so called, as a dead man is called, a man. For in them both (although the minde be affected with illumination and approbation) the heart remaineth vnder incredulity. As he that hath an empty stomacke, all the while

Allure him to vse the means.

Rom. 10. 14.

1 Cor. 14. 24.

1 Cor. 1. 21.

Iob. 43. 4.

Heb. 3. 13.

1 Pet. 2. 2.

1 Tim. 3. 7.

Amos 8. 11, 12.

Remedies against speciall incredulity.

1 Ioh. 2. 27.

The meanes are profitable.

*Non sine organo auditus: sine ullo merito auditus.*

Remedies to root out incredulity, and to beget true faith.

*Cum adiectione.*



Preparation  
of the minde.

Sin is an into-  
lerable bur-  
then.

A sight of sin  
by the confi-  
deration of the  
Law.

Of Gods  
Iustice.

Iob. 15. 15.

Iob. 4. 18, 19.

Iob. 15. 16.

Esay 6.

Esa. 64. 6.

Sense of sinne.

2 King 22. 19.

Ioel 2. 13.

Acts 2. 37.

Zach 12. 10.

Rom. 7. 24.

Holy despe-  
ration.

Luc 15. 14.

while that he both seeth meate, tasteth it, and chaweth it, abideth still vnder famine; vntill hee eate the meate, swallow it, and digest it.

There must be therefore some remedies set downe to cure and helpe incredulity, as well in the heart, as in the minde. And that faith may bee in the heart, as in the minde: First, thou must prepare thy minde, considering thy sinne: 1. To be intolerable in it selfe: 2. But pardonable before God. As for the vnsupportable burthen of sinne, that thou maist both see it, and feele it, and despaire of thy owne strength, doe this:

1. Looke into the glasse of the perfect *Law of liberty*, to see thy owne filthy spots. Secondly, meditate on the iustice of God: in whose presence the *heauens are not cleane*: he laid folly vpon his *Angels*: how much more on them that dwell in houses of clay? He found no steadfastnesse in his *Saints*. How much more is man abominable and filthy, that drinketh in *iniquity like water*? The angels are ashamed in his presence: and his Prophets tremble before him. Our best righteousness is like a polluted cloth. Thirdly, meditate on the last iudgements, where account of all must be rendred: of deeds, words, and secret thoughts. The Iudge knoweth the heart. Hee acquiteth not the guilty, nor respecteth persons. He is not pleased with pretences, pacified with excuses, nor corrupted with bribes.

Consider thy horribe guiltines, Gods infinite wrath. sins endlesse torment: Iudgement lying at thy dores, the Lawes curses, the heauens shut, hell prepared, and all the creatures armed against thee: God striking without, the conscience gnawing within, vntill with good *Iosias*, thy hart melt within thee, euē till it rend, & be pricked. Lament for the offence of him, whom thou hast pierced, as one is sory for his first borne: count sin a heauy burdē: cry, *O wretched man that I am, who shall deliuer me from this body of death?*

Despaire of thy owne strength, consider there is no remedy, but either to perish, or else, with the prodigall child,



child, to runne home to thy so gracious a *Father*. Count the burthen of sinne intolerable, till thou be eased, and freely and fully pardoned.

Thinke not thy sinne vnardonable : for euen finnes committed, after repentance, are pardonable : as may appeare by the example of *Dauid*, and *Peter*. As also finnes committed of knowledge : for euerie sinne and blasphemie shall be forgiven. And that for three reasons : 1. Gods mercie is reserved for thousands. He is full of mercy, and of great kindnesse to all that call on him. Rich in mercy : the Father of mercies : his mercy pleaseth him, The Lord is delighted in them that feare him, and attend on his mercie. And that for no merits of ours, but for his owne sake. Say therefore, O Lord, forgive, deferre not for thy owne sake. Where sinne abounded, there grace hath much more abounded. Let not the thought of thy great and many finnes, derogate from his mercy which is infinite. His mercies are ouer all his workes. And if man (a mote, a drop) hath mercy to forgive seuentie seuen times : what is in the great Ocean? Beware of secret pride, thinking God will not be mercifull, except thou bribe him with a reward of goodnes, to make him beholding to thee, thou not to him. Let the wicked therefore forsake his wayes, and the unrighteous his owne imagination : and returne vnto the Lord, and hee will haue mercy on him : And to our God, for he is verie ready to forgive.

2. His Iustice, Christ hath already satisfied, hee hath borne our infirmities : he was wounded and broken for our finnes. *With his stripes we are healed*. He was made to be sinne for vs, who knew no finnes, that we should be made the righteousness of God in him. He once appeared to put away sinne, by the sacrifice of himselfe. His owne selfe bare our finnes in his body on the tree. It is therefore the part of Gods iustice to forgive the sinner, and to iustifie the faithful. If we acknowledge our sins, he is faithfull and iust to forgive vs our finnes, and to cleanse vs from all unrighteousnesse. Our Obligation is rent, and fastened on

Matth. 15. 24.  
Matth. 11. 28.

A perswasion in general that thy finnes are pardonable.

Mat 12. 31. 32.  
Gods mercy is great.

Exod. 34. 6, 7.

Psal. 103.

Psal 86. 5.

Ioel 2. 13.

Ephel. 2. 4.

2. Cor. 1. 3.

Mich. 7. 10, 18.

Ela. 43. 25.

Dan. 9. 18, 19.

Rom. 5. 20.

Psalms.

Iam. 5. 11.

Matth. 18. 22.

Esa. 55. 7.

Gods Iustice satisfied.

Esa. 53. 5.

2. Cor. 5. 21.

Heb. 9. 26.

1 Pet. 2. 24.

Rom. 3. 25.

Ioh.

Colos. 2. 14.



His promises  
are indefinite  
and true.

Christ a per-  
fect Sauour.

Mat. 9. 13.

1 Pet. 2. 24.

Heb. 9. 28.

Rom. 8. 34.

Ioh. 4. 12.

Ioh. 6. 26.

Ioh. 9. 1.

Iam. 1. 17.

Iam. 1. 17.

Luc. 8. 2.

1 Tim. 1. 13.

2 Chro. 33. 12.

Specificke re-  
medies to be-  
get a speciall  
perswasion.  
Desire mercie  
and grace.

On the Crosse, debts should not be twice exacted.

3. His promises are in *Christ*, *Yea* and *Amen*. They are all indefinit, and made to all that will beleue, 2. Cor. 1. 20. Apoc. 17. Math. 5. 18. Heb. 6. 17. Psal. 32. 10. Eze. 18. 32. Malach. 3. 1. 7. Ioh. 5. 24. and 6. 47. and 11. 26. Esa. 55. 1. Eze. 33. 11. Mar. 16. 16. Ioh. 3. 15, 16. and 6. 37, 40. Act. 10. 43. Ioh. 2. 1. Esa. 1. 18.

4. Consider that Christ came into the world to saue sinners, 1. Tim. 1. 15. The price of Redemption farre exceedeth all our debts. Hee is both our *Prophet*, our *high Priest*, our *intercessour*, and our *King*, for the pardoning of sinnes. The sicke sought health, but hee gaue them pardon. *Zachens* sought his company, but he gaue him saluation. The *Samaritan* woman sought but common water, but he gaue her the water of life. The *Capernaïtes* sought common bread, but hee offered them the bread of *Life*. The poore blind man sought sight for his eyes, but he gaue him sight to his *soule* too. None can bee so ready to aske, as he is to forgine: and if we aske but little, he will giue the more. This he did when he was in the former of a seruant: he will, and can doe more now when hee is in his Kingdome: his honours change not his manners. He is without all changing, or shadowing. *Mary Magdalene* for all her many diuels, yet got shee her sinnes pardoned. *Paul*, for all his persecuting heart and hand, yet he got the like. *Manasses*, a most outragious sinner, obtained mercy. Why then dost thou doubt that thy sinnes are *pardonable*?

Meditate vpon the promises of righteousness, and life euerlasting offered in the same. Thou art *not now far from the Kingdome of God*, Marke. 12. 34. in that thou seeest grace, and louest grace. Desire it also, and thirst for it. What thy minde knoweth, let thy will affect. Seeke that, without the which thou art most miserable: and with the which thou art most happy. Euery thing craueth to bee in its owne element. The stone to the ground: the riuer to the sea: the flame to the height: The



The tree seeketh the earth for nourishment : the Loadstone to the Pole for rest : the Hart for the riuers of water : the earth for the raine : the stomake for food. And shall not thy soule desire and seeke what is onely proper for it ? Canst thou giue it any rest, till it be sure of the surest rest ?

Desire of-mercy cureth all incredulity. Desire of *the helpe of grace, is the beginning of grace.* Desire to beleue, is faith indeed. By nature thou canst not haue this desire : it is supernaturall, begot by the *Spirit* : Conuerfant about diuine objects. It is not in its owne nature one with the same thing that is desired : for desire is one thing, and mercy another thing. But yet they are both one, at least, euer both together in Gods most gracious acceptation : accepting *the will for the deed.* *God heareth the desire of the poore. He will fulfill the desire of him that feareth him. Thy desire is thy Prayer, it is a continuall voyce. And the crie of the heart ;* It is a graine of the spirit, that cannot be expressed for weaknesse. The promise of blessednesse is annexed to it. It is the seed that will grow to maturity : it is first in the Spring, the Haruest shall follow. It is a smoking flaxe, that God will neuer quench : and a bruized reed that hee will neuer breake. This desire must grow, it must continue, it must bee serious, it must arise from the bed of sorrow. So walke in the field of obedience, and knocke and cry at the gate of mercy. *Is not desire a voyce ? yea a very strange voyce.* God shall apprehend thee more for his owne, then thou art able with thy desire to apprehend him for thine owne. Onely thou must will, and God will come of *his owne accord.*

Continue this thy desire in thy heart : stirre vp the gift that is in thee, thou shalt finde a kindled sparke, that shall rise to a flame : and a graine, that shall increase to a tree. Yet is thy faith but in the infancy : and though it be small, yet it is true. A small faith may be a true faith, (as a sicke and weake man may be as true as the strongest man.) God respecteth chiefly the quality of our faith,

This desire is faith indeed.

*August. on Psal. 36.*  
Reasons.

*Psal. 10.*  
*Psal. 145.*  
*August. on Psal. 36.*  
*Rom. 8. 26.*  
*Matth. 5.*  
*Ioh. 7. 38*  
*Reu. 2. 1.*  
*Esa. 42. 3*

Properties of this desire.

*Bern. sup.*  
*Cant. Serm.*  
*84.*  
*Phil. 3. 12*  
*Basil. Hom. de Humilit.*  
Continue thy desire.

Small faith is true faith.  
*1. Tim. 1. 5.*  
*Mark 9. 24.*  
*Matth. 17. 20.*



Faith, if it be a  
small graine, it  
must also be a  
growing  
graine.

Mat. 12. 20

Math. 25. 29.

Remedies to  
help the graine  
of faith to  
grow by the  
Word.

Ioh. 5. 39.

Pfal. 129. 50.

Ioh. 43. 4.

Rom. 14. 1.  
Sacraments.

Prayer.

Ephes. 2. 8.

Ioh. 6. 65.

Luke 17. 5.

Mark 9. 24.

Rom. 8. 38, 39.

Gen. 17. 1.

Remedies a-  
gainst doubt-  
ing.

Promises are  
generall.

Mat. 11. 28.

Ioh. 3. 16.

Matth. 9. 13.

Ioh. 6. 40.

We are com-  
manded to  
belecue.

faith, that it may be liuely. The least drop of water in the sea, is water, as truly as the whole sea is. So it is with weake faith : A little sparke is a fire, as truly as a great flame. A little man as truly a man, as the greatest Gyant. But content not thy selfe with a small and weake measure of faith. Earnestly labour for more perfection and groweth. For if it be a graine of mustard-seed in smaines it must also bee a graine of mustard-seed in growing : which if we indeuour to doe, God will not breake the bruized reed, nor quench the smoking flaxe, till he bring forth iudgement vnto victory : and vnto him that hath, shall be giuen, vntill he haue abundance.

So soone therefore as thou feelest thy incredulity overcome, and the least seed of faith begin in thee : for the groweth thereof, begin and vse the meanes speedily and diligently. Water this tender young plant by the Word, till it come to a fruitfull tree. Diligently reade, search, and meditate, conferre with the godly, confirme and strengthen thy weake hands, and feeble knees. Holily vse the Sacraments, the seales of Gods couenant, the buttresses of faith; which will confirm thee particularly, as it were by name; after a most familiar manner, by sensible signes, agreeable to the reach of thy shallowest capacity.

Continue and bee feruent in prayer, for faith is Gods free gift : be instant, till at length thou maist say, *For I am perswaded, &c. that no creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.* Walke before God and be vpright.

The foresaid remedies serue to the encreasing of faith. These following serue to preserue faith against doubting, incredulity, and desperation; Take of these *Antidotes* following, and digest them in thy heart, and consider : The promises of God are generall, and indefinite ; excluding none, admitting all. Therefore exclude not thy selfe by doubting.

Thou art commanded to belecue ; God hath giuen  
meanes



meanes to inable thee to doe his will, till thou mayest say confidently, *I belecue by the faith of the Sonne of God, who hath loued, me and giuen himselfe for me.*

Before, the innumerable and great waight of our sins : set in opposition, the infinite mercies of God, and merits of Christ, who hath fully satisfied for all our sinnes : and not for ours only, but also for the sinnes of all the world. We are iustified more properly by Christ, then by faith: for faith is but the instrument, Christ, is that only ground cause, and matter of our iustification.

Beware of desperation, for it is a most pernicious sinne; it maketh God a lyer. *Cains* and *Iudas* despaire, was worse then their murther, and treason. It is the greatest sinne the diuell can suggest. It is a horrible augmentation to all our former sinnes: A vile contempt of offered mercies : A reall beginning of hell, and thither precipitates millions.

Iudge not euery little faith to be no faith : for if thy faith bee true, though little ; yet doubt not, feare not. *Wherefore are ye fearefull, O ye of little faith ? We know but in part.* Little knowledge had the *Samaritan*. The Ruler and his house-hold. The *Apostles* themselves were ignorant of many things, Mat. 16. 18. and 20. 18. Act. 1. 6.

Iudge not euery shaken faith to be no faith : the faithfullest haue been thus troubled at times. First, they found a weake faith, then a strong faith thereafter : and sometime againe a bruized faith. *Abraham* did take his maide, to make Gods promise good. *Moses* dishonoured God before the people. *Dauid* complained that hee was forsaken. *Iob* cursed the day of his birth: so did *Jeremy* also. *Ionas* fled from Gods calling, and was angry to the death. The *Apostles* fled from their master.

There will bee these degrees of faith in diuers men. *Abraham* was fully perswaded : But the sicke childes father cryed with teares, *Lord, I belecue, helpe my unbeliefe*, *Iob* was strong in perswasion, when he said, *Though hee kill mee, I will trust in him : and, I know, my Redeemer liueth.*

Mark. 1. 15.

Ioh. 3. 23.

Gal. 2. 20.

In Christ, mercy and merits are infinite.

1 Ioh. 2. 2.

Let not doubting grow to despaire.

1 Ioh. 5. 10.

Iudge not thy faith to be no faith, because it is little.

Mat. 8. 26.

1 Cor. 13. 12

Ioh. 4. 39 41, 52

Mark. 9. 32.

Luke 24. 11.

Ioh. 33. 38.

Num. 20. 10, 11

Psal. 22. 1.

and 77. 8, 9.

Ier. 20,

Ionas 4. 9.

Rom. 4. 20.

Mark. 9. 14.

Iob. 19.



Rom. 8. 38

Ephes. 2. 8

Rom. 11. 29

Phil. 1. 26.

2 Thes 3. 3

Rom. 5. 1.

and 8. 30

Math. 12. 10.

Psal. 37. 24

Heb. 4. 15.

and 5. 2.

Luk. 4. 18.

Luk. 22. 32.

Make a pro-  
g-esse from  
faith to faith.

Rom. 1. 17.

1. πολλή ἐλπίς,

Hebr. 10. 22

2. πολλή ἐλπίς,  
ἐλπίς,

1 Thes. 1. 5.

ἐλπίς,

Heb. 11. 1.

and 3. 14.

4. ἔλεγχος,

Heb. 11. 1.

Rom. 4. 18.

Rom. 4. 19.

The truest  
faith may haue  
some defects  
ἐσθλὴ μαρ-  
τύριον.

1 Thes 3. 10

*lineth.* But *Nicodemus* was simple in knowledge, a co-ward in profession, and fearefull in practice. *Paul* had a full perswasion : but *Thomas* was weak.

The least faith, if it be true and growing, is Gods gift, and without repentance. It knitteth to Christ. God will perfect it. It iustifieth. God wil not bruze it, *nor quench it.* *He will put under his hande.* Christ sympathizeth with our infirmities. *He healeth the broken-hearted : he prayeth that our faith faile not.*

Rest not vpon thy little faith, keepe not that little graine apart, but sow it, water it, haue a care to cause it grow, till it come to a perfect tree, euen till it proceed from a true certainty, to much assurance : from a weak silly beginning to a most solid substantiall ground of all things hoped for : and a sure defence against all assaults Rom. 8. 33. And from abated doubts, that it may conuince all opposed sensuality, phantasie, imagination, science, doubting, incredulity and despaire. As may be seen in *Abraham*, who practised this *Conuincing power of faith*, and *aboue hope, beleueed vnder hope.*

*Reason* said to him, Gods promise is impossible : thy body is *dead*, thy *wifes wombe is dead* : Gods promise is vncertaine. But *faith* affirmeth with a conuincing power : God quickneth the dead : he calleth those things that be not, as if they were : God is both willing, true, and able to performe his promises. I will giue glory to God and beleue. As if he should say : Gods Power is a- boue nature : his Wisedome a- boue reason : his Truth a- boue my doubting. I am therefore fully assured.

Thus are the posterior and hinder parts, the defects, penurie, and fainting of the race of faith accomplished. With the which faintings, and retardations, the truest faith (euen that *effectuall faith*) may be incumbred, till it be helped and cured.



## CHAP. VI.

## Hardnesse of HEART.

HEB. 3. 15. To Day if yee heare His voyce,  
harden not your hearts.

## DESCRIPTION.

**H**IS hardnesse of heart is like vnto a Scirrous tumour, hard, and vn sensible : ( whether it bee inward, either in the Liuer, or the Spleene : or outward, in any part of the whole bodie ) and groweth hard, through the drying vp of the inward humidity, leauing behind it clammy and glutinous dregges, which stoope the passages, and exclude the animall spirits : whereby the part becommeth vn sensible. So in the spirituall hardnesse. the liquor of grace, of light, and of reason is exsiccat. The poysonable dregs of sensuality remaine, and stop all entrance of the heauenly graces of the Spirit, and so it abideth senselesse. If any bilious humour be mixt with the bodily hardnesse: it is called a dolorous and cancerate Scirrous. So when God admixeth with hardnesse of heart, the terrours of conscience, it is horribly and most painfully felt.

It is also called a stony hardnesse : ( called by Physicians, a *Tophos*, or a *Callosity*. ( It signifieth also a brawny vn sensible hardnesse : like vnto that white, hard, and dry substance, that conglutinates broken bones. It may be also called a sort of apostumate *Saines* and matter, co-

G

agulate

Σκληροκαρδία.

The word  
hardnesse,  
Σκληρο.

Mark. 16. 14.

and 10. 5.

Mat. 19. 8.

Σκληρομα.

Why called  
hardnesse of  
heart.

Ανείδντο.

*Schirrus do-*  
*lorificus &*  
*cancrosus.*Why called,  
πρωσι.

Ephel. 4. 18.

Paul. Aegin.

lib. 3. cap. 72.



The names of  
hardnes of  
heart.

Zach. 7. 12.

Ezek. 11. 19.

and 36. 26.

Psal. 119. 28.

Lam. 2. 19.

Ezek. 2. 4.

Aug. lib. 6.  
confes.

Mat. 23. 17.

Act. 7. 51.

Rom. 2. 28.

Hardnesse is  
naturall, or ac-  
quired, or in-  
flicted.

Rom. 8. 7.

1. Cor. 2. 14.

Rom. 1. 18.

Zach. 7. 12.

Psal. 58. 3.

Inflicted.

Exod. 4. 21.

Hardnesse felt  
or vnfelt.

Hardnesse felt.

Sensible hard-  
nesse two-fold.

Psal. 77. 2, 3, 4.

Cant. 3. 1. & 5. 6

agulate into a hard callous substance, in any part of the body. So this spiritual hardnes is hard like the Diamōd: senselesse, like vnto a sword of fatnesse: filthy, like apostumate *saines*: and conglutinates all other finnes in the soule, vnto one coagulate masse, that it may remaine fixt.

This is that stony, yea *Adamantine heart*, that will not bow, nor admit any liquor of grace. Contrary thereto is the *heart of flesh*: And that heart that melteth, yea, a *heart powred out like water, to God*.

This is that stiffenesse, and strongnesse of heart, which is a diuellish obstinacy in sinne. *How oft would I haue gathered you, but yee would not*, saith Christ! This is that vncircumcised heart, still resisting the holy Ghost.

Hardnesse of heart is either,

1. Naturall and inbred, and borne with vs all:

2. Or else it is acquired and voluntary: which is a desperate willfull drying vp, and extinguishing of those lesser sparkles left behinde, in natures light and vulgar graces, whereby many make themselves hard like an Adamant stone, and wilfully estrange themselves from God. *The wicked are strangers from the wombe: euen from the belly haue they erred, and speake lies*.

3. Or else it is inflicted by the hand of God, as a punishment. God hardened the heart of *Pharaoh*, when he gaue him ouer fully to himselfe and the diuell.

Hardnesse of heart againe, is either felt, or not felt at all. Hardnesse felt, is when we see, and feele with sorrow our dulnesse and deadnesse of heart: which at the threatnings, or promises of God cannot relent, nor resolute into vnfeined repentance. This is incident to Gods children in their estate of grace, as a branch of our inbred corruption, and we are euer fighting against it, till death extinguish it.

*This sensible hardnesse is of two sorts.*

The first is in those who carefully vse the meanes to mollifie ther hearts, and are sorry that they are not sorry enough: and more displeased with themselves, be-  
cause



cause they cannot be more displeased with sinne. They euer complaine of themselves, that they cannot profit in grace, and with mourning soules, depriue themselves of their proper comforts.

The second is, in those who vse not the holy meanes, yea count them lothsome for a time, till they begin to call to minde the Lords faithfulnessse, and the ancient time.

Hardnesse of heart vnfelt, is that whereof we haue neither sight nor sense: which is of two sorts.

The first is ioyned with obstinacy, and aduised rebellion: and with contempt of all the outward and inward meanes of repentance. Examples hereof are *Pharaoh*, *Saul*, the *Israelites*, *Scribes* and *Pharises*.

The second sort of insensible hardnesse, proceedeth from the ignorance of God, and of themselves: security, selfe-loue and complacency: And thinking they need no means, they neglect them. They proceed from carelessness, to senselesse: and then to wilfull profaneness, and to obstinate contempt. This is vsually incident to worldlings; yea sometimes, and in some measure, to the children of God. (As to *David* after adultery) till the Lord rouze them vp againe, and take away their callous hardnesse.

This hardness of heart hath degrees, as the scirrous of the body hath. There is a hardnesse begun, as is the naturall hardnesse. There is hardnesse growing, as is the acquired hardnesse. There is a hardnesse confirmed, as is the first sort of vnfelt hardnesse.

### Part affected.

The part affected is chiefly the heart or will; and consequently, the minde more and more blinded, and the conscience more and more sleeping or seared.

Rom. 11. 29.  
Ioh. 13. 1.  
Psal. 77. 5, 6.

Vnfelt hardnesse is either,  
Obstinate.

Esa. 28. 15.  
Zach. 7. 11.  
Or carelesse.

Degrees of  
hardnesse.

1

2

3

Heart.

2. Cor. 3. 14.



## Causes.

How God  
doth harden.

Exod 4 21.

Deut. 2. 30.

Iosh 11 20.

Rom. 9. 18.

Exod. 9 16.

Psal 119. 8,

11, 51.

Rom. 11. 24.

2. Sam. 24.

2. Sam. 12.

Esa. 6.

Esa. 48 4.

1. Sam. 2. 25.

Rom 9. 18.

How Satan  
hardeneth.

2. Cor. 4. 4.

How man  
hardeneth.

Exod. 8. 15.

and 9. 34.

Ier. 4.

Ephes. 4. 18.

2. Cor. 3. 14, 15.

Ephes 4. 17.

Iud 19.

1. Chron 36. 13

Ier. 5. 3.

Heb 3. 13.

Psal. 1.

Deut. 2 30.

Act. 28 26.

God doth harden iustly, punishing sinne. (The potter may do, as pleaeth him with his owne clay) (to shew his power, and to declare his name thorow all the world. This he doth, by ceasing to support by grace: By giuing man ouer to his owne lusts: By giuing him to *Satans* power: By blindfolding him: By smiting the heart daily by the Word, his iudgements, blessings, motions of the Spirit, and prickes of conscience, (which not breaking the stony heart to contrition) through the owne corruption, it is hardned. As the stithie, the more it is beaten, the harder it is. All this proceedeth of the Lords fore-knowledge. But he hardneth not his owne, as he doth the reprobate: he hardeneth his owne, to humble them, vnder a sight and sense of their corruption, and to sharpen their appetites for the heavenly *Manna*.

Satan, by tempting and perswading the heart to refuse grace, and continue in sin, or impenitency, doth harden.

Man doth harden himselfe by his owne inbred corruption. First, abusing rest, peace & prosperity. Secondly, delighting in the hearts vaile: which is the mindes blindness, weakenesse, vanity, sensuality, and want of the Spirit. Thirdly, resolving not to repent. Fourthly, yeelding vnto sinnes deceiuing baits. Fifthly, by continuance in the custome of sinne, without remorse, and by often iteration of the act of sinning, with delight and long custome, Sixtly, cleauing to the contagious company of gracelesse persons. Seuently feeding their owne hearts with selfe-loue. Eighthly, sleeping in carnall security.

1. God hardneth, in with-holding grace, Deu. 2. 30.
2. Satan hardneth, in stealing away grace, 2. Cor. 4. 4.
3. Man hardeneth, in refusing grace, Psal. 95. 8. Prou. 28. 14.



In the Godly: First some secret vnrepented sinne, and neglect of holy meanes: Secondly, *Satans* tentations by himself, the world, and the flesh: Thirdly, Gods iust desertion for a time, causeth their sensible hardnesse.

*Signes and Symptomes.*

**H**E that is hardened, is like vnto the wilde Asse, and wickednesse hath enwouen it selfe in his heart. Sin he delicately entertaineth. He smelleth nothing in sinne but sweetnesse. He is an inuenter of ill, and can metamorphose sinne into sinne. Hee wadeth thorow all the new formes and circumstances of impiety. Hee is farre from righteousnesse and swift to all sinne.

Hee will not heare the Word: hee pulleth away his shoulder, and stoppeth his eare, lest hee should heare the Law, and the words which the Lord of Hosts sends in his Spirit by the ministry of the Prophets. Or if hee heareth, it is but hearing. He beleeueth not: He obeyeth not. He will at last rebell, persecute others, and finally resist the holy *Ghost*.

When he dare, he playeth the Atheist: but when hee may not, he will straine the vtmost veyne of his wit, & sound the depth of his damned policy, to clothe himself with a Saints robe: and yet will not spare to thinke ill, and speakes ill of Christianity, and more and more vn-able himselfe to repent.

Correction he refuseth: and for all the heauie strookes of Gods hand, he will not returne. At the tragicall sight of Christs so wonderfull Passion, the Sunne may be eclipsed, the earth may tremble, the rockes and vale rent, before his heart doe sympathize.

He that is thus affected, hath security for his fore-runner, impenitency his conuoy, & a seared conscience his follower. He will doe what hee will, neither will hee sinne peccuiously or cowardly, but (being past feeling) will

How the godly  
are hardened

*Impiety.*

Ier 2. 24.

Prou 4. 16.

Esa. 46. 12.

Ier. 2. 23, 24.

*Contempt of  
the Word.*

Act. 13. 46.

Zach 7. 11, 12.

Luk. 8.

2. King 17. 14

Rom. 10. 21.

Neh. 9. 17.

Mat. 23. 27.

Exod. 14. 4.

Act. 7. 51.

*Atheisme.*

*Hypocrisie.*

Act. 19. 9.

*Contempt of  
the Crosse.*

Amos 4. 6.

*Impenitency.*

*Security.*

A seared con-  
science

Ier 44. 7.

Ephes. 4. 19.



Eyes blinded  
Eares shut.  
Esa. 6.10  
Psal. 119 70.

Iron sinew.

Esa. 48.4.  
Ier. 7. 26.  
Brazen brow.  
Ier. 5.3.  
Ier. 3. 3.  
Signes and  
symptomes of  
felt hardnesse.  
Sorrow.

Griefe of the  
want of  
feeling

Case better,  
worse.

Dangerous.

Proue 26.1.  
and 28. 14.  
Iob 6.4.  
Euils ensuing.  
Rom.2.  
Ephes.4 18,19.  
Wrath.  
Deut.2.30.

offend with greedinesse, resolvedly, continually, highly, and horribly. On this hardnes groweth a callows sward of feelinglesse fatnesse, that dulleth the heart, and maketh it altogether vn sensible; springeth vp to the eyes, and blindeth them; entreth into the eares, and shutteth them. His voluntary hardnesse encreaseth, by time, to such a quantity; that it is inforced to empty and discharge it selfe of some stoninesse, by transfusing an iron sinew into the necke, that neither iudgment nor mercy will bow it : *A brazen brow vnto the face, (a stony brow, a steely brow, a harlots brow)* that no rebuke will cause it blush at open impieties : shame is no more in his face, nor smart in his heart. As for that sensible and lamented hardnesse, it wants seldome a wounding sorrow. It is full of trouble, griefe, fighting, and care to amend it : the meanes are onely farre neglected. It is a fit that lasts onely for a time. It may haue much ignorance, but lesse vnwillingnesse : and they that are with this affected, are more willing then feeling : and are griued and moued at themselves, because they are not griued at sinne, as they would bee : and not so much moued with mercy, as they should be.

### *Prognostickes.*

**H**ardnesse of heart that is felt, is easily cured. Hardnesse proceeding of ignorance and negligence, (without maliciousnesse) is more hardly cured. But hardnesse vnfelt, that is ioyned with meere obstinacy, is most hardly helped. *A man that hardneth his necke when hee is rebuked, shall suddenly be destroyed, and cannot bee cured : He shall fall into euill, and shall not prosper.*

It stops all course of repentance: It maketh men strangers from the life of God : and being past feeling, to giue themselves vnto wantonnesse, to worke al vncleanesse with greedinesse. It maketh sinne to bee written  
with



with a pen of iron, and with the point of a Diamond upon the table of the heart : it debarreth men from Gods rest : it procureth Gods wrath : it draweth on many woes: and finally and fully hoordeth vp wrath.

*Curation and remedies.*

**I**F thou be hard-hearted and ignorant, thou must be taught : and if thou be indocible and contrary minded, thou must be instructed with meeknesse, & wonne from thine owne wayes, customes, superstitions, examples, foolish reasons, dislike of the truth, and such like impediments.

The doctrine of the Law must be vrged against thee, with legall threats and thundring comminations : to bring thee to a feeling of thy sinnes. Some special sinne, (whereof thou art most evidently guilty) must be noted against thee : and the detestation thereof vrged : together with Gods seuerer wrath for the same : That thou maist be brought to some misliking of thy selfe, to sorrow for sinne, & to feare of Gods reuenging hand. The hardnesse of *Iosias* heart was this way cured: as God said to him, *Because thy heart did melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof ; and humbledst thy selfe before me, and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.* So was the hardnesse of the incestuous person, and of the Infidell *Jewes*, this way helped.

Heere the publike preaching of the Word, with grace and authority, and exhortation, while it is called to day hath great force : the present opportunity of the day must be inculcate.

That this commination may the better pierce the heart: let the feareful examples of indured persons be set before thine eyes : considering the great euils of sin, and

Iosh. 11.20.  
Zach. 7.12.  
Esa. 45.9.  
Mat. 23.28.  
Zeph. 3.2.  
Ier. 19.15.  
and 17.1.  
Rom. 2.5.

Instruction.  
2. Tim. 2.25.

Act. 17.2,3,17

Commination.

By insisting against some special sinne, to make him sensible.  
Example.

2. Cor. 7.8.  
Act. 2.36.  
and 8.22.  
Helps to commination.  
Heb. 3.13.  
and 10.24,25.

Heb. 3.8.



Consideration  
of God's great-  
nesse and  
goodnesse.

Deut. 10. 16.

17, 18, & 20, 21.

Iob. 23. 15, 16.

Psal. 95. 3, 8, 9.

Consideration  
that sinne is  
pardoned.

2. Chro 30. 8, 9.

Consideration  
of Christ cru-  
cified.

Mal. 4. 2.

Prayer.

Zach. 12. 10.

Meditation on  
Christ's blood.

Plinius.

punishment that cometh thereupon : according to the euill Prognostickes aforesaid.

Set before thy eyes the greatnesse of that *Maiesty*, against whom thou art hardned. As it is said *Circumcise the fore-skin of your heart, and harden not your neckes no more, for the Lord your God is God of gods, and Lord of Lords; a great God, mighty and terrible. Therefore I am troubled at his presence, and in considering it, I am afraid of him. for God hath softened mine heart, and the Almighty hath troubled me.* Then consider ioyntly together, both his greatnesse and goodnesse: for the Lord is a great God, and a great King above all gods. Harden not your hearts as in *Meribah*, and as in the day of *Massah* in the *Wildernesse*.

Consider the pardonablenesse of thy finnes, and hope to obtaine mercy. *Be not ye now stiffe-necked like your fathers, but give the hand to the Lord, &c: and the fiercenesse of his wrath shall turne away from you, &c: for the Lord your God is gracious, and mercifull, and will not turne away his face from you, if ye conuert vnto him.*

Then let thy hard, cold, and frozen heart be laid open and naked directly, before the hot beames of the sunne of righteousness: that it may sensibly feele the force of his gracious influence. These beames shine hottest, and clearest, thorow the transparent burning-glasses of his Word, rightly set on, and fitly deliuered. Heere, Christ, in most patheticall termes, would bee described in thy sight: and before thee (as it were) crucified; that in Christs presence thy heart may be gin to melt, and resolute into teares. In this instant, if it shall please the Lord (at thy most humble suite) to powre downe the Spirit of grace and compassion: *Thou shalt then looke vp to him whom thou hast peirced, and lament for him, as one mourneth for his onely sonne, and be sorry, as one is sorry for his first-borne.*

If the vndaunted *Diamond*, (whose extreme hardnesse scorneth the force of iron, stithie and hammer, and regardeth not the violence of fire) be steeped in the hot blood



blood of a *Goate*, it is presently bruized and broken. BY thy deepest meditation therefore, bathe thy hard heart in that gracious blood of the true *Scape-goate*. Looke vpon it, drinke it, apply it lay it neere thy heart : wallow thy heart into it : consider it is the blood of God, the price of man, the drinke of life, the medicin of the mind. The Phisicians blood was shed, and was made the phrenetikes medicine,

In his sacred blood, reade at once, thy sinne, Gods iustice, thy due punishment, his torment, thy basenesse, his vnspeakable loue, who suffered such hard words, harder strokes, most hard punishment. O hard and hardned, and ouer-hardned sonnes of *Adam* : whom, so great a flame, so great a goodnesse, so great a heate of loue, so strong a Louer, doth not soften: who for so naughty baggage, did bestow so great prices!

Behold his hands, his feete, his side, as they were pierced : And thorow these rifts, sucke the honey out of the rocke : And taste and see how sweete the Lord is. So therefore see him, so heare him so learne him, and be so taught by him (as the truth is in Iesus) that thereby thou mayst cast off this old hardnesse.

Lift vp thy minde to that brazen *Serpent*. Powre out thy heart vpon that Rocke: cry vncessantly to that *Holy One*, for some of his ointment and oile of gladnesse: that of his fulnesse, thou mayest receiue grace vpon grace : and for some of that ointment (more precious then that which went downe from *Aarons* beard, on the borders of his garments) that thy hard heart may be mollified: thy hardnesse may be quite dissolued : and thy stony heart conuerted truly into flesh.

If at any time it shall please God to cast thee into an iron fornace, and there to try thee: and fine thee: Remember, it is because thou art full of this drosse of hardnesse. Let not the bellows be burned, nor the lead be consumed in the fire : nor the Founder to melt in vaine. Bee nor reprobate siluer : but in the midst of the furnace,

let

Leuit. 8. 10, 26

*August. lib. 5.  
cont. hereses.*

*Bern. super  
Cant. ser. 15.*

*Bern. super  
Cant. Ser. 22*

Eph. 4. 20.

Call for the  
oile of Glad-  
nesse.

1 Ioh. 20. 27.

Heb. 1 9.

1. Ioh. 2. 20. 27

Psal. 133. 2.

Ezeck. 11. 19.

The crosse  
helpeth hard-  
nesse and how.  
Deut. 4.

Eze. 22. 18.

& 23.

Ier. 6. 29.



Esay 1.22.

let thy drosse burne away, and proue fine gold or siluer : let not thy siluer become drosse.

Amos 3 9.

Lament 3 37

Rom. 8. 28.

Lament. 3 30.

Luk. 15. 17, 18.

2. Chro. 21. 22.

Dan. 10. 11.

Lam. 3. 40.

Esay 55. 9.

Luk. 18. 5.

Exod. 43. 29.

But in the midst of affliction, make vse of thy corrections: so shall thy heart be soone softned, Remember, thy crosses come from God, because of sinne : for thy good, if thou wilt be good, spie thy sinnes in thy sores.

Let thy crosse driue thee home: first to thy selfe, then to thy God. Examine, confesse deeply, amend. Seeke the Lord till he be found: importune him, leaue him not, till thou get a blessing, then assure thy selfe, that as *Moses* came from the mount, with his face changed, thou shalt returne, with a changed heart : from a stonie one, vnto a fleshie one.

Remedies of  
felt hardnesse.

If thou feele and lament thy hardnesse: or hast beene such a one, as hath had sometime a melting heart like waxe, & art forced to complaine of thy owne damnable induration : vse also these counsels following.

1. Feare hardnesse of heart, as the greatest punishment that God can lay on thee. 2. Frequently, and soundly examine thy selfe : and thy speciall personall sinnes : till thy eyes be opened, that thou maist see thy selfe thorowly. 3. Renew thy repentance daily towards God, by humbling thy selfe in his presence, afflicting thy own soule for sinne. 4. Renew thy couenant with the Lord, and pay thy vowes to the most High : vse carefully all the meanes of grace, both outward and inward. 5. Watch in prayer, euen in the midst of peace and prosperity. 6. Be alwayes sharpning thy appetite for the heauenly Manna. 7. Shun selfe-loue and carnall security with all the delights and baits of sinne.



## CHAP. VII.

## The Spirit of Slumber.

Esay 29. 10. *The Lord hath covered you with a spirit of slumber.*

## DESCRIPTION.

**A**S bodily sleepe blindeth vp all the senses, and animall spirits: This *spirit of slumber* blindeth vp the soule, from all sense of sinne, and feeling of grace. It is a most profound drowzinesse, depriuing one of all sense, and feeling. And *Chrysostome* saith: that it is such a habit of the soule: whereby it is so giuen to sinne, that it cannot bee reduced to a better estate. And there are sundry sorts, and degrees of soporiferous diseases in the body: So there are diuers specials of this *Slumber*. The *Godly*, because of their remanent corruption, in some measure sleepe, and their heart waketh. Some are (as the vngodly) in a more deepe sleepe yea a dead sleepe: to whome it said *Awake, thou that sleepest, and stand vp from the dead*. Their sleepe cannot be gotten awaked: like vnto those that are oppressed with soporiferous diseases. As with *Lethargies, Caros, Catalepsies, Catoporaes, or Typhomanes*: which are all deadly except they be speedily cured. And as all these deadly sleepes proceed of a cold humour, or vapour replenishing the braine, and oppressing the animall spirits, and senses: So this deadly *spirit of slumber* is when men haue their

What it is.

*Prayer & re-  
v. 8.*  
Rom. 11. 7, 8.

Specials and  
degrees of  
slumber.

Cant. 5. 2.

Eph. 5. 14.



Ier 48. 11.  
Zeph. 1. 12.

their harts frozen in the cold dregs of their finnes. *Moab hath beene at rest from his youth, and he hath settled on his lees. And God will visit the men that are frozen in their dregs, and say in their hearts, The Lord will neither doe good nor euill.*

*Part affected.*

Heart.  
Conscience.  
affections.

**T**He part affected, is chiefly the heart, the conscience, and affections: whereby they are carelesse of grace, & of the meanes of grace: as of the Word, Sacraments, knowledge, repentance, faith, prayer, &c. Secondly, they are fearelesse of Gods iudgements. Thirdly, they are feeling-lesse of the heavy burthen of their sins. So that the *spirit of slumber* is a binding vp of these faculties, depriving them of the exercise of grace.

*Causes.*

Vaine confidence.  
Esay 28. 15, 17

**W**Orldly wit, & foresight, too much reposed on, (as it is sayd, *Though a scourge runne ouer, and passe thorow, it shall not come at vs: for we haue made falsehood our refuge, and vnder vanity are we hid*) in a vaine confidence lull the soule asleepe.

Abuse prosperity.  
Iud. 18 7. 10 27  
Psal. 30. 6.  
Luke 12. 19.

Wordly happinesse too farre enjoyed, and Liked, doth the like. Aboundance made *Laish* carelesse. *And in my prosperity (said Dauid) I shall neuer bee mooued. I will say to my soule, (said Diues) Soule, thou hast much goods laid vp for many yeeres: lie at ease, eate, drinke, and take thy pastime.*

Gods iustice.  
Esay 29. 10,

Gods iustice prouoked to punish sinne, hath couered (many) you with the spirit of slumber.

The Deuils malice  
Luk. 11. 21.

The deuils malice possesseth the soule. *When the strong man armed keepeth his Palace, the things that he possesseth are in peace.*

Ignorance



Ignorance of our selues, self-loue, opinion of righteousness, and conceit of perfection procuring slumbring. *Thou hast a name that thou livest, but thou art dead: be awake and strengthen the things that remaine, that are ready to die: for I haue not found thy workes perfit before God. For thou saiest, I am rich and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, and miserable, and poore, and blind and, naked. The Pharisee did stand, and pray thus with himselfe: O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.*

Hope of long life, and forgetfulnesse of death, with the ignorance and contempt of Gods iudgements. *Thou hast much goods for many yeeres, liue at ease. They remember not their end, yee that put farre away the euill day, and approach to the seat of iniquity. O Lord, they will not behold thy high hand, but they shall see it. His wayes alway prosper, thy iudgement are high aboue, his sight. He saith in his heart, I neuer shall be moued, nor be in danger: he hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see, he hath said in his heart, Thou wilt not regard.*

Carnall presumption of mercy; thinking to get mercie as soone as any, how soone they please, and after what manner they think best. *When he heareth the word of this curse, he blesseth himselfe in his heart, saying, I shall haue peace, Wishing not to liue well, but to die wel with Balaam: They thinke in their owne conceit, to make heauen as they please: and the way there-to, as wide as they like; promising to themselves liberty, and are the seruants of corruption. They thinke they may passe as easily as they please, thorow the wombe, to grace: thorow grace, to wantonnesse: thorow wantonnesse, to glory; turning the grace of God to wantonnesse: Offering to the Lord, the vncleane, the blind, the lame, the sicke, the torne: And counting inward, and spirituall holinesse: but wearinesse, and to be snuffed at.*

Publike

Ignorance of  
our selues.

Reuel. 3. 1, 2

Reuel. 3. 17.

Luk. 18. 11.

Ignorance of  
God and his  
iudgements.

Luke 12. 19.

Lam. 1. 9.

Amos 6. 3.

Esay 26. 11.

Psal. 10. 5, 6, 11,  
13.

Presumption  
of mercy.

Deut. 29. 19.

Num. 23. 10.

2. Pet. 2. 10.

2. Pet. 2. 19.

Iude 4.

Mal 1. 7, 8, 13



Plentifull  
meanes spa-  
ringly vsed.

Ezek. 33. 31.

Worldlinesse.

Luk. 21. 34 35.

Contempt of  
God.

Esa. 28. 18.

1. Thel. 5. 3.

2. Pet. 3. 4.

Iob. 21. 13, 30.

Sensuality.

Luk. 12. 45.

Luk 17. 26, 28.

Iud. 8.

Dan. 5. 1.

Publike means of grace, administred to vs more plentifully & ordinarily : And through our great corruption (we vsing them in priuate, more sparingly, and counting them lesse familiar and rare to vs) causeth this slumber. As it is said, *They come vnto thee, as the people vseth to come: and my people sit before thee and heare thy words, but they will not doe them: for with the mouth they make iests, and their heart goeth after their couetousnesse. And lo, thou art vnto them a pleasant and Loue-song of one that hath a pleasant voyce, and can sing well, for they heare thy words, but they doe them not.*

The great pleasures and care of this world : and too many secular businesse: wearing our selues in too many affaires : makes our minds to fall in this slumber. This made our Lord say, *Take heede to your selues, lest at any time your hearts be oppressed with sursetting and drunkennesse, and cares of this life, and lest that Day come on you unawares: watch therefore.*

### *Signes and Symptomes.*

**T**Heir contempt of God, his iudgements, patience, works and Word, is great. They make a couenant with death, and a bargaine with hell, abusing the Lords patience : And will bragge of their peace : *And will say peace and safety.* They say, where is the promise of his comming ? they spend their dayes in wealth, and suddenly they goe downe to the graue : they delight themselves in all kinde of dalliance, but no man is sorry for the affliction of *Ioseph*. As in the dayes of *Noe* they eate, they dranke, they married wiues, and gaue in marriage, vnto the day that *Noe* went into the Arke. Likewise also, as it was in the dayes of *Lot* : they ate, they dranke, they bought, they sold, they planted, they builded. And with *Belthazer* ; when iudgement is neereft, then are



are they merriest:and still blessing themselves.*The harpe and the violl, the timbrell, and pipe, and wine, are in their feasts, but they regard not the worke of the Lord.* They say also vnto God, Depart from vs : for we desire not the knowledge of thy waies. Somtimes they are like *Gallio*, counting religion a question of names : Somtimes like *Agrippa* they begin *almost to be Christians*. And like *Felix*, they can neither get a cōuenient time : nor a cōuenient heart for the Word. When they happen to heare the Word, they are not like the *bee* that filleth her belly, cloggeth her legges, and dyeth her wings amongst flowers, but are like the *Butterflie*, they will onely dye themselves, and neither fill themselves, nor feede themselves.

They learne to draw neere to God with their mouth: & honour with their lips : but haue remoued their heart faire from him. They will goe to *Bethel*, and transgresse:and offer a thanksgiving of leauen : for this liketh them well.

To them grace is no care, iudgement is no feare, sinne is no sorrow. They are diligent in things secular; but negligent alwayes in matters of saluation : they are carelesse in Gods seruice, like vnto that carelesse seruant, that began to eate and drinke, and to bee drunke.

They delay repentance, securitie soundeth, it is not yet time. They euer dreame of felicity, boasting of their owne hearts desire : with the *Dolphin* they swim in delights, when destruction is neere: till at last, securities Maid wofully crieth, The houre is past.

*Prognostickes.*

**T**His is a lingring disease, growing by degrees. The cure whereof, the longer delayed, the worse. For it is the forerunner, either of crosse sins, great crosses, fearefull

Psal. 10. 3.  
Esay 5. 12.  
Iob. 21. 13, 14.  
Impiety.

Act. 26. 28.  
Act. 24. 25.

Hypocrisie.  
Esay 29. 13.  
Amos 4. 4, 5.

Carelesnesse in Religion.  
Luke 12. 45.

Delay of Repentance.

Euils ensuing.  
Dan. 5. 6.  
Act. 24. 25.



Mat. 12. 44.  
 Esay 28. 18.  
 Psal. 30. 7.  
 Luk. 12. 20.  
 1 Thes. 5. 3.  
 Luke 12. 46.

Amos 6. 1.  
 Iud. 8. 11.  
 Iud. 18. 7, 10, 27

Meditate on  
 the shortnesse  
 of thy life.  
 Iob. 4. 19.  
 Esay 37. 27.

Iob. 13. 2, 2.

*Sperma foeti-  
 dum, saccus  
 stercorum,  
 cibus vermi-  
 um. Bern.*

*Hoc momen-  
 tum unde  
 pendet eter-  
 nitas.*

Pro. 6. 9.  
 Ier. 8. 7.

Mat. 25.

full wakenings, or of most terrible iudgments. It emptieth the heart of grace, it sweepeth and garnisheth it for *Satan*: The couenant with death, and agreement with hell, shall not stand. God will hide his face, and trouble shall follow: yea, O foole, this night wil they fetch away thy soule from thee. Sudden destruction shall come, as the trauell vpon a woman with child: and thou shalt not escape. It shall be felt before it be seene, like a theefe in the night. Woe to them, that are at ease in *Sion*. *Gedeon* smote the carelesse Host. Security was the ouerthrow of *Laiſh*.

#### *Curation and remedies.*

**D**Igest in his heart, the breuity of thy life: and remember grauely, that thy body is but a tabernacle of clay, and flourishing grasse. What is man that is borne of a woman? He is of short continuance, and full of trouble: he shooteth out like a flower, and is cut down: hee vanisheth also as a shaddow, and continueth not. How soone conceiued, as soone condemned to die. The building scarce finished is ready to fall: each moment threatneth out departing.

The silly sparke of our doubtfull and dying life, is but a shaddow, a dreame, a night-watch, a smoake. Casualty, sicknesse, and age, are euer our attending summoners. Wee are still posting to a doubtfull end. Euery moment, may our glasse runne out, when then should we be secure or slumber? How long wilt thou sleep, O sluggard? when wilt thou arise from thy sleep? yet a little sleepe, a little slumber, a little folding of the hands to sleepe. Sleepes the silly *Pismire* in Summer, or slumbers shee in haruest? The *Storke* in the aire, knoweth her appointed times.

The cry is made, The bridegroom commeth, is it not



not time to awake, to arise to trimme thy lampe, and go forth to meet him? And that considering the season, that it is now time that we should arise from sleepe. The time is short, the fashion of this world goeth away. Behold, now is the accepted time, behold now the day of saluation. While we haue therefore time, let vs redeeme the season; the dayes are euill, for it is more then enough that we haue spent the time past. Now the time is at hand, the space of repentance, and of awaking is neere hand gone: awake, awake.

Meditate vpon death, and looke vpon the vgly shape thereof. It is a debt that none will pay for thee. It is appointed vnto men that they shall once die: and after that, commeth the Iudgement. It is a most certaine vncertaintie, so is also the time and manner thereof vncertaine. This day is hid from vs, to make vs watchfully waite for it. Corporall sleepe, is temporall deaths brother. This *Spirituell Slumber*, is death eternals brother. If our temprall death finde vs, in our spirituell slumber: eternall death shall seaze vpon vs.

By death the slumberer is cut off from the world, his pompe cannot follow him: the soule is cut from the body, and diuorced from God. The body made wormes meate: the soule, deuils foode: account is to be made of all sinnes. And what thou hast sowne, that shalt thou reape: where the torment shall be ineuitable, eternall, vniuersal, irreuokable. While worms are sporting with thy bones, the diuels shall make pastime of thy paines. Teares will not preuaile: prayers will not mooue: ransomes cannot helpe: repentance hath no place: diadems are scorned. The sluggard, for common and easie crying, will not awake. But cry loud and shout, saying; The bed is on fire, the house is burning, will he not soone be awake? And truly in a slumberer, wickednesse burneth as a fire: And the *holy One of Israel* is a flame: and it shall burne and deuoure his thornes: and he shall be meate

H for

Rom. 13. 12.

1 Cor. 7. 29, 31.

2 Cor. 6. 3.

Gal. 6. 10.

Ephes. 5. 16.

Col. 4. 5.

1 Pet. 4. 3.

Apoc. 1. 3. 8.

2. 21.

Thinke vpon  
deaths terror,  
and danger.

Heb. 9. 27.

*Later vlti-  
mus dies, vt  
obseruentur  
omnes dies.*

*Aug. de disci-  
p. Christ.*

Psal. 49.

Esay 9. 18.

Esay 10. 17.

Esay 9. 19.



Apoc. 14. 10.  
Psal. 90.

Mar. 13.

2. Tim. 4. 6.

Meditate on  
the last day.  
Apoc. 6. 17.

Mar. 24.  
Zac 12.  
Psal.

Iob 29. 15.

Iob 31. 14.

Lose not life  
ternall with  
sleeping.  
Reuel 3. 11.

for the fire, and finally tormented with fire and brimstone.

Number therefore thy dayes. Let thy end be the rule of thy doings: with a watchfull heart, learn to die ere thou die: that when thou diest, thou maiest haue no more to do, but to die. They course running horses vp & downe the ranke: to acquaint them with all difficulties of the race, before they run. So with continuall watchfulnesse before our last ranke; let vs be coursing our selues. Take heede therefore and watch; be ready to be offered vp, fight thy good fight.

Fixe in thy heart, the memory of the day of Iudgement. Remember, it is a great day: wherein all causes of all men shall bee pleaded, of all their deedes, all their dayes: And full execution of all the treasures of Gods wrath; which they shal feelee in all eternity: when God shall take vengeance of all iniuries done to him, when the Host of all punishments, with their confederate battell of all offence, shall assaile all the secure, with all force.

Now, Gods temporall plagues are but short excursions, and skirmishings, before the great battaile: wherein God will fight with all miseries: death shall render vp all. All kindreds shall mourne. All that pierced him, shall mourne. Awake therefore, and with *David* say, *Enter not into iudgement with thy servant.* And with *Paul*, *Know the terrour of the Lord,* And with *Iob*, who (*although he was eyes to the blinde, and feete to the lame*) yet he feared, saying: *What then shall I do when God standeth vp, and when he shall visite me?* So do thou the like. And to hold thee euer waking: With *Ierome*, haue euer that fearefull *Trumpet* in thy minde: as if thou wert hearing it with thy eares.

Consider that Crowne of glory, and high price of thy calling: hold it euer in thy heart. Behold, *hee commeth shortly: Hold that which thou hast, that no man take away thy Crowne.* Thou holdest and keepest that Crown with watch-



watchfulnesse : it is taken away, when thou slumberest. *That thou hast already, (by right, title, and earnest,) hold fast (by watchfulnesse) till he come, in the day of thy full coronation.*

In this thy moment, follow watchfully and hard toward the marke : *for the prize of the high calling in Christ Iesus.* The goodman of the house awaked to saue his goods from the thiefe, the husbandman for his haruest: the Merchant for his wares : the Souldier for his spoile. And shall wee lose an eternall Crowne, with sleeping? Hee that hath the key of *David*, hath opened the way. The first *Adam* with sin did shut it: the second *Adam* with righteousness, vnclosed it? and shall we with slumbring depriue our selues of it. The way is opened but yet narrow. Awake, and strive to enter in; for many haue sought to enter in, and could not: because they sought with sleeping eyes, to enter in: but stroue not with painefull watching, to goe forward. Some sleepe so sound: they come too late. Some sleepe so long: till the *Angels* troubling, of the peole of *Bethesda* be past. when their Iubile is past, the foolish will cry: Open, open.

Some awake a little, and beginne a little to enter in, but finding the way streight: First, with *Lots* wife they looke backe: then, with *Demas* they turne backe, and with the dogge they runne backe, to their vomit. They conceiue in the spirit, and bring forth in the flesh: when thou thinkest vpon that Crowne: thinke there withall vpon this word, *few, few, enter in, few are chosen.* In the great deluge few: viz 8. soules were saued: in the ouerthrow of *Sodome*: but *Lot* saued. Amongst the 635500. of the people of Israel, only *Iosua* and *Caleb* entered into the land.

Take that simple that is pure, and giveth light to the eyes (whereof the finest *Collyries* are made for the sight) and light for the feete which is sharper, then a two-edged sword: vse it as a sharpe corrosiue, that it may enter tho-

Reuel. 2 25.

Phil. 3 13, 14.

Mat. 25.

2. Pet. 7. 5.

Apply the law  
to thy consci-  
ence.

P al 19 8.

Rev. 3.

H. b. 4 12.



Censure thy  
conscience by  
the Lawe.

Gal. 3. 19.

Rom. 3. 20. &

7. 9.

2. Cor. 3. 7.

Act. 2. 37.

2 Cor. 10. 12, 13

Luke 18.

2. Sam. 12. 1.

1 Cor. 11. 28. 31

Lam. 3. 40.

Zeph. 2. 1.

Iob. 22. 5.

Preservatives  
against the spi-  
rit of slumber.

Sobriety.

1 Pet. 5. 8.

1 Thes. 5. 6, 8.

Corporall.

row, and deuide asunder the soule and the spirit, the ioynts and the marrow, and may discerne the thought and intention of the heart. Apply it vnto that part of thy soule, that is both a Iudge and a witnesse; a Iaylour, a Hang-man, and a hell: vntill it corrode deeply, vntill a most sensible paine arise in thy most noble part, and most strange apparitions of vgiy monsters come into thy head: like an armie of vipers, to eate thee thorow. And doubtlesly, if paine and feare be able to awake any: thou wilt soone be awaked; and come to the knowledge of thy miserable selfe.

The deuill, the world, and the flesh, saith all is well: but the commandment of the Lord, saith all is wrong: Measure not thy selfe by thy selfe, neither by others; but lay the Law to thy conscience: and thy conscience to all thy troupes of monstrous finnes. The Law is generall, conscience of sin is speciall. If thou canst not make the speciall out of the generall, admit the helpe of some *Nathan* conningly to doe it, and try thy selfe as Goldsmiths try gold; iudge thy selfe, search and try thy heart: *for thy selfe, not worthy to be loued.* Thinke vpon that great vnsupportable burthen, and vpon that infinite debt that all the Angels in heauen can neuer satisfie, nor all the diuels in hell can recompence with paine. And neuer giue thy eye-lids sleepe: till thou bee sure that thy *eldest brother* hath Paied thy infinite debt to thy most rigorous creditor, and that perfect peace be bound vp betwixt him and thee,

When thou art awaked, thou mayest readily fall to thy slumber againe, like those that are oppressed with *Lethargies*, or other soporiferous diseases. It is meete that some counsell be set downe, to keepe thee from falling asleepe againe, as *Preservatives*.

As *Ebriety* causeth sleepe, *Sobriety* helpeth to awake. *Let vs be sober and watch.* Let vs which are of the day be sober. *Sobriety* is either *Corporall* or *Mentall*. *Corporall* is a moderation of all bodily pleasures and appetites, that



that they be neither vnlawfull, nor immoderate. *Mentall* is a moderation of all our ioyes, confidence, desires, designs, delights, hopes, iniquities, that they be bounded, with honestie, reason, religion. Let not thy heart swell with pride, nor thy minde with curiosity : presume not too much on mercy, neither confide in thy perfection. Think not thy religion great, and suspect thy conscience in his best applause, *Gird vp the loynes* (or affections) *of your minde, be sober. Let your loynes be girded about, and your lights burning.* Contrary to this is spirituall drunkenness, *Esay 29. 9.*

Be thou a child of the light, *and of the day* : endeuour euer to keepe light in thy minde, by vsing all diligent meanes, for common light out of the Word: and for speciall light out of the application of the Word to thy heart : accompanied with vsuall meditation, and liuely exercise of holy feeling.

Be diligent in prayer, and strue therein. Watchmen watch best, when they are talking : acquaint thy selfe with the Lord, and holde thy selfe awaking by conferring with him. Let the body stirre vp the spirit, and the spirit the body : giue no rest to thy soule, let thy soule giue no rest to that *holy One of Israel*. Vncessantly importune him, like the vrgent widdow : leaue him not, till with *Jacob*, thou get a blessing.

Carefully know, and remember alwayes vpon *Satans* circumuentions : be not ignorant of his *machinations*. In euery occasion suspect his pageants, and snares. The tempter hath a thousand wayes to tempt; he desireth nothing so much, as that we take some graines of his *Landanum* : once to fall asleepe, that he may sow his tares, and spread his gins. There is not one, whom he assaulteth not, either to bait *Iudas*, or buffet *Paul*. Let vs watch therefore, because our aduersary goeth about continually, *Like a roring Lyon, seeking whom he may deuoure.*

These aforesaid remedies, one may vse by himselfe,  
H 3 but

Mentall.

1. Pet. 1. 13.  
Luc. 12. 35.  
1. Thes. 5. 7.  
Esa. 29. 9. & 19.  
14.

Light.  
1 Thes. 5. 5.

Prayer.

Suspect Satan.  
2. Cor. 2. 11.  
1 Tim. 3. 6. &  
6, 7.

2. Cor 2. 17.  
1 Pet. 5. 8.



A skilfull Phy-  
sician.  
Isa. 58. 1.

Crosses,

but a sleeping man can hardly helpe himselfe. It were fit he had some skilfull *Artisan*, or *Scribe* taught vnto the kingdom of God, that can lift vp his voyce like a Trumpet, to administer these remedies with further instruction, admonition, conuiction, and exhortation, and to vse here-withall discretion, regarding all circumstanciall points of his cure : As time, place, person, quality, and degree of the malady.

If none of all those things will preuaile : as mediciners send their incurable Patients off their hands, to minerall or metallin Bathes : Or *Deo, & natura* : So leaue I them (that cannot, nor will not be cured) to their Maker : to bee awaked, either by some heavy crosse, or some deeper wound of conscience. And if these will not awake them, I suppose, they shall shortly fall into a remediless remedy : an vnquenchable Bath of fire and brimstone, which is that second death: into the which there is no more sleeping in sinne, not awaking to grace : But endlesse weeping, and gnashing of teeth.

CHAP.



## CHAP. VIII.

## A cauterized Conscience.

I. TIM. 4. 2. *Whose Conscience is cauterized (or burned) with an hot yron.*

## DESCRIPTION.

**C**ONSCIENCE medleth not with generalls, as the minde doth; but onely, with all particular thoughts of the minde, desires of the heart, words of the mouth, and actions of the bodie. It hath a WITNESSE *in the heauen*, with whom we are said to *conscire*: and hence it is called *conscience*: as a priuate knowledg with another, then our selues: and this other, is only God: Combining two *Secretaries* to one thing: and two *knowledges* to one matter: so that we can know nothing our selues alone. It is also called, a conseruation of the light of nature: or the light of the law, to conuince vs in all our actions. God hath deputed it, to giue sentence before him, and with him; with vs, or against vs: for the furthering of his owne ones to be conuerted, and the wicked to be left conuincd. It shall at the last testifie against them, how oft it warned them, but they would not heare: which sentence, God in his owne time will ratifie against them.

It giueth testimony of all our thoughts, words, deeds: It is that *Notary*, that hath alwayes the pen in his hand to note what is done. From whom, nothing can be hid, and none can be freed.

Conscience medleth only with particulars.

Iob. 16. 19.

Why it is called *συνησις*, or conscience.  
1. Ioh. 3. 20, 21.

Why it is called *συνησις*.  
It is Gods deputy.

It giueth testimony.  
Rom 12. 15.



Of our finnes.  
Reu. 20. 12.

Our adoption.

Rom. 8. 16.

1. Cor. 2. 12.

1. Ioh. 5. 10.

Rom. 5. 1.

Of our new o-  
bedience.

Heb 13. 18.

2. Cor. 1. 12.

1. Cor. 4. 3, 4.

Act. 23. 1.

Act. 24. 16.

Psal. 16. 7.

It giueth iudg-  
ment.

Βεβαιῶντας ἀπαν-  
τῇ συνειδήσει.

De O

*Menander.*

Assisted by  
mind and me-  
morie.

Rom. 2. 15.

λογισμοί.

Accusing.

Act. 2. 37.

It is that booke, wherein our dayly finnes are written.

It giueth testimony, that we are the children of God: pardoned of our finnes, and predestinate to life euerlasting. *The Spirit of God witnesseth to our spirit, that we are the children of God. Againe, We haue not receiued the spirit of the world: but the Spirit that is of God; that we may know the things that God hath giuen vs. Againe, He that beleeueth, hath a witnesse in himselfe: To wit, that regenerated Spirit and conscience, by Gods Spirit, hath this testimonie: whereupon commeth, that peace with God, in our consciences.*

It giueth testimony of our new obedience, of our good practices, and of our good Purposes: And it is said, *We haue a good conscience in all things, desiring to liue honestly. Againe, Our reioycing is this, the testimony of our conscience, that in simplicity and godly purenesse, and not in fleshly wisdom; but by the grace of God, we haue had our conuersation in the world, and most of all to you-wards. And Paul beheld earnestly the Councill, and said, Men and brethren, I haue in all good conscience serued God vntill this day. And herein I indenuour my selfe to haue alwayes a cleere conscience toward God and toward men. I will praise the Lord, who hath giuen me counsell: my reines also teach me in the nights.*

To all men, conscience is as a God; sitting in the middle of a mans heart: Secretly arraigning, inditing, iudging, and condemning him, as a preludy to that great and vniuersall Iudgement. For if our conscience accuse vs, God will much more accuse vs. It will not be reconciled to any, vntill first we be at peace with God.

It giueth iudgement (assisted by the memories record, and minds light) by a kind of reasoning *accusing, or excusing.* And this it doth, both in life and death, and after death.

It accuseth and condemneth; making the heart to be pricked, and to smite it selfe: and like a worme to gnaw the



*the heart*, stirring vp shame, sadnesse, sorrow, teare, and our owne thoughts, to trouble and affray vs : our ioints to loole, our knees to smite together, as in *Belshazzar* : terrours of conscience, desperation, like the raging of the sea. Whose conuincing power no fairenesse of face, no hypocrisie in speech, no policy in wit, nor pleasure in earth can stop.

It excuseth and absolueth : making the righteous *bold like a Lion* : reioycing in godly purenesse, as in a *continuall feast*, yea it is a confident defence against all the calumnies in the world.

It becommeth (in the wicked) *cauterized*, or seared with an hot Iron : In the which word the Apostle alludeth to a physicall *cauterization* : Which serueth, 1. for stigmatizing or marking (with an hot iron) any part of the body. 2. For cutting away of any rotten and gangrenate part. 3. To make any putrified part turne into a dead senselesse scarre, which shortly thereafter falleth away. 4 It is fit also for venemous bites, Carbuncles, venereous and pestilent botches, and for contumacious tumors, that otherwise refuse all help. So that when any vicious part cannot be helped with emollition, maturation, digestion, incision, &c : then the place is only for cauterizing, actually or potentially, as occasion requirereth.

So that a cauterized conscience is, 1. A conscience blotted and stigmatized, with inseparable bigane vnrepented notes and badges of guiltinesse and corruption. 2. A conscience cast away, put away, or cut away : that in regard of the functions, neither truly and holily witnesseth, accuseth, nor excuseth. And hauing all, bygane light, feeling and life (both of reason or grace) turned into a hard-callous-putrid-dead-crusty senselesnesse. 3. A conscience rotten, venemous, vlcerate, pestilent, filthy, gangrenate, whereby one (most boldly) dare fall away, and commit any sinne with greedinesse. 4. A conscience at the first, feelinglesse, so long as the filthy senselesse

2. Sam. 24. 10.

Mar. 9. 42.

Iob. 8. 9.

Dan. 5. 6.

Psa. 28. 1.

Esay 57. 20.

*Et surdo verbera cedit.*

Excusing.

Pro. 28. 1.

2. Cor. 1. 13.

Pro. 15. 15.

1. Cor. 4. 3, 4.

Why called cauterized.

1. Tim. 4. 2.

The vse of cauteries.

A cauterized conscience is guiltie.

1. Tim. 1. 19.

Senselesse.

Eph. 4. 19.

Filthy.

Eph. 4. 18.

Rom. 1. 28.



Fit only for  
the fire.

Heb. 12. 29.

At last tor-  
mented.

Gen. 4. 13, 14.

Esa. 57. 20, 21.  
and 48. 22.

lesse crust or sword remaineth on, which heretofore no threatnings could maturate, nor sweetnesse of grace could soften, nor benefits mixed with warnings could dissolve. And now at last (all hope being past) it is fit for the fire onely, to be burned with the owne intestine, and forraine flames of that *consuming fire*. And because the iudgement of conscience cannot be extinguished totally nor finally, the crusty sword falling off: there remaineth an intolerable torment, horroure and terrour: with a sort of worme which cannot die, but euer most violently gnaweth, enforcing desperation: as was in *Judas* and *Cain*, After this manner will be all the consciences of the wicked, at the last day, (albeit they are not all this way in this life,) *The wicked are like the raging sea, that cannot rest, whose waters cast up mire and dirt: There is no peace, saith my God, to the wicked.*

### *Part affected.*

Consciencs.

Rom. 2. 15.

**T**He Part heere affected, is the conscience, (as hath been said) and this seared conscience is not in all men by nature (as is the common ill conscience) but in some. And it is an acquired calamity, by an increase of the corruption of nature: as shall appeare in the particular causes following.

### *Causes.*

Corrupters of  
conscience.

**T**He false intelligencers of conscience, (as custome, opinion, worldly wisdom, common preiudice against a strict course of sanctification, precedent examples of greater men, the common naturall notions of right and wrong, and such like) too much entertained and credited, doe infect the conscience with a most contagious poyson. Whereupon that increasing corruption daily



daily proceedeth from worse, to worse, till it come to the consciences searing.

Sinnes against the conscience, or (as *Augustine* calleth them) sinnes that *waste* the conscience (which are committed with a full minde and resolution, euen *greedily*, and raigne ouer the whole man: ) their custome, by pro-  
cesse of time bringeth on a strange consumption, and emptieth the conscience of all light and life. In stead whereof groweth vp an incurable apostumation, and putrefaction, to be seared with an hot iron.

Hardnesse of heart, and fury of inordinate affections, do concur to inable sinnes to waste the more: Which (by a circular reflection) increase both the hardening of the heart, and searing of the conscience.

Satan as he blindeth, so he benummeth and poysoneth the conscience: *Indas* was first a *Dinell*, then repossessed againe with the *Dinell*: til his conscience was fully seared in the greatest sort.

God deserts the sinner, and punisheth the former abuse of the naturall or inlightened conscience.

The blindnesse of the minde increased, and ioyned with that euill heart, of incredulity (whereby the light of conscience is put out) bringeth on a running fester in the whole conscience to be seared: *Unto them that are defiled and unbeleuing, is nothing pure, but euen their mindes and consciences are defiled.*

Brain sicke and foolish opinion (that against the true sense of Gods Word) as verball prayer, is deuotion. Seeking to witches, is a tolerable salve for any sores. To sweare by creatures in a true cause, is not a sinne. That religion, is precisenesse; couetousnesse, is but worldlinesse; pride, is honesty; fornication, a tricke of youth: swea-  
ring, is a couragious and gentlemanly affirmation: and though they sinne against God, yet they can escape. This madnesse of opinion (wholly possessing the obstinate,) hath made both Atheists and Heretickes, in suffering death for their damnable actions and opinions,

to

Sins waisting  
the consci-  
ence.

Hardnesse  
of heart.

Satan poy-  
soning.

God deserting.

Blindnesse  
of minde.

*Tit* 1. 15.

Madnesse of  
minde.

*Psal.* 10. 3.  
*Esa.* 28. 15.



to be without all checke of conscience : their erring and misconceiuing mind doth so farre mis-leade the conscience, and poyson the same.

Induration.

1 Tim. 4.

Adm. 185.

Rom 1.28.

Hardnesse of heart ( practising sins against common sense, and extinguishing the reliques of natures light, and sparkles of common graces ) maketh vp that reprobate minde, which iudgeth euill to be good, and good to be euill, preferring the one to the other : in the twice-blind-folded mindes estimation, whereby the conscience becommeth blinded, blotted, senselesse, filthy, and so gangrenate, that it must be seared.

passions.

The cloudy vapours, arising out of the filthy sinke of vile and violent affections, fully eclypse, and wholly be- time quench the mindes light, and consciences sense and life. Whereby it becommeth so corrupted, and labefacted, that it is ready to fall off, like a putrified part, from the body.

### *Signes and Symptomes.*

His impiety.

Mat. 10. 19.

1. Cor. 13. 9.

Col. 2. 21.

Esa. 29. 13.

Ephes. 4. 18.

**H**E that hath a cauterized conscience, can doe nothing but sinne : and all his indifferent actions turne into sinne. He cannot, nor dare not call on God, because he is his Iudge, but fleeth from him as his deadly foe. If externall ceremonies be kept, internall impiety is excused, and vnwarranted opinions and intentions are in estimation with him. He is more touched with breaking of superstition, then for the greatest violating of true Religion. Being past feeling, he giueth himselfe to commit all impiety with greedinesse. He falleth, and causeth others to fall. He is stubborne in his fond opinions : his hypocrisie is politick, and his apostacy groweth more and more.

His false peace.

Esa 57.

Psal. 37. 37.

His peace may be great with the flesh, the world, and the diuell : but hee hath no true peace with God, nor with his owne conscience. When hee seemeth to sleepe and



and take his rest, he is inwardly full of trouble : neither shall he euer want his secret terrours when he looketh least for them : As *Nero* (after he slew his mother) confessed how he was tormented. The feared conscience may lye still quiet a space, and be calme-like : but like a wild beast, while it sleepeth, seemeth tame and gentle, but when it is awaked, flieth in a mans face to deuoure him : So it being awaked, and the senselesse slumber falling off, or pulled off, by the seuer hand of God, sheweth his fierce eyes, and becometh like the furies, pursuing him with firebrands. His comforts are neuer true nor lasting. Neither can *Sauls* Kingdom, nor *Balthazars* Empire, nor yet *Adams* pleasures of Paradise, nor the whole world remedy his terrour. Sometimes with *Nabal*, he is like a stone: sometimes in a mighty rage, with *Cain*: other times with *Felix* trembling: yea, his countenance will be changed with *Balthazar*, and his thoughts will trouble him : the ioynts of his loynes will be loosed, and his knees smite one against another : and in a moment he will not be able to indure himselfe: but must needs either burst, or most desperately (with *Achitophel*, and *Iudas*) end himselfe.

### *Prognostickes.*

**H**EE that hath the feared conscience, doth either prone an Atheist, or an Hypocrite. And though, in this glassie sea, he sails with stretching streamers of profession, in the calme of his tranquillity : yet because of his vnder-cracke and craze in his Keele, hee shall make speedy ship-wracke of his pretended faith, and will not cease to blaspheme, and deserue that most seuer reuenging hand of God. Hee is counted ill in the iudgement of man : hee shall be counted worse in his owne conscience : and worst of all in the iudgement of God.

If

His terrours.

*Materna specie, verberibus furiarum, ac telis ardentibus: Dion. in Neron.*

1. Sam. 25. 37.

Gen. 4. 13, 14.

Acts 24. 25.

Dan. 5. 5.

Evils ensuing

*Conscientia graue pondus  
Cicer. 3. de  
Nat. Deo.*



The case dangerous.

Reprobate  
sense.

Desperation.

*Occultum*

*quatiēte a-*

*nimo tortore*

*flagellum:*

*Iuuen.*

The manifold  
euils of a sear-  
red conscience.

False peace.

True terrour.

A booke o-  
pen d.

Reu 20. 11, 12.

If this disease be long neglected, it becommeth almost incurable, and it is vaine thus to say, after many yeeres, *God is mercifull, I haue sinned, Pharaoh, Saul, and Iudas* cried all, *Peccauit*. Yet *Pharaoh* is hardned and perisheth. *Saul* consulteth with a witch, and is cast away. *Iudas* despaired, & did put hands on himselfe. And most hardly is it helped; none almost escapeth: for he that is thus affected, runneth (so strongly) either to a reprobate minde, or (so hastily) to a desperate end: Hee had no minde to mend himselfe, but shall haue a raging minde to end himself. His indured heart can indure the hardest checkes and corrections of others: but he is most impatient of himselfe.

The cauterized conscience, as it can neuer prooue a friend, so it is euer a mans greatest enemy. It is the Lords Serieant, still arresting & bringing the owner before God. It is his Tylor, keeping him in strait irons, and making him forth-comming, against that great day. It is a thousand witnesses to accuse him: The Iudge to condemne him: the hang-man to execute him: And flashing fire-brands to torment him. It still remaineth a fore-runner and executioner of Gods most righteous iudgement: when hee shall rouze it, it shall wax most cruell and fierce, like a rauinous beast.

The consciences iudgement (by Gods permission) may (for a time, and in some great measure) be smothered downe: and the definitiue sentence thereof not heard. But in the end it rageth and is inuincible, and cannot be fully and finally extinguished. At last it shall lift vp the voyce like a trumpet, and thunder with a most authenticke diuine condemning eccho, from Gods tribunall. Although it be in this life a *Closed booke*: yet, (after the bodies death, and much more after the bodies rising) it shall be *a booke opened*. God shall inlighten it, and stirre it vp, by his mighty power: it shall disclose plainly the most ancient and hidden abominations, ten thousand millions of endlesse woes. And in this life it shall  
mak e



make him that hath, it either die as a blocke, with *Nabal*; or desperate, with *Indas*.

*Curation and remedies.*

If thou seeke vncessantly for honours, riches and pleasures, which must be left; and for the helping and easing of the least paine, of thy body, that is running to the dust: How much more shouldst thou care to be relieved of this festred conscience, the greatest malady, can befall man? Consider often of these two most terrible dayes of death, and of Iudgement: in which euery one is to render an account: where a cauterized conscience shall be condemnation great enough alone. As by the contrary we are to labour for a sound and a whole conscience, which is a *continuell feast*: and the onely surest comfort in life, in death, and after death.

Indeuour for daily increase of true light, let that *sincere milke*, *sweeter then the hony*, be thy diet-drinke, that it may dwell in thee plentifully. With *Dauid*, desire the opening of thy eyes, that thou maist vnderstand the wonders of this Law. Make daily search of the Scriptures, as for gold in the mines of the earth. Labour for spirituall wisdome, that thou maist haue, with thy light, the right vse thereof, in all thy particular actions. Let thy conscience therewith be healed, lightened, and directed in all thy affaires. Be cuer meditating vpon this iudiciall sentence of the Law, *Cursed is euery man that continueth not in all things which are written in the Booke of the Law to doe them*. Apply to thy selfe this iust deserued curse, that thy conceited and fore-stalled ignorant minde, and hardened heart (the poysoners of conscience) may be once affrighted.

Be serious in the true examination of the conscience. Search and try thy wayes: cry, *I haue sinned, and haue rebelled*. Search thy selfe, euen search thy selfe. Blesse not thy selfe

Feare of iudgement and death.

Pro. 15. 15.

*Hic murus  
abeneus esto,  
&c.*

Knowledge & application of the Word to vse.

1 Pet 2. 2.

Psal. 119. 18.

Pro. 2. 4.

Psal. 119. 66.

Gal. 3. 10.

Examination.

Lam. 3. 40, 41,

42.

Zeph. 2. 1.



Psal 10. 3.  
Esay 28 15.  
Act. 3.

Humiliation.  
Iob 42. 6.

Prou. 28. 13.

1 Ioh. 1. 9.

1 Sam. 12. 13.

Application of  
Christs blood.  
Zach. 12. 10.

Καθαρισμὸς Θ.  
Heb. 1. 3.  
1 Ioh. 1. 3.  
Heb. 9. 14.

selfe. Make not a couenant with hell and death. Smite thy own heart, and sorrow deeply for thy great madnes and misery. Let this thy distresse occasion thee to seeke for gracious saluē: to help thy seared conscience. Now it is called to day: after death there is no Physicke.

Cast downe thy selfe humbly before the most High: like the dust in his presence. Abhor thy selfe in dust and ashes, condemne thy selfe, confesse thy sinnes, deprecate them in Christ. Insist in rouzing vp thy conscience till it be awaked, and get some sense of grace. Meditate on these promises and examples. *He that hideth his sins, shall not prosper: but he that confesseth and forsaketh them, shall haue mercy. If wee knowledg our sinnes, he is faithfull and iust to forgine vs our sinnes, and to cleanse vs from all vnrightheousnesse. Then Dauid said vnto Nathan, I haue sinned against the Lord: and Nathan said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not die. And when Manasses was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed vnto him, and God was intreated of him, and heard his prayer.*

Then begin with mourning heart, and weeping eyes, to looke vpon him whom thou hast pierced: and lament for him, as one mourneth for his onely sonne: and bee sorry for him, as one is sorry for his first-borne. Trample not that blood of God vnder thy filthy feet. Let not the heavinesse of his soule to the death be so lightly regarded by thee: lay the distres and anguish of his most holy conscience for thy sins, to thy seared conscience: and that moit holy blood of that immaculate Lambe, to that thy hard canker, as an al-sufficient remedy for al the sores of the conscience. *For Christ by himselfe hath made a purgation of our sinnes. His blood cleanseth vs from all sinne. And through the eternall Spirit he offered himselfe vp without fault to God, to purge our conscience from dead workes to serue the liuing God. Desire refreshment from his blood: hunger and thirst for it, and vndoubtedly thou shalt bee satisfied*



satisfied with it. At once it will heale the conscience, ex-  
piate thy sinnes, and satisfie both the iudgement of the  
conscience, and the most seuerer iudgement of God.

This must be done continually for many dayes, with  
serious and frequent meditation, and indeuour to some  
measure of prayer. And ere thou pray not at all, let any  
part of thy person, euen thy body be humbled: bow thy  
knees, lift vp thy eyes, bend vp thy hands, looke vnto  
the heauens; get out but one word, spare not to babble  
before that *Rocke*, till thou finde a resonant *Eccho*. Let  
the body draw-on the soule; vse all the meanes to hum-  
ble thy selfe, euer fixing thy eyes on that *Crosse*, and still  
apply that sacred blood; at least, lye and waite at the  
poole of *Bethesda*, longing till the Angell come, and the  
water be troubled, and till one come and helpe thee to  
goe in. And presse to touch the hemme of his garment;  
vertue shall proceed from him to heale thee.

When thou art made whole, go thy wayes, *and sinne  
no more*, that thy conscience be feared no more. Carry in  
thy heart a care to cut the bond of sinne. Walke with  
God, as *Enoch* did. Order the whole course of thy life as  
in the presence of God. Approue all thy doings euen vn-  
to him, and perswade thy selfe thou standest in his pre-  
sence. *Seneca* willed his *Lucillus* to doe all things, as if  
graue *Cato* were present: how much more wee, when  
God, and our conscience are present?

*Pythagoras* his lesson was, Aboue all things bee asha-  
med of thy selfe, or reuerence thy selfe. And this shall  
keepe thy conscience at all times, both in sincerity, and  
from all danger of feare. *Keepe faith in a good consci-  
ence, keepe thy heart with all diligence*. It is the most tender  
part in the soule, the least pinne may blind the tender  
eye of it. Now God will speake peace to thy soule, on  
this condition, that thou turne not againe to folly, *Psal.*  
85. 8.

Prayer.

1 Pet. 2. 8.

*Luc. 8. 43.*  
Preseruatines.  
Resolution a-  
gainst sinne.  
*Gen. 5. 24.*  
Walke with  
God as in his  
presence.

And in the  
presence of thy  
owne consci-  
ence,

Παντὸν ὃ κα-  
λίστα, ἀρχυρίο  
σευλόν.

Watch ouer  
the heart.

1 Tim. 1. 19.

& 3. 9.

Pro. 4. 23.

2. Tim. 1. 2.

and 2. 22.



## CHAP. IX.

## A Wounded Spirit.

PROV. 18. 14. *But a Wounded Spirit, who can beare it?*

## DESCRIPTION.

What it is.

How it is.

The least degree.

The greatest degree.

Three sorts hereof.



The deepest wound of the spirit, is by trouble of Conscience or distresse of minde: when a mans conscience is disquieted before God: wherein the excusing power is too little, and the accusing power too great.

The least degree of this wound is, when a man is in suspence, and doubts of his good estate before God, and is in a single feare and griefe for his owne condemnation, (a common disease amongst the regenerate.) The greatest degree hereof is, when a man is (in his owne sense and apprehension) without all hope of saluation. And this is more then single feare, even a kinde of fearefull desperation.

There are three sorts of this wound. 1. It either ariseth from the soule immediatly. 2. Or from the melancholike body immediatly. 3 Or it is mixt, and riseth from them both,



## Part affected.

**T**He part heere affected is the conscience chiefly : whose perturbation goeth thorow the whole faculties of the soule : as shall evidently appeare hereafter.

## Causes.

**G**Od, of his owne will, causeth this wound to be inflicted, for the more declaration of his power : both in iustice vpon the wicked, (beginning heere their hell and sealing vp their iust condemnation : As in *Cain*, *Saul*, *Iudas* : ) and in mercy vpon the godly : (As in *Iob*, and *Dauid*,) who oft times feele no comfort, but sensible tokens of Gods displeasure, and thinke their case desperate, and that they are entred in some degrees of desperation.

This he doth, to try their faith, and to scourge their sinnes. Here hee is not an efficient, but a deficient cause, leauing men to themselves, exercising their faith with tentations, before he send them glorious feelings. God hideth himselfe vnder a cloud, to humble his owne vnder the knowledg of themselves, and make them count better of his presence, and cleaue to his strength. Hee pursueth them with his wrath, to cause them flee to his mercy, and to know what Christ felt for them, who dranke the dregs of that most bitter cup, whereof they drinke the drops.

Satan (that roring Lion) labours by all meanes to bring the conscience, first to senselesnesse, then to desperation : casting euer cruell and impure thoughts into the heart, euen of the most innocent. Hee is politike and cunning : hee doth aggrauate a lesse sinne, to obscure a greater, and aggrauates any great sinne, aboue

Conscience.

God, to declare his iustice against the wicked : And his mercy toward the godly.

To try their faith, and to fine it.

To snib their sinnes.

To prepare them for glorious feelings.

To know themselves.

And count better of his presence.

To know what Christ felt for them.

Satan, by Gods permission, aggrauates sinne above mercy.



2. Cor. 12. 7.

Blasphemous  
tentations.Sinne growing  
by custome,  
facility, and  
degrees.

1. Cor. 15. 56.

Sinnes capital.

The more se-  
cret, the worse.Sense of the  
want of grace,  
Esa 54. 7, 8.  
Psal. 50.

the infinite mercy of God. This he doth as a murtherer, and a lier from the beginning, and yet he doth nothing, but by Gods iust and wise permission. *As the angell Satan was sent to Paul to buffet him* : and the euill spirit to torment *Saul*: as the diuell entred into *Iudas*.

Filthy tentations of blasphemie trouble the conscience very sore, with vile conceits and thoughts against the *Maiesty of God*: Thinking hee is not iust, hee is not mercifull, he is not omnipotent, he hath no prouidence, hee is not present, hee is like a sinner, hee seeth not, hee careth not, he will neither doe good nor euill, hee is not to be regarded: On condition there were not a hell, or a diuell, I would there were not a God: with many such hatefull and disdainfull thoughts east into the minde. Christ was thus tempted and assaulted by Satan to renounce God and his worship, and (as Satans slaue) to fall downe and worship him, which altogether hee reiected: yet the weake and wearie sinner is sore wounded therewith.

Sinne (*Deaths sting*) giueth heere one of the greatest strokes. As when a man waxeth colde in holinelle, maketh little conscience of duty, sinneth vpon light occasion, taketh himselfe to euill customes, hearing, seeing, and suffering sinne patiently, suffering sinne to come to some height in himselfe, and thereby the conscience to be deeply wounded. Sometimes notorious and capitall sinnes bring on this wound: as may be seene in the example of *Caine*, *Saul*, *Iudas*: and the more secret those odious sinnes are, they bring on the more distresse, euen farre more then open sinne, that giueth not so deepe a wound.

Sense of the want of grace woundeth sore, when the Lord for a little while forsaketh, for a moment in his anger, hides his face for a little season. This David testifieth when hee prayeth, *Restore to mee the ioy of thy saluation, and stablish mee with thy free Spirit*. And pitifully laments, saying, *Will the Lord absent himselfe for ever?*  
and



and will he shew no more fauour? And, Lord, how long wilt thou delay? Heere defects of obedience sensibly felt wound sore. But aboue all, the doubtings of faith, and of our election, brayeth & bruzeth the conscience Yet after this sort a reprobate will neuer bee troubled: for his heart is neuer sorry rightly for want of Gods fauour.

Sense of our owne finnes, and of Gods anger (as most iustly deserued) distresseth deeply. As *Iob* lamented when he said, *Thou renewest thy plagues against mee, and thou increasest thy wrath against me: changes and armies of sorowes are against me. And he will not suffer me to take my breath, but filleth me with bitternesse. And thou writest bitter things against mee, and make mee to possesse the iniquities of my youth.* Thus *David* complaineth: *For thine hand is heauie upon me, day and night: and my moisture is turned into the drought of Summer. And thine indignation lyeth upon me, thou hast vexed me with all thy waues.*

The wicked also are plagued with this wound of conscience (proceeding from the feeling of sin, and of Gods wrath:) for an euill conscience is a certaine hell to the soule. As *Cain* testified, saying, *My punishment is more then I can beare.* Wherby he thought his sinne was greater then could be pardoned, or the punishment thereof borne or eschewed. Thus was *Judas* wounded, when he fore repented himselfe vnto death: emptied his hand of the price of *Christs* blood: departing with those woeful words, *I haue sinned, and betrayed the innocent blood: and desperately hanged himselfe.*

Ignorance of the nature and degrees of sinne: & the accusing power of conscience, too farre blindly extended, corrupteth the foolish imagination, & the blinded minde, causing the smallest finnes seeme the greatest, and customable finnes of infirmity and of ignorance, to be as finnes against the holy Ghost. In the meane while many greater finnes will bee hereby couered, and vknown, and the silly sinner will be tormented in consci-

Psal. 6. 3.

Sense of sinne  
and wrath.

Iob 10. 17.

Iob 9. 18

Iob 13. 26.

Psal. 32. 4.

Psal. 88. 7.

Gen. 4. 13.

Mat. 27. 4.

Ignorance of  
the degree  
of sinne.



Esa. 55. 8.

Melancholy.

A false trouble  
of conscience.

ence, with supposed finnes against the holy Ghost : and with many other finnes esteemed unpardonable.

Melancholy (with blackish fumes, and darkening vapours, arising from the distempered body) corrupts the imagination so strangely, that therewith the heart, affections and conscience are greatly perturbed. This being a disposition, to conceit euill of each thing, to expound all things to the worst; to apply euery ill thing to himselfe; and to conceiue a thousand mountaines of vneschewable miseries againest himselfe : accounting himselfe to bee the greatest sinner, and to lie forest vnder Gods eternall displeasure. Here the conscience is not truly touched, but by the peruerterd imagination : yet it counterfeites the trouble of conscience very neere. Hee taketh neuer vp his finnes in speciall, but in generall, and in a confused masse. Oft times he is touched more with the least finnes and imaginary finnes, then with the greatest and reall. And as for Gods wrath, he taketh it not vprightly : but because he heareth it is so great an euill; he is affraid of it, (for euery euill affrayeth him confusedly : ) yea he is affrayde at a picture in the wall, at the crowing of a cocke, and the shaking of a leafe. He will be strangely terrified with his owne thoughts and dreames. Melancholy is the diuels baite, as *Sauls* euill spirit (the diuell) abused his adust and melancholike distemper.

*Signes and Symptomes.*Iobs symp-  
tomes.Iob, 6 2, 3, 4, 8,  
9.

**T**He signes and symptomes of *Iob*, his wound and trouble of conscience, were (as he himselfe testifieth (saying,) *Oh that my griefe were well weighed, and my miseries were laid together in the ballance for it would bee now heavier then the sand of the sea : therefore my words are swallowed vp, for the terrors of the Almighty are in me, the venome whereof doth drinke vp my, spirites, and terrours of God*

*fight*



fight against me. Oh that I might haue my desire, and that God would grant mee the thing that I long for: that is, that God would destroy me, that hee would let his hand goe and cut mee off! And, thou writest bitter things against me. and makest mee to possesse the iniquities of my youth. Thou puttest my feete also in the stockes, and lookest narrowly vnto all my paths, and makest the print thereof in the heeles of my feete. Such one consumeth like a rotten thing and as a garment that is moth-eaten. And thou hast made me full of wrinkles, which is a witnesse thereof, and my leanness riseth up in mee, testifying the same in my face. His wrath hath torne me, and he hateth mee, and gnasheth vpon mee with his teeth.

The signes and Symptomes of Dauids trouble of conscience are likewise expressed. As, my soule is sore troubled, but Lord how long wilt thou delay? I fainted in my mourning, I caused my bed euery night to swimme, and water my couch with my teares. Mine eyes are dimmed for despight, and sunke in, because of all mine enemies. And when I held my tongue my bones consumed, or when I rored all the day, for thine hand is heavy vpon me day and night, and my moysture is turned into the drought of Summer. And in the day of my trouble I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort, I did thinke vpon God and was troubled: I prayed and my spirit was full of anguish. Thou keepest mine eyes waking, I was astonied and could not speake. Will the Lord absent himselfe for euer? and will he shew no more fauour? is his mercy cleane gone for euer? doth his promise faile for euermore? Hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure? and I said, This is my death.

Here nothing is felt but the tokens of Gods anger: whereupon proceedeth the alteration of the body. A burning ague: the entrailes rise, the bones are inflamed, the flesh consumed, sicknesse, and weaknesse increase feares, terrours, doubting of mercy, lamentable complaints possesse the whole soule.

Iob 13. 26, 27,  
28

Dauids Symptomes.  
Psal. 6. 3. 6. 7.

Psal. 32. 3, 4.

Psal. 77. 2. &c.

The summe of  
these Symptomes.



Symptomes of  
blasphemous  
tentations sug-  
gested by  
Satan.

When the diuel woundeth the conscience with filthy suggested thoughts; they come in the minde speedily and are enforced violently, vnauoydable, againe, and againe, entring in, yea a thousand times in the day perhaps. They are conuayed to the minde, from without. The memory is weakened, the senses dulled, the braine confounded. These vile thoughts are directly against the light of nature, and farre more against the light of grace, thinking vnreuerently of God. They are conceiued with feare, trouble and faintings doe follow. They are cast in the minde, and not bred there. They will befall both the bad and the good: the best Ciuilian and fairest professor, may be in the dumps with them. The *godly* cannot promise themselves freedome hereof: but when they haue them, they abhorre them.

Symptomes of  
blasphemous  
tentations pro-  
ceeding of  
our selues.

There is another sort of impure thoughts, most vile and filthy, that are not so ingested, and suggested by *Satan*; they come more directly from a mans owne heart; they come with greater leifure, lesse violence, and more moderation. They are not so farre against the light of nature. They cause not feare, fainting, nor sicknesse. They are not amazed with them. They come more orderly, euen from the heart of reprobate minds. They distresse not the conscience, because the minde applaudeth to them; they belong more to the madnesse of minde, or to the cauterized conscience, then to the wounded conscience.

Symptomes of  
common trou-  
ble befalling  
to the godly.

When the godly and regenerate hath their trouble of conscience more comon, and lesse violent: They are sorry, for not sorrowing as they should: they are grieved with hardnesse of heart, and vexed with doubtings: They complaine of infirmities, wants, weaknesse, imperfections, omissions, slips and slidings: They lament that Gods graces are not so sweet to them, and their owne sinnes not so sowre as they should be.

Symptomes of  
a melancholi-  
ous trouble.

If trouble of conscience seeme to come of melacholly, the imagination in conceits will be monstrous: thinking



thinking himselfe oft times to be a beast: (such a one was *Nebuchadnezer*,) Somtimes a pitcher, a sow, a dog, a dead body : their nose to be monstrous big, their buttockes of glasse, their belly to be full of little cats, &c. He that is thus affected, will apply euery euill thing to himselfe. Hee will haue many horrors, feares, and despaires, euen of saluation. Hee feareth euery man, euery creature, yea himselfe also, & feareth most, when there is lest cause of feare. Hee is displeased with himselfe, and with his owne actions. This trouble, it is not cumbered with sinne and wrath, in speciall ( as that true trouble of conscience is : ) it hath courage in nothing : but true trouble of conscience will bee most couragious, in many *godly* things. This may bee cured with Physicke, but true trouble of conscience scorneth all medicines. This passion is longe in breeding, and commeth on more slowly, then the true trouble doeth

ἀδυναθῶντι.

### *Prognostickes.*

**I**F trouble and wound of conscience, come of a capitall crime ( waisting and wounding the conscience ) it becomes almost incurable, and makes many, with *Caine*, *Iudas*, *Saul*, perish in the tentation.

If it come of the meere will of God, ( as was *Iobs* trouble ) it is then the more curable.

If any bee troubled with that filthy tentation of blasphemy, and consenteth thereto : it is then most dangerous: specially in those that haue begun to choose the way of truth. It bringeth forth strange euils, and horrors of minde, great astonishment, desperation, dispatching themselves, and indging themselves, the fire-brands of hell, reiecting all holy meanes and exercises of recovery : yet neuerthelesse, as Christ escaped this tentation without spot: so many of his members are deliuered

Cases dangerous.

Lesse dangerous.

More dangerous.



*C. 1.*  
Danger.

deliuered from this tormenting fury : and now fully restored, continuing in the zealous seruice of God. But if this vexation proceeding vpon blasphemy, haue no consent of heart, but a constant disliking thereof, it is the lesse dangerous.

Lesse danger.

If the spirit be sore wounded for greater sinnes after relapse, it is the more fearefull: for in all the Scripture, there is not one example of restauration after relapse.

Danger.

If it proceede of the bodies melancholy, it is curable by Physicke. But if it be a meere and true trouble of conscience, no earthly Physicke can helpe it : but only that, that floweth from the fountaine of light and life, skilfully applyed, and graciously blessed.

Lesse danger.

This trouble of conscience, if it proceede of a combat of the conscience, directly and immediatly with the wrath of God, it maketh the forer and deeper wounds, and is more incurable, then that trouble that proceedeth from the sense of the want of mercy and grace.

#### *Curation and remedies.*

The fittest  
Physician in  
this cure.

2. Cor. 1. 4.

2. Cor. 5. 20.

Esa. 50. 4.

Cant. 2. 5.

Conceale not thy disease, neither rest on thine owne iudgment. Submit thy selfe alwaies to the aduice of such, as thou acknowledgest to bee both Godly, wise, louing, learned, meeke, and experimented in that sicknesse, that is *able to comfort by the comfort wherewith hee himselfe hath bene comforted of God.* But in speciall make choise of some one, that hath a ministeriall authority : as an *Ambassadour for Christ : and one in Christs stead*, to instruct, exhort and comfort: *To whom the Lord hath given the toung of the learned, to be able to minister a word in time to him that is weary, whose good words are as flaggons of wine.* He must gage thy heart, and thou must open thy minde to him freely.

He



He will much regard thy disposition : hee will beare patiently with thy wants, frowardnesse. peeuishnesse, rashnesse, distempered affections, and actions. He will humor thee, and sympathize with thee in diuers things: and be grieued, when thou art grieued: and weepe when thou dost weepe : he will not giue thee soone ouer : Hee doeth know that God heerein hath the greatest stroke, and will wait on his leasure; that after all meanes are v-  
sed, at length thou maist find him, *in whom thy soule de-  
lighteth*. He will not deale so sharply with a woman, as with a man: nor with the melancholike, as with the more simple trouble: nor with him that is troubled vnder the want of grace, as with him that lieth wounded vnder the guiltinesse of sinne, and terrour of wrath.

Hee must not apply false remedies: nor begin with words of compassion and consolation : nor with vni-  
timous faire sugered comforts : before the conscience be ripped vp by speciall repentance. He must comfort not too soone, before thou be humbled : nor too much lest thou become afterward the worse; Iron too much and often heated and cooled, becommeth the harder. Thou must not begin with drinking, pastime, mirth, company, purging, &c. which for a while may mitigate the paine; but will bite more deeply thereafter : when the violent fit shall assault, with a second remorse, more dangerous then the first. If the trouble be not mixed with me-  
lancholy, physicke is but follie. If it come altogether of melancholy, to vse Theology onely, shall proue idle la-  
bour. Some are so mad in the fury of this disease, that when they can get no ease by common false remedies; neither can obtaine the true and most specificke helpes they runne to violent death, to end their griefe : like the foolish fish that leapeth out of the seething water, into the burning fire.

When this wound commeth by a sense of wrath for sinne: First, thou must bee purged, and brought low by the *Aloes* of the Law, before thou be suppled with the  
oyle

The Patient  
would be pa-  
tiently borne  
with.

Cant. 3.41.  
Putting a dif-  
ference.  
Iud. 22.

Cautions.  
Begin not with  
comforts.  
Comfort not  
too much.  
Comfort not  
externally, as  
with mirth.

Comfort not  
with Physicke.

Danger of false  
remedies.

If the wound  
proceed of the  
sharpe sense of  
wrath for sin.



Purge before  
that ye restore,  
and cast downe  
before ye raise.  
Caution.

Lam. 3. 39.  
Conuert sor-  
row to a sor-  
row for sinne.

And reduce  
generall and  
confused  
griefes to par-  
ticulars.

Wander not in  
the generality  
of sinnes.

Conuiction in  
some greatest  
and particular  
sinnes.  
Begin repen-  
tance, or else  
renew it.

Psal. 32. 5.

Iob 39. 37.

Bee drawne to  
some true mea-  
sure of prayer.

oyle of the Gospel. Purgatiues must goe before restora-  
tiues. Thy sores would be gently searched: and out of  
them, a sense of some speciall and secret sinnes drawne.  
It is not meet to presse the conscience too rigorously:  
nor to release it too vnaduisedly.

Begin at thy sorrow, and conuert it vnto the sorrow  
for sinne; remembering that man suffereth for his sinnes.  
It is a very fit cure of the *hemoragie* of the nose: to diuert  
the fluxe of bloud, by *phlebotomie* in the arme. When  
thou art brought to a sorrow for sinne: let not this  
sorrow be generall or confused, but distinct and speciall  
for such and such particular great sinnes. Thus maturate  
thy apostumate wound: let the sore issue out: reduce con-  
fused griefes to particulars: Say, *He that is a transgressor  
of one is guilty of all.* If I be scourged and wounded for  
one sinne, what may God doe iustly to me, for all the mil-  
lions and mountaines of my sinnes?

Looke not to generall sinnes, too superficially: nor to  
particular sinnes, too superstitiously. Bind some par-  
ticular great sinne vpon thy conscience, by the euident  
conuincing power of the Law: marke the greatest and  
most frequent checkes of thy conscience. This shall be  
thy aduantage, when thou art griued for any one sinne  
truly and vnfeinedly: thou shalt be easily brought on  
proportionally, to be griued for all sinnes knowne to  
thy selfe; thou shalt be brought humbly to repentance,  
if thou hast not repented before: and if thou hast already  
repented, this will helpe to renew thy repentance: that  
thou maist confesse with *David*, *I acknowledge my sinne  
vnto thee, neither hide I mine iniquity: for I thought, I will  
confesse against my selfe my wickednesse vnto the Lord, and  
thou forgavest the punishment of my sinne* And with *Iob*,  
*Behold, I am vile: what shall I answer thee? I will lay my  
hand vpon my mouth.*

Thou must be drawne to deprecate and pray, at least  
to fall downe, sigh and sob before the Lord. Assure thy  
selfe, that though thou know not how to pray as thou  
oughtst



oughtst: yet the *Spirit* will helpethy infirmities, and make request for thee, with sighs that cannot be expressed. The secret gronings of secret faith (in despite of the flesh) shall cry loud in the Lords eares for mercy: protest before him; if thou canst not be grieved for sinne as thou wouldst: yet thou art grieved, that thou art not grieved: at least, earnestly thou desirest to doe the same.

Thus being sore casten downe, vnder the sense of thy speciall sinnes, and iust deserued wrath of God: and now lying dejected and sore contrite, vttering nothing but gronings: comforts are to be ministred, not too farre (at the first) sweetned, but sharpened with some terrours of the Law (still a little affrighting, for sinne and wrath) that the comforts may appeare the sweeter; Comforts would not be direct and present, but proceed by degrees and steps: except onely at the point of death (for then a more direct and sudden course of comfort would be vsed.)

Perswade thy selfe of the possibility of pardon: Sinne of the owne nature is euer vnardonable: yet in the mercy of God most easily pardoned. For,

1. Gods mercy is (as himselfe is) infinite. *The Lord is gracious and mercifull, slow to anger, and of great mercy. The Lord is good to all, and his mercies are ouer all his workes. Let the wicked forsake his wayes, and the vnrigh- teous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for he is very ready to forgine. And, Let Israel waite on the Lord: for with the Lord is mercy, and with him is great redemp- tion: and he shall redeeme Israel from all his iniquities. And Christ hath giuen himselfe a ransome for all men. Not only a price, but a counterprice. The horrible falls of Manasses, Salomon, Dauid, and Peter, were swal- lowed vp in the gulfe of this infinite mercy.*

2. Sinne committed doth not euer vterly take away grace, but darkeneth it for a time, that it may thereafter shine

Rom. 8.

Begriued, at least be desi- rous to be griued at sin.

When thou art truly hum- bled, then thou art to be com- forted.

Temper the comforts with some tartnesse of the Law. Caution.

Perswade thy selfe that thy sins are pardo- nable, and that because Gods mercy is infi- nite.

Psal. 145. 8, 9.  
Esa. 55. 7.

Psal. 145. 8, 9.

2<sup>o</sup> Cor. 1 Tim.  
2 6. 2<sup>o</sup> Cor.

Sinne is lesse than mercy.



Rom. 5. 20.  
2. Cor. 12. 9.  
Gods promises  
exclude no pe-  
nitent.

Mat 11. 28.

Ioh 3. 16.

1 Tim. 1. 15.  
& 2. 6.

Yea, relapse in  
sinne is pardo-  
nable.

Luc 17. 4.  
Gods mercy is  
so infinite.

Esay 1. 18.

Sense of sinne  
and wrath hin-  
ders not actual  
pardon, but ra-  
ther furthers  
it.

shine the more. *God* turneth sinne about for the best to his owne by diuine dispensation: Where sinne abounded, grace thereafter abounded farre more: His grace is sufficient, his power is made perfect through weaknesse.

3. The promises of pardon and life are generall, and indefinite to all: they exclude none, but those that are finally impenitent.

If thou thinke thy relapses cannot be pardoned: Remember that men that haue not a droppe of mercy in comparison of God, are obliged to forgiue the repenting offender, though he offend seuentie seuen times. *God* much more, that is infinite in mercy, hath bound himselfe by his most constant promises, (vpon true and renewed repentance) both often to forgiue and forget the same sinne, iterated againe and againe, That *though your sinnes were as Crimson, they shall be made as white as Snow: though they were red like Scarlet, they shall be as Wooll.*

*After* that thou art perswaded that all thy sinnes are pardonable: Labour to be assured that thy sinnes in particular are really pardoned, thou wilt object thy extreme feeling of sinnes, and signes of the degrees of Gods wrath, writing bitter things against thee: and that thou hast no sight or feeling at all of faith, or grace of remission. Remember how *God* worketh alwaies in and by contraries. All the world is made out of nothing: The Raine-bow a signe of raine, is a Pledge to saue the earth from raine: *Elias* sacrifice burneth in the midst of water. *Christ* cureth the blind man with spittle and clay: He giueth life by death: He bringeth to heauen by the gates of hell: His power is made perfect in weaknesse: He killeth, then maketh aliue: First he woundeth, then healeth, he maketh men to sow in teares, that they may reap in ioy: In wrath, he remembreth mercy. He maketh his owne, by taste of wrath, thinke mercy the sweeter. The paschall Lambe was eaten with bitter herbes, no  
sweetnesse



sweetnesse can be felt in Christs blood, till bitternesse first be felt in sinne and wrath, whose sense cannot preiudge mercy and pardon: God is most mercifull where there is greatest misery lamented.

1. Be grieved therefore at sinne, for that it offendeth God: euen thy louing God. 2. Thirst and hunger for reconciliation. 3. Be faine to repent. 4. Purpose to sin no more. 5. Endeavour to new obedience. Say, *I will rise and goe to my Father, and say vnto him, Father, I haue sinned against heauen, and before thee.* Remember that Christ is a Physician for the sicke, but not for the whole: meditate vpon his blood, and apply it to thy sore. What is more effectuell to cure the wounds of the conscience, then a diligent meditation of the wounds of Christ? Apply *the leaues of the tree that serueth to heale nations.* The tree is Christ, the leaues are his *merits*. He calleth vpon the weary and laden, that he may ease them. He was sent to heale the broken hearted, to preach deliuerance to the captiues, to recouer sight to the blind, and to set at liberty them that are bruised. *The Lord is neere to them that are of a contrite heart: And blessed are they which hunger and thirst for righteousness, for they shall be filled.*

Hereby thou maist be assured thy finnes are both pardonable and pardoned. But if thou object and complaine vpon the want of thy sight, and sense of grace, and that thou lackest repentance and faith to embrace the actuall remission of thy finnes: Then is thy trouble brought from a greater one, to a lesse one: that is, from the sense and feeling of sin and wrath, to a trouble that ariseth more directly: from the want of the sense of grace: This is to be helped as followeth.

Remember that it is Gods will, that so long as wee abide in this pilgrimage, wee should be imperfect and, remaine vnfinished till death. Our faith is weake, our hearts are narrow-mouth'd vessels, in Oceans of graces, receiuing them but by drop and drop. God will not haue vs to be *Sauours* to our selues, in satisfying and fulfilling

Counsels to  
obtaine actu-  
all pardon.

Luc. 15. 18.

Mat. 9. 12.

Reuel. 22. 2.

Matth. 11. 28.

Luc. 4. 18.

Psal. 34. 18.

The maladie is  
changed from  
sense of wrath,  
to the sense of  
the want of  
grace to be cu-  
red as follow-  
eth.

Remember  
that there is  
no perfection  
of grace in this  
life, for our  
hearts are nar-  
row.

We must not  
be sauiours to  
ourselues.



We must be humbled.

We are partly regenerate, & partly vnregenerate.

God esteemes vs from our best part.

Rom. 8. 5.

Mal. 3. 17.

First fruits.

Our greatest perfection, is to feele our imperfection.

*Ambrose.*

By our wants God will haue his graces well valued.

God will haue vs euer exercised.

Content thy selfe with the beginnings of graces.

2. Col. 12. 9.

The beginnings of sauing graces are constant.

Rom. 8. 33, 34.

35, 38. Ioh. 10.

27. & 6. 37.

And they are three.

I.

Sorrow to God-ward.

fulfilling the Law perfectly: and *Christ* only to be but an instrument to dispose vs thereto: nay he will haue vs altogether brought to nothing in our selues. The carnall man saith, I doe no good, nor will doe it. The glorified man saith, I doe good, and will doe it, But the regenerate man participates of both, and is acceptable to God, saying, The good I doe, but not as I would doe it: euill I auoid, but not as I would auoid it.

He is esteemed before God, more from his spirituall part, then from his fleshly part: and is iudged to be of the Spirit, because he *sauiours the things of the Spirit*. We receiue no more here, but *the first fruits of the Spirit*, wee must be blythe to touch the hem of *Christ's* garment, and with *Mary Magdalen* to kisse his feet: our perfection stands in the feeling, and confessing of our imperfections: our obedience is regarded, by the affection, more then by the action.

God will haue vs to see and feele, what great neede we haue of his Sonnes righteousnesse: that we may the more diligently thirst for it. He will haue the pride of our heartes humbled, and subdued by counteruailing the receiued graces, with the like measure of inbred infirmities. And finally, he will haue vs daily fighters against sinne, and daily busied in purifying our selues.

Looke for no perfection of graces here, neither complaine for the want thereof: it may very well content thee, and delight thy heart, that thou hast the true graces, in any measure. Let the *Lords grace be sufficient, for thee: his power is made perfect through weaknesse*.

Consider therefore if thou hast the true beginnings, and first grounds of sauing graces: whereby thou maist reape singular quietnesse, and peace to thy conscience. For he that is once in the estate of sauing grace, shall abide in the same for euer.

These true beginnings are chiefly three: The first is *Sorrow*, which is a sure sauing grace: if it be for sinne, as it is sinne, and as it offendeth God. If thou wouldst faine be



be displeased for sinne, although there were no conscience to conuict, no deuill to torment, and no hell to punish thee in; yea if thy sorrow be so sincere, that thou art sorrowfull, for not being more sorrowfull then thou art; and grieued, for not being grieued enough, for offending that so high a *Maiestie*, and so louing a Father: This is a portion of that true *sorrow to God-ward*, that causeth repentance neuer to be repented; for it is not nature, but grace that can make vs so to doe.

The second is a desire and a willing minde to haue grace. If thou canst not feelee within thee (as thou wouldst) such true repentance and faith as thou shouldst haue; yet if there be a *willing minde*, it is accepted not according to that which thou hast not, but according to that thou hast. If thou wouldest faine repent, and belecue, it is a true beginning of repentance and faith: the promise of blessednesse is annexed to the true desire of grace. *Blessed are they which hunger and thirst for righteousness, for they shall be filled.* Hunger argueth a want, and a feeling of the want, and a desire of the supplement thereof; so to him that is a thirst (is promised) *the well of the water of life freely.* God heareth the desire of the poore. And he will fulfill the desire of them that feare him, he also will heare their cry, and will saue them.

The true desire of mercy in the want of mercy, is mercy it selfe obtained: and desire of grace in the want of grace, is grace it selfe: Because God both worketh it, accepts it, annexeth a blessing to it, heareth it, and will fulfill it. This desire is not naturall nor carnall (as the desire of wisdom, riches, honour, pleasures; that God leaueth oft empty) but it is a desire diuine and spiritual, that neuer wanteth the promise and performance of blessednesse and life.

Thou wilt not get this desire, so great as thou wouldst but yet thou must content thy selfe, if thou canst haue it as true as thou maiest in some measure; albeit thou be like vnto a sicke man, sore sicke against his will; and yet faine

K

would

2 Cor. 7.

2.

Desire of grace  
2 Cor. 8. 12

Matth. 5, 6.

Reuel. 12. 6.  
Psalm 10. 17  
Psalm 145. 19

Desire of grace  
in grace  
Reasons hereof  
Phil. 2. 13  
2 Cor. 8. 12  
Mat. 5. 6.  
Psalm 10. 17.  
Phil. 1. 6.  
Psalm 145. 19  
This desire is  
diuine  
Although  
sometimes  
small, yet euer  
true.



Of times hindereth from action, yet endeavouring to it.

3.  
Purpose.  
Acts 11. 23.  
Psa. 32. 5

Luke 15. 18, 19

Purpose  
(springs from  
desire, and ay-  
meth at per-  
formance  
Desire must be  
true

purpose con-  
stant.

Practice dili-  
gently.

1 Thes. 1. 3

These semina-  
ries are pledges  
of Gods loue  
Wherein we  
must be exer-  
cised still.

2 Sam. 15. 26

Rom 9. 3.

Feeling of  
grace is not al-  
waies a com-  
panion of faith

would he be amended, and vseth all meanes to obtaine health; but it will not as yet be with him. And like a shipwrackt man swimming to land: but driuen backe with the wind fore against his will: yet still he labours and desires to come forwards. Or like a man imprisoned in Irons that hath broken the layle; runnes away with his Irons; but hindred with their burthen, desires faine to runne faster. All these desires are true, yet hindred in their performance, and made weake with impediments.

The third is a *purpose*. If thou canst not finde in thy selfe, such prooffe and practise of grace as thou wouldest see, if thou hast a settled purpose and willing minde to forsake all sinne, and to returne againe to God: saying with *David*, *I will confesse against my selfe my wickednesse vnto the Lord, and thou forganest the punishment of my sinne:* and with the forlorne childe, come to thy selfe againe, and in the purpose of thy heart say, *I will rise and go to my Father, and say vnto him, FATHER, I haue sinned against heauen, and before Thee, and am no more worthy to be called thy sonne, make me one of thy hired servants:* Let this purpose spring from desire: grow with indouour, and end at performance: euer labour to turne purpose into practice. If the purpose be honest, though the practice be weake: yet it is accepted with God for obedience. Let the desire be true, the purpose constant, and the practice as diligent as thou canst.

All these three seminaries of sauing graces, though weake, yet are they pledges of the Lords vchangeable loue: where in thou must diligently labour, that they be not flitting, fleeting, stopping, staying, nor straying; but constant, settled, growing, & daily recovered from their enforced ruines and losses: say to God with *David*, *Behold, here am I, let him doe to me as seemeth good in his eyes:* & if he thinke it for his glory, say with *Paul*, *I would wish my selfe to be separate from Christ.*

Whereas perhaps thou wilt say, thou feelst no comfort of grace: Remember, thy sense and feeling are not  
alwaies



alwaies fit directours : we must liue by faith, and not by feeling. For aboue sight and sense, wit and reason ) yea euen in the apprehension of anger ) to rely on the mercies of God, and to lay hold on his promises, is the true triall of true faith : *David* out of the deepe places called vnto the Lord. *Iob* sayd to the Lord, *Though thou kill me, yet will I trust in thee.* *Abraham* hoped aboue hope. And the theefe on the Crosse beleueed against sight, sense, reason and opinion.

Our estate of grace vnder weakenesse, hath its owne ebbing and flowing, and accesse and recesso : Sometimes we haue to complaine of our deadnesse, and say, *quicken mee according to thy louing kindnesse* : Sometimes to lament the spirits withdrawing, saying, *Will the Lord absent himselfe for euer ?* And, *I sought him but I found him not : I called, but he answered me not.* At some othertimes againe, Christ will lie betweene the breasts of his owne, as a poesie of myrrh giuing a strong smell : And will shedd abroad his loue most abundantly in their hearts.

Call to minde, that all these stops and impediments of grace, spring from the corruption of our nature : They are no part of vs that are regenerate : neither belong they to our persons, in respect of diuine imputation. Euery one of vs may well say, *It is no more I that doe it, but sinne that dwelleth in me.*

Remember the bigane experience of the Lords fauour, and the yeeres of the right hand of the most High : As *David*, when he went to slay *Goliath*, remembred how the Lord deliuered into his hands the Beare and the Lion Whom the Lord loues, he loues to the end. And with him there is no shadding and turning. He is faithfull, and will stablish and keepe his owne from euill. His graces are without repentance : whom He hath chosen, He will call, and whom He calleth He iustifieth, and whom He iustifieth He glorifieth. And this foundation standeth sure, The Lord knoweth who is his.

Thinke not this thy exercise and trouble, vnder these

Habac. 2. 4

True faith may be effectual, without the presence and comfort of glorious feelings.

Our estate is vnder ebbing and flowing.  
Psal. 119. 88.

Psal. 77. 7.

Can. 3. 1.

Can. 5. 5, 6

Can. 1. 12.

Rom. 5. 5

Lets of grace spring from corruption  
They are no part of regeneration

They are not imputed.

Rom. 7. 7

Remember bigane experience.

Psal. 77. 10

1 Sam. 17. 34.

Gods loue is constant

Psa. 119. 65

Rom. 11. 29

Rom. 8

A wounded spirit is customeable.



Psal. 77. 2, 3, 7, 8  
Cant. 5. 4, 5, 6.

Delay of the  
petitions of  
grace is no  
signe of wrath.

Psal. 69. 3

God grants the  
petitions of  
grace, when  
and as he will  
wonderfully.

Rom 8. 26

Heb. 5. 7

Remedies a-  
gainst doubt-  
ing of election

None haue a  
warrant to be-  
lieue their re-  
probation:

There is no te-  
stimony of re-  
probation but  
finall impeni-  
tency.

these wants, to bee vncouth and strange. The most deare to God haue beene thus handled, as Christ in the Garden, and on the *Crosse*: *David* in his heauy distresse: *Iob* in his anguishes: And the *Sponse* in her languishing.

And whereas thou wilt say, I haue prayed long for many graces of God, but haue receiued none: whereby I iudge the Lord doth hate me, and that I am altogether empty of grace; yet remember that to pray for grace is a good beginning of grace. Others, who were according to Gods owne heart, were so handled. *David* complaineth, *I am weary of crying, my throate is dry, mine eyes faile whiles I wait for my God.* *Zachary* prayed long to the Lord (euen vntill he was old) before he was heard: God hath many wonderfull wayes in granting the requests of his owne. We know not how to pray: and we know not how he grants our prayers. Christ in his strong crying and teares, was heard, but how? he was not freed from the death, but strengthened to suffer death, and thereafter freed from the sorrowes thereof. If thou get freedom from thy distresse, or else strength to beare it till the time of thy deliuerance, it is all one before the Lord, and to thy endlesse weale.

If this trouble proceede from the doubting of thy election, whereby thou art more perswaded that thou art a reprobate, then a chosen childe: Remember, God hath allowed none to doubt or despaire of their election. Neither hath hee allowed any to beleue the certaintie of their reprobation. None can gather the perswasion of their reprobation from themselues, for all men are liers: We cannot haue this perswasion from the deuill, for hee is a lier from the beginning. *Gods Spirit* maketh no perswasion in this point. It is hard to gather it from euill workes, or from an euill hart. A denying *Peter*: A persecuting *Paul*: A filthy and bloudie *David*: An apostate *Salomon* and *Manasses*, may be conuerted. No kinde of sinne can beare testimony of reprobation:



bation: except onely finall impenitency, or the sinne against the *holy Ghost*, which is most rare.

As for the certaintie of election. *The Spirit* giueth testimony thereof, making perswasion in the heart. It differs from carnall presumption (whereby the *Devill* transformes himselfe into an Angel of light.) Carnall presumption is dead, and bringeth forth no true fruits: Spirituall perswasion is lively, and effectuall in good workes: yet it will be sometimes weake, faint, and feeble, while as in the meane time it abideth a true and reall perswasion.

2. The effects and fruits of the *holy Spirit*, proceeding from the *sanctification of the Spirit*, testifie the same, and are spred into many branches: As 1. Sensibility of wants: 2. Sorrow for sin: 3. Wrastring with the flesh: 4. Thirsting for grace: 5. Preferring Christ to all: 6. To loue one for his Christianity: 7. Gronings of the Spirit: 8. Eschewing of occasions of sinne: 9. An endeuour to obedience: 10. Growth and perseuerance in these: 11. And finally the beleeuing of inuisible things: 12. The hoping of delayed things: And 13. The loue of God, while as he seemeth to be our enemy.

If these effects be languishing, we are not to cast down our hearts. For then we are more truely tried, then iustly terrified; for a true faith, though it be no more then a graine of mustard-seede, and no stronger then an infant, abideth still a reall & true faith, sufficient to apprehend Christ, and shall be sufficiently furnished with strength and increase from aboue.

But if thou be such a one, as neuer hast felt as yet, these effects of the *Spirit*: thou shouldst not conclude with thy selfe, that thou art a reprobate: neither doubt of thy election. Because all the elect are once, without them, to wit, before their conuersion. Thou also maiest in the Lords owne time be conuerted: carefully vse the meanes of thy conuersion: and patiently abide the Lords leasure.

The Spirit  
testifieth of  
election.

1. Cor. 2. 10, 12.

Rom 8. 16.

Gal. 4. 6.

2. Cor. 1. 2.

Eph. 1. 13. &

4. 30.

2. Cor. 5. 5.

The fruits of  
the spirit testi-  
fie the same.

2. Thel 2. 13. &

Ephes. 1. 4.

2. Tim 2. 19.

Heb. 12. 14.

Phil. 3. 8.

Mat. 10. 41, 43.

If these fruits  
languish, it is  
not to terrifie  
vs, but to try vs  
and awake vs.

If these fruits  
haue neuer  
beene felt.

Vse thou the  
meanes for thy  
conuersion.



Remedie, if it  
come vpon a  
supposed sinne  
against the ho-  
ly Ghost.

1. Tim 1. 13.

Act 3 17.

What the sinne  
against the  
holy Ghost is.

Three things  
are in the sinne  
against the  
holy Ghost

Signes that it is  
not committed.

Remedies if  
the wounded  
spirit come  
from tentati-  
ons of blasphemie.

Bar. 1. de Consci.

Remember  
they are the  
deuils sins, not  
thine, but thy  
crosses.

Reiect them.

Iam. 4. 7.

If this thy trouble come vpon a supposed sinne against the *holy Ghost* : because thou thinkest thy sinnes are committed against knowledge and conscience, or for that thou hast made opposition to the trueth : Thou must consider, that *Paul* persecuted the truth : *Peter* denied the essentiall truth : *David* sinned against his knowledge and conscience : And yet none of these did sinne against the *holy Ghost*, which is an vniuersall apostacie and a generall denying of the truth and whole religion: oppugning the same against the illumination of the minde and conscience. So that there are required to the committing of this sinne : First, knowledge. Secondly, a resolute and purposed malice. Thirdly, an opposition against the whole truth. This sinne cannot be committed of infirmity, or suddenly, or vnawares; but vpon despightfull malice, cleere knowledge, and settled resolution; consider with thy selfe, if thou wouldest not commit that sinne, then certainly thou committest it not : or if thou fearest or rewest, that thou hast falne into it, and wishest to be free of it, then certainly thou art most free of it.

If the wound proceed from tentations of blasphemie, and with filthy and abominable thoughts in the minde, iudging thy selfe to be nothing else but an incarnate diuell, because of these filthy fantasies that are so *Terribilia de fide, horribilia de diuinitate* : Remember they are not thy personall sinnes, but thy crosses : they are the deuils sinnes, & he must answere for them: not thine, for thou neither bredest them, nor approvest them, nor consentest to them. They are outward thoughts of an outward cause : they are not of our selues, nor of our selfe-corruption; feare them not therefore.

Let them goe, as they come; striue not against them, reiect them as abominable. Make no count of their terror. Say with Christ in the like temptation, *Auoid, Satan, resist the deuill*. Say, Away with him, and such his false absurdities. Make them alwayes Satans sinnes, and not thine



thine owne; appeale to God, protest thy innocency of heart. Say with *Paul*, *I doe the euill I would not*: reuolue them no more in thy minde.

And giuing, but not graunting, that they are thy personall and proper sinnes; yet remember if thou repent, they proceede from thy vnregenerate part. They are pardonable in Christ; if thou canst with a sorrowfull heart say, *It is no more I that doe it but sinne that dwelleth in me.*

Beware of idlenesse and solitarinesse, vse holy company, with holy mirth, and singing of Psalmes. *Eue, David, Christ*, were tempted when they were solitary: open thy heart and estate to some faithfull fit friend.

Watch ouer thine owne heart, and guard it by causing *The Word dwell plentifully in thy heart.* Exercise thy selfe in the meditation of the law of God. Establisht thy heart by the counsell (not of thine owne wit) but of the most wise God. Oppone the light of grace, saying with Christ in the like tentation, *It is written, &c.*

The more that these vile thoughts come in thy minde be thou the more zealous in the contrary: by all meanes seeke Gods glory. Be diligent in the points of thy particular calling.

And aboue all things be instant in prayer, for mercy, and for light: to discerne the truth and vntruth: to reiect the one, and yeeld to the other.

If this malady Proceede of sinnes that haue wasted the conscience, vse all the meanes to amend thy impenitency (whereof see in the cure of impenitency:) And vse all the remedies for comforting the distressed conscience lying vnder sinne and wrath, as hath beene set downe before.

But if it proceede from the melancholious distemper of the body (as most frequently it doth:) Thou must repent and renew thy repentance: thou must bee also comforted with the promises of mercy. As *the Angell of the Lord pitcheth round about them that feare him, and de-*

Protest thy innocency.

And if they were thy sins, they proceed from thy vnregenerate part. They are pardonable.

Rom 7.

Beware of idlenesse.

Vse holy and pleasant company.

Strengthen thy mind with the light of grace.

Col 3. 18.

Psalm 12 &

119. 11.

Pro 20. 18. &

P 119. 24.

Mat 4. 10.

Be zealous in well doing.

Be instant in Prayer.

If this malady Proceed from wasting sins, vse the remedies that are against impenitency.

If it proceede from melancholy, the helps are, Repentance. Comforts.

Pla. 34. 7, 8



Pla 91.10,11,  
12.

2.Chro 15.2.  
Ioh 4.10.

Thou must be  
counsellable.  
Be perswaded  
of the naturall  
cause of thy  
trouble.

Be cured by  
Physicke.  
If the trouble  
be mixed, thy  
cure must be  
mixed.

Preseruatiues  
against the  
wound of the  
Spirit.

Conuert cura-  
tiues, in pre-  
seruatiues.

Acquaint thy  
selfe with God.

Ioh 22.21.

Walke with  
God, Gen 5.24  
and vprightly,  
Gen.17.1.

liuereth them; Taste ye and see how gracious the Lord is, blessed is the man that trusteth in him. And there shall none euill come vnto thee, neither shall any plague come neere thy Tabernacle : for he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes : They shall beare thee in their hands, that thou hurt not thy foot against a stone : And the Lord is with you, while ye be with him : and if ye seeke him, he will be found of you; draw neere to God and he will draw neere to you : cast downe your selues before the Lord, and he will list you up.

Thou must depend on the counsell of others, and be assured of the naturall cause of thy disease. Suffer all honest policies, conuince and deceiue thy false and foolish imagination. Let the aduice of some godly, skilfull, and well experimented Physician meddle with thee, to take away thy melancholious distemper.

If this disease be mixed, partly of the body, and partly of the soule, the cure must be also wisely mixed. Help not the body first, and leaue the soule in anguish; neither goe about to finish the cure of the soule first, for then the distempered body shall mightily marre thy proceeding. But either jointly, meddle with them both at once, or else *per vices*, sometimes helping the one, and sometimes helping the other, till they be both helped.

When thou hast obtained health to thy wounded spirit, by the *Anodyn* of heauenly ease and peace of God that passeth all vnderstanding in the blood of that onely *Peace-maker*, all holy means must be vsed to keepe thy conscience in a sound integrity of health. The foresaid points of curation and seuerall remedies being frequently and deeply digested in the minde: by serious meditation, will serue to be preseruatiues. And herewithall study to be homely acquainted with the Lord, that his presence may neuer affright thee : and that his countenance may euer reioyce thy soule.

Walke with God as *Enoch*, did, and walke vprightly before the Lord, as *Abraham* was commanded to doe.

Let



Let thy heart soare aloft : bee heavenly, and not earthly minded. Haue thy conuersation in the heauens, exercise all the meanes of grace.

With a quicke perceiuing eye obserue Satans transformation, his deepnesse, his machinations, his methodicke stratagems, his assaults, and darts. Learne by grace and custome, to diuert his enterprises. *Put on the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.*

Watch, *stand fast in the faith, quit you like a man, and be strong,* but specially against the committing of reigning sinnes, that doe waste and cauterize the conscience, which God in his iustice vseth to plague with an incurable wound.

Entertaine remorse of sinne past with a daily and serious examination of thy heart, which is able to saue thee from relapse. Entertaine sensiblenesse of all sinnes present; whether they be occurrent to thee, or resident in the persons of other men. Preserue integrity, and an habituall tendernesse of heart. Let thy conscience bleed at the approach of euery sinne : so shalt thou be armed against sinnes to come.

Indenour by all means possible, as by hearing, reading, conferring, meditating and praying : to preserue thy heart vnder the sence of the mercy and peace of God. Reioyce exceedingly when thou hast glorious feelings; yet rest not vpon them, but onely vpon the immutable promises that are all in *Christ, Iesus, and his Father.*

Accustome thy selfe to comfort others: when thou art conuerted and comforted, *Strengthen thy brethren:* God hath comforted thee, that thou maist be able to comfort them that are in the like affliction: by the comfort wherewith thou thy selfe art comforted of God. Which shall reflect backe from the party whom thou comfortest, to thy owne heart, for the better confirmation and preservation of thy present comfort.

*παραυσημα.*  
Phil. 3. 20.

vnderstand  
Satans assaults.

Eph 6 13, 14,  
15, 16, 17, 18.

Watch.  
1. Cor. 16 13.

Entertaine  
remorse.  
Examination.  
Sensiblenesse  
of sinne.

Habituall tender-  
nesse.

Sense of mer-  
cy.

Caution.  
Rest not on  
thy feelings,  
but on Gods  
promises.

Comfort o-  
thers.  
Luk 22. 32.  
2. Cor. 1. 4.



## CHAP. X.

## Dedolent Impenitency.

Ephes. 4. 19. *Which being past feeling, haue giuen themselves vnto wantonnesse.*

Rom. 2. 5. *The heart that cannot repent.*

## DESCRIPTION.



Impenitency, and heart that cannot repent, will be the better knowne, if true repentance be first rightly vnderstood. True repentance hath two most essentiall parts, Contrition, and Conuerſion.

Contrition is a sorrow, of heart to Godward for sinne: that is, for the offence of God, and that draweth the heart to God: not a worldly sorrow, which is conceiued for the punishment and skathe of sin. Contrition must be accompanied with 1. the knowledge of sinne: 2. the hatred of sinne: 3. the iudging and condemning of our selues for sinne: 4. an humiliation and confession of sinne: 5. with a loue to God: 6. and hope of mercy in him.

This is a *the breaking vp of the fallow ground* of our hearts: The *brenting* of the heart: The *c* *pricking* of the heart: A *d* *contrite* spirit: The *c* *Lamentation* of Ephraim: A *f* *shaming* and confounding: The *g* *abhorring* of our selues; and a *Lamenting* after the Lord.

In regard of this sorrow, the Latines giue repentance a name

Rom. 2. 5.  
Repentance  
hath 2. parts  
Contrition  
must haue a  
threefold sor-  
row, first from  
the heart, se-  
condly for sin,  
thirdly to God  
2. Cor. 7. 9, 10.  
Contritiō must  
be accompani-  
ed with foure  
things.

Ier. 3. 13.

1. Cor. 11. 31.

1 Ioh. 1. 9.

Ier. 15. 20.

Iob 42. 6.

Repentance  
gets the names  
of contrition.

a Ier. 4. 4. and

Hos. 10. 12.

b Iob 2. 13.

c Act. 3. 37.

d Psal. 51. 17.

e Ier. 31. 18, 19.

f Ezek. 36. 32.

g Iob 42. 6.

1. Sam. 7. 3.



a name from that dolour, wherewith the heart is punished: The *Grecians* from the care, solicitude, and anxiety that doe accompany contrition.

As for *Conversion*, it must be a changing and turning of the heart to God by a *regeneration*. 2. A turning from all sinne by *mortification*: and 3. A constant turning to God in that grace of *vivification*, and a rising vp to a new life.

This is the *circumcision* of the heart, that *e turning* to God, *a turning* from darknesse to light; and from the power of Satan, to God: a turning from sinne, to serue the gliding God; that ceasing to doe euill, and learning to do well. In regard of this turning, Repentance is called by the *Hebrewes*, *Theschubah*, *Ierem.* 4. 1. A borrowed word from them that haue gone long astray, and now returning after admonition to the Kings high way. It is called by the *Grecians*, an amendment of former foolishnesse, or a changing of the minde from worse to better.

So that repentance is a constant sorrow in the heart, for the offending of God by sinne; with a hearty turning from all sinnes to God. Which is accompanied with seuen effects and signes: as *Care* of amendment; *Clearing* from other mens guiltinesse: *Indignation* against thy selfe: *feare* to offend God: *great desire* to approue thy selfe to him: *Zeale* of his glory: *Reuenge* against thy owne corruption.

And by the contrary *Impenitency*, or heart that cannot repent; is a wanting either of this sorrow, or of this turning, or of both: not onely is it a simple priuation of repentance; but also a peruerse disposition: whereby the heart neither can, nor will repent. So that a heart that cannot repent, is such a heart that both lacketh repentance, and hardly can repent: yea such a one as hath in it selfe a malicious quality, directly opposed, and contrary to repentance.

It is called *Dedolent*, because impenitents lacke true sorrow

*Pœnitentia à  
pœna.*

*Μετάνοια.*

*M. at. 273.*

Conversion in  
three things.

*a Eph. 4. 23.*

*b Col. 3. 6.*

*c Rom. 6. 4.*

Names of re-  
pentance ta-  
ken from con-  
trition.

*d Ier. 4. 4.*

*e Isa. 55. 7.*

*f Aët. 26. 18.*

*g 1. Thes. 1. 9.*

*b Aët. 26. 20.*

*i Isa. 1. 16, 17.*

*Ier. 4. 1.*

*Μετάνοια.*

What repen-  
tance is.

The seven ef-  
fects thereof.

*2 Cor. 7. 11.*

What impen-  
itency is.

*Rom. 2. 5.*

*Αμετανόητος  
καρδία.*

*Rom. 2. 5.*

How it is said  
that the impe-  
nitent cannot  
repent.

*Ier. 18. 11, 12.*

*Ephes. 4. 18.*



Απελπισια.

Impenitency  
is either eu-  
dent, or else  
couered with  
false repen-  
tance.

a Mat. 26 3.

Diuer. sorts  
of false re-  
pentance.

Heb. 12. 17.

Exod 8, 8, 15.

and 9. 27.

and 10. 16.

Ioel 2. 13.

Esa 58 5 6.

sorrow for sinne, and are past feeling, and who haue cea-  
sed from all dolour, and haue no sense of paine. Vnder  
*Impenitency*, is not onely contained common and open  
*Impenitency*, but also euery sort of delayed and false re-  
pentance. As the desperate repentance of a *Judas* who  
repented, but did not conuert. The fained repentance of  
*Achab*, who repented hypocritically. The temporal do-  
lour and teares of *Esau*. The fained humiliation of *Pha-  
raoh*. The *renting of the clothes*, and not the heart. The  
punishing of our selues, and *afflicting of our soules*, for a  
day to bow downe the head as a bull-rush, and to lye  
downe in sackcloth and ashes, without inward remorse  
or true turning to God.

So he that is grieved (although neuer so sore) for sin,  
and turnes not to God : or hee that turnes from one  
sinne to another: or he from whom sinne doth turne, be-  
cause of impotency: or he that turnes from many sinnes,  
but not from all, as *Herod* did : or he that turnes from all  
outward sinnes, as the *Ciuiilian* or *Moralists* do : Or he  
that turnes from sinne, either because he is irked of it, or  
through light of reason, or for feare of punishment, or  
for loue of vertue: and not through the speciall grace of  
true contrition and regeneration : hee cannot be said to  
repent truly, but still abideth vnder that heauie calamity,  
and disease of impenitency.

*Part affected.*

Heart.

**T**He part affected is chiefly the heart, that wil not be  
contrite and broken with sorrow : but still taketh  
pleasure in vnrighteousnesse, and refuseth to returne to  
God. The rest of the faculties of the soule sympathize :  
the minde acknowledgeth not sinne the conscience is in  
a senselesse stupidity, and the whole affections doe fol-  
low their sway and swindge.

*Causes*



*Causes*

**W**hen the milt swelleth, the rest of the body decayeth. The man that swelleth in prosperity, (if he be left to himselfe) pineth away into impenitency: hereby it is said, *Ease slayeth the foolish, and the prosperity of fooles destroyeth them.* The heart too much inioying prosperity, is depriued of grace, and is loosed to all impiety. *Moab hath beene at rest from his youth, and he hath settled on his lees, and hath not beene powred from vessell to vessell, neither hath hee gone into captivity: therefore his taste remained in him, and his sent is not changed.* The Leuites complained of the people of Israel: *When they had rest, they returned to doe euill before the Lord: and the Lord complained of the same, saying: I spake vnto thee when thou wast in prosperity: but thou saidst, I will not heare: this hath beene thy manner from thy youth. And ye were as a fire-brand pluckt out of the burning: yet haue yee not returned vnto me.*

Custom of sinne maketh a man to be sunke deepe in rebellion; and to take on a habit of impenitency: of whom it is said, *can the Black-Moore change his skinne? or the Leopard his spots?* then may ye also doe good, that are accustomed to doe euill. Herewith is ioyned a wonted despising of the leaders of him to repentance; to wit, the riches of Gods bountifullnesse and patience: and he groweth old in sinne.

God in his most righteous Iustice giueth ouer many to themselves, and to a senselesse impenitency; and that because of their former contempt: Sometimes depriuing them of the benefit of his Word: sometimes giuing them his Word (as a *saour of death*) with a conuincing and killing efficacy; beating still their eares; sometimes astonishing them; some other times stupifying them; sometimes againe irritating them: whereby they are more and more confirmed in impenitency. As it is said,

Goe

Prosperity  
abused  
Prou. 1.32

Ier. 48. 11

Nchem. 9. 28.

Ier. 22. 21

Amos 4. 11

Custom of  
sinne.

Isa. 31. 6.

Ier. 13. 23.

Rom. 2. 4.

Ez k. 23. 43.

God in iustice-

For contempt.

giueth not his

Word or else

he giueth it in  
wrath.

To conuince

To indure

to astonish

To dull

To irritate



Esa. 6. 9, 10

*Goe and say vnto this people, Yee shall heare indeed, but yee shall not vnderstand: ye shall plainly see, and not perceiue. Make the heart of this people fat, make their eares heauie, and shut their eyes; lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and I heale them.*

Satans deceit.

2 Tim. 2. 26

The diuell here is both diligent and cunning, and (now almost of fixe thousand yeeres) of great experience, in making the snares of impenitency, and intrapping men therein; wherein they lie; *As prisoners to doe his will.* He couereth the misery and poyson of sinne with his sweet sugered deceitfull and shadowing baits. He maketh them delightfull, both to be attempted and entertained; and causeth a man to sleepe long therein, vntill at last (vnder some grieuous calamitie) he beginneth to shew his hornes, and terrifieth the poore impenitent soule; that it may be swallowed vp in the gulfe of finall desperation.

Blindnesse.

Reu. 3. 17.

Iam. 1. 24

Ier. 8. 6.

Eph. 4. 18, 19.

When a man neuer reflecteth the beams of his minde vpon his miserable selfe; but measureth himselfe by himselfe, he still abideth impenitent: he thinketh he is rich, and increased with goods, and hath need of nothing, *and knoweth not that hee is wretched, and miserable, and poore, and blinde, and naked.* He hath a pharisaicall conceit of himselfe, he *considereth not himselfe*: and neuer saith *What haue I done?* Herewithall concurrerth the ignorance of God, and of his will, *a cogitation darkened.*

Incredulity.

Acts 8. 13, 21, 22

As faith is the cause of repentance, so infidelity is the cause of Impenitency, as it is sayd: *Take heed, brethren, lest at any time there be in any of you an euill heart, and unfaithfull, to depart away from the living God.* Simon Magus had an hypocriticall and temporall faith; but because he wanted the true sauing faith, his heart remained incredulous, in the gall of bitternesse, and in the bond of iniquity: he could not repent, for his heart was not right in the sight of God.

Induration.

Hardnesse of heart is a speciall cause heerein: as it is said



said, *But thou, after thine hardnesse and heart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God. And hauing their cogitations darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart, which being past feeling, haue giuen themselves vnto wantonnesse, to worke all uncleannesse euen with greedinesse.*

Out of that spirit of slumber proceedeth the removing of the heart from God, and turning to him hypocritical-ly: a heart senselesse of sinne, carelesse of grace, and fearlesse of Iudgement; and a daily precipitation in sinne, and growth in impenitency.

A canterized and seared conscience maketh men to be past feeling: the vnwritten law and naturall sense of the conscience being extinguished, and natures light put out, a reprobate sense doth follow; running with a remorselesse heart so farre into impenitency, that they are bold to sinne in plenitude, and compleatnesse with greedinesse.

*Signes and Symptomes.*

**H**EE that is sunke deepe in impenitency, goeth daily backward, and falleth away more and more. He ploweth wickednesse, and reapes iniquitie, and eates the fruit of lies: He repenteth not of his wickednesse, saying, *What haue I done?* He turneth to his race, as the horse rusheth into the battell? The Storke in the ayre knoweth his appoynted times: and the Turtle, and the Crane, and the Swallow, obserue the time of their coming: but he knoweth not the iudgement of the Lord. The Oxe knoweth his owner, and the Asse his masters crib; but he hath not vnderstood, He contemneth the great workes of God. His rebellion and disobedience is great, and he becommeth a mocker and misuser of the messengers

Rom. 2. 5

Eph. 4. 18, 19

Spirit of slumber or security  
Esa. 29. 10, 13

A seared conscience  
Rom. 2. 15.  
Rom. 1  
Gen. 15, 16  
Ephel. 4. 18.

His defection.  
Esa. 1. 4  
Hol. 10. 13  
Esa 30. 1

Ier. 8. 6, 7  
His contempt of Gods iudgements.  
Wo: kes  
Word  
Esa. 1. 3:  
Marth. 11. 20  
Ier. 3. 13, 14



2 Chro 36. 16

His false peace

Ier. 31. 18

His contempt  
of the time  
and meanes.

Reu. 2. 21.

Ier 8. 6.

and 3. 4

and 6. 15

His security.

Amos 6. 3

Ila. 22. 12, 13

He is not  
terred by the  
Crosse.

Ier. 5. 3.

Ila. 9. 13.

Acts 26. 28.

Hof. 7. 8, 9.

Hof. 7. 11

Reu. 16. 9.

messengers of God, and a despiser of his words. His fettered fore ouercommeth the sauing vertue of the Word.

He desireth nothing to be spoken to him but peace, peace, when there is no peace. He is like an vntamed calfe, so wanton, that he cannot be subiect to the yoke.

He abuseth the time of repentance, and will not enter into a consideration of himselfe? He is more ashamed for the rebuke of his sinne, then for the committing of it. O maruellous madnesse, not ashamed of the wound; but ashamed of the binding vp of the same! He hath a whores fore-head, he will not be ashamed.

He puts farre away the euill day, and approacheth to the seat of iniquitie, he is full well content to lie well, eate well, sing well; and drinke well; but he is not sorry for the affliction of *Ioseph*. When God called vnto weepings, mourning, and girding with sackcloth: Behold ioy, and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating and drinking: for to morrow we shall die, doth he say.

If God strike him, he will not be sorry; if he consume him, he will refuse to receiue correction. He makes his face harder then a stone, and refuseth to returne. And though God punish him oft, it is all in vaine; he will not turne to him that smiteth him. The farthest foolish vantage he maketh vnder the Crosse, is, sometimes he will become almost a Christian, and as a cake on the hearth not turned. He will haue gray haire heere and there vpon him, before he turne to God. For notwithstanding all his corrections, he will not turne to him, nor seeke him. He is like a done deceived without heart, that cannot tell whether it is better to cleaue only to God, or to seeke the helpe of man.

When he boyleth in greatest heat of hottest afflictions, he will but blaspheme the name of God that hath power ouer his plagues; he repenteth not to giue him glory.

*Prognosticks*



## Prognostickes

**I**F impenitency proced of meere ignorance, it is more easily helped: But that which is conioyned with knowledge againest conscience, and confirmed by custome, becommeth inueterate, and most hardly helped: sinne groweth customable; an old disease is hardly cured; and a fore long neglected, is the more deeper festered. *He conuerteth the sauour of life, into the sauour of death.* It conuinceth him more then conuerteth him: Sudden soundes make fearefull wakings, but vsuall sounds disquiet not. The canon-shot of the Law at the first astonisheth, but the vsuall impenitēt-hearer is not affrighted at the greatest thunder of the same.

The more repentance is delayed, or impenitency couered with false repentance, it is the more dangerous. *He that hideth his sinnes, shall not prosper, but hee that confesseth and forsaketh them, shall haue mercy.*

The more sight the impenitent hath of Gods great workes, and the more hearing hee hath of his gracious Word, there abideth in him the greater woe, euen the woe of *Corazin, Bethsaida, and Capernaum*: for it shall be easier with *Tirus, Sidon, and Sodom* in the day of Iudgment, then for him. If hee hath falne into impenitency, after that hee had professed religion before, and forswore the true religion, his estate is very grieuous: yet with *Manasses, Salomon, and Peter*, hee may obtaine recovery, if so be he make not a finall deniall of Christ. But he that cometh to that degree of malicious impenitency, to fall away from the Religion vniuersally and wholly, there is no hope of such a man, because he doth not onely fall, but fall away.

If a man, after some greiuous sinne, come to repentance, and yet fall in the same sinne againe, his impenitency the second time is more dangerous, and is like a second apoplexie exceeding perilous. There is no parti-

L

cular

Case lesse dangerous.

More dangerous.

Prou. 22. 6.

2 Cor 2. 16.

The Word a sauor of death to him.

Case of delayed and recovered repentance  
Prou. 28. 13.

Case of impenitency ioyned with knowledge, and after profession  
Mat. 11. 20.

2. Chron. 33.

2. Pet. 1. 21.

Luk. 22. 32.

Heb. 6. 16.

and 10. 29.

Case of relapse



Act. 10. 43.

Luk. 17. 4.

The euills that  
accompany  
and follow  
impenitency.

2. Tim. 2. 26.

His fulnesse  
of sinne.

His terrours

Dan. 5. 6.

Esa. 28. 29.

His iudg-  
ments.

Gen. 4. 7.

Iob. 13. 6.

Prou. 1. 32.

Heb. 10. 31.

Deut. 28.

Deut. 32. 34.

Ezech. 7. 6.

Rom. 2. 5.

Eccles. 11. 3.

Rom. 1. 8, 9.

2. Thes. 1. 7, 8, 9.

cular example of recovery after a relapse, in the Scriptures, yet in regard of Gods generall and indefinit promises of mercy, and his owne mercifull nature, hee may be recovered. The prince of this world possesseth him fully, and the Castle of his heart is his mansion place, which he kepeth vnder peace, till he finde his conuenient time, to finish his conceived malice against him.

His impenitency peruerteth his will, corrupteth his affections, hardeneth his heart, seareth his conscience. His body, and soule are more and more disabled in the way of grace. The eldest sicknesse makes the weakest body: Sin at the first (as vnusuall) checketh the conscience, but thereafter (made vsuall) his conscience becometh remorselesse. He sinneth first with fearefulnesse, at last he sinneth with greedinesse.

The pangs, terrors, & feares of the impenitent, which he cannot eschew, are as it were, certaine flashings of the flames of hell fire: & will make him in the midst of mirth to haue a trembling heart, and in the midst of greatest ease, to be most disquieted within.

And because sinne lyeth at his doore, and lurketh at his heeles: In its owne time it will seaze on him, and rent his soule in pieces. God shall write bitter things against him. Prosperity (the fewel of his impenitency) shall destroy him. And hee shall finde how fearefull a thing it is, to fall into the hands of the liuing God: and to bring vpon himselfe that vgly troope of threatened curses. The store-houses of Gods iudgment watch for the impenitent, that he cannot escape. Hell hath enlarged it selfe, and hunger-bitten death is ready to cut the tender twig of his momentany life, to thrust him thither. *And as the tree falleth, so shall it lye:* As death findeth him so shall it present him to the Iudge. The generall Iudgement shall ouer take him, and shall make eternall indignation and wrath, tribulation & anguish fall vpon his soule, *When the Lord Iesus shal shew himselfe from heauen with his mighty Angels, in flaming fire, rendring ven-*

geance



geance unto them that doe not know God, and which obey not unto the Gospell of our Lord Iesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.

*Curation and remedies.*

**I**mpenitency would be preuented, and cured with expedition. A sore long neglected, is the deeper festered. The longer the tree groweth, it taketh the deeper roote: The enemy is more easily repelled, then expelled: vices are more easily holden out, then cast out, Whilest custome is not resisted, it becometh necessity. *The wicked mans bones are full of sinnes of his youth, and they shall lie downe with him in the dust. Can the Blake-Moore change his skinne, or the Leopard his spots? Then may yee also doe good, that are accustomed to doe euill.* Satan is hardly chased out of his old accustomed possession: and the old impenitent is so inured to Satans captivity, that hee thinketh there is no better company.

Thou must first of all be wisely instructed, with meeknesse, prouing if God at any time will giue thee repentance, to open thy eyes, that thou maist turne from darknes, to light, and from the power of Satan vnto God: To the intent that thou maist be made to know thy iniquity: That after thou art instructed, thou maist smite vpon thy thigh and bee ashamed, yea confounded: because thy sinne is euer before thee. That thus considering thy owne wayes, and turning away from all thy transgressions, thou maist turne againe thy feet to Gods testimonies.

Thou must be brought to make a narrow and sharp examination of thy selfe: wherein thou must search the greatnesse of thy guiltinesse, and how far thou standest culpable of indgment. *Search and try thy wayes. and turne againe to the Lord.* Ascend vpon the tribunall of thy minde against thy selfe, and set thy selfe guilty before thy

Curation delayed, dangerous.

*August.*

Iob. 20. 11.

Ier. 13. 23.

Instruction.

1. Tim. 2. 25.

Act. 26. 18.

Ier. 3. 13.

Ier. 31. 19.

Psal. 51. 3.

Ezek. 18. 28.

Psal. 119. 59.

Examination of the heart.

Lam 3. 40.



Psal. 51.

Consideration  
of thy mani-  
fold miseries.

Deut. 28.

Esa. 46. 8.

Rom. 6. 21.

Ier. 31. 19.

Esa. 26. 9.

Consideration  
of Gods great-  
nesse.

Esa. 46. 9.

comp. cū v. 12

Hos. 12. 5, 6.

And mercies.

Ioel. 2. 53, 14.

Act. 14. 15.

Ier. 3. 13.

The examples  
of others.

Lu 13. 1, 2, 3, 4, 5

thy selfe; put not thy selfe behinde thy selfe, lest God put thee before himselfe. Flee therefore vnto the mediciner: repent; say, I acknowledge mine iniquity, and my sinne is euermore before mee: Against thee onely haue I sinned, because thou onely art without sinne.

Thou must call to minde the manifold miseries that shall befall to thee in life, in death, and after death: terrors and shame, with troopes of threatened calamities and Plagues. *Remember this, and be ashamed.* And, *What fruit hadst thou of these things, whereof thou art now ashamed? for the end of these things is death.* Take vp a bitter lamentation, and howle after the manner of Dragons: for if thou couldest weepe nothing but teares of blood, if thou couldest dye a thousand times in one day for very griefe, it would not be sufficient sorrow for thy sinnes. If this thy terrible misery be rightly considered, it wil serue as an iron scourge to driue thee from thy impenitency. What man is he that would be so foolishly presumptuous, as for to obtaine any one pleasure, would aduenture the burning but one of his fingers? how much more is he more then mad, that for some few pleasures of impenitency, would aduenture the intollerable and eternall burning of body and soule?

Consider that great God, in his excellent and essentiall properties: how hee is God, *and there is none other God, and there is nothing like him, &c.* Hee is the Lord of hosts, the Lord is himselfe his memoriall: Therefore turne thou to thy God, keepe mercy and iudgement, and hope still in thy God: yea, he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill: who knoweth if hee will retorne and repent, and leaue a blessing behinde him? He it is that made heauen and earth, and the sea, and all things that in them are.

Remember the tragical examples of impenitents, so oft reco ded and set downe before thy eyes: As Christ said, *Suppose ye these Galileans, whose blood Pilate had mingled with their owne sacrifices, were greater sinners then all*



all the other Galileans, because they haue suffered such thinges? I tell you nay, but except yee amend your lines, yee shall all likewise perish. Or thinke you that those eightene, vpon whom the tower in Siloam fell and slew them, were sinners aboue all them that dwell in Ierusalem? I tell you nay but except ye amend your lines, ye all shall likewise perish.

Chrysostome would haue men oft talking, and thinking vpon hell, that they might auoyd it. And Hierome thought euer he heard the Trumpet of the last Iudgement sound in his eares. Let it still be sounding as an admonition to thee to repent. God admonisheth all men euery where to repent, because he hath appoynted a day, in the which he will iudge the world in righteousnesse, by that man whom he hath appoynted. And the Lord is not slacke concerning his promise (as some men count slacknesse) but is patient towards vs, and would haue no man to perish, but would all men to come to repentance.

When thou art affrighted and humbled for thy impenitency, thou must know the good and benefit thou art to obtaine, if thou wilt repent. Repentance diuerts imminent iudgements (which impenitency doth otherwise procure.) God repenteth of the euill that he hath said: And quencketh the fire in the house of Ioseph, and Bethel. Hee withdraweth the axe from the root of the trees, and keepeth vp wrath. It likewise deliuereth out of present iudgements, if so be we will search and try our wayes, and turne againe to the Lord: And acknowledge our faults, and seeke him in affliction diligently. The Prodigall child's only refuge was repentance, to runne home to his father and obtaine fauour.

Call to minde the most gracious promises made vnto repentants: Christ said, *The sicke had need of the Physician.* And, *I am come to call sinners to repentance.* And, *Come vnto me all ye that are weary and laden, and I wil ease you.* Who is a God like vnto thee, that taketh away iniquity, and passeth by transgression? Hee retaineth not his wrath for euer, because mercy pleaseth him. He will turne againe

L 3

and

Remembrance  
of the last  
Iudgement.  
Act. 17. 30, 31.

2. Pet. 3. 9, 10

Consideration  
of the profit of  
Repentance.

It diuerts  
iudgements  
before they  
come.

Ier. 26. 3.

Ionas 3. 9, 10.

Matth. 10.

Reu. 1. 19.

It relieueth  
out of present  
iudgements.

Lam. 3. 40.

Hos. 5. 15.

Luc. 15.

It obtaineth  
the promises of  
mercy and life.

Matt. 9. 12.

Matt. 11. 28.

Mic. 7. 18, 19.

Ezek. 18. 30

Esa. 1. 18, 19.

Ier. 3. 12.

and 4. 14.



Act. 3. 19.

Amos 5. 4.

2. Sam. 12. 12.

Luk. 18. 13.

Luk. 23. 42.

Promises of  
things tempo-  
rall and spi-  
rituall.

Iob. 22. 22

Ier. 3. 22.

Consideration  
of Gods pa-  
tience.

Rom. 2. 4.

Gen. 39. 9.

1. Pet. 4. 3.

Rom. 2. 5.

Meditation on  
Christs death.

1. Pet. 4. 2.

*August. 1. de  
Virg.*

*and haue compassion vpon vs : he will subdne our iniquities, and cast all our sinnes into the bottome of the sea. Seeke ye me and ye shall liue : Dauid and Manasses by repentance got presently a remission : The humbled publicane departed iustified : the penitent theefe got his sweet response : To day shalt thou be with me in Paradise.*

Many are the particular promises of mitigating and remouing of temporall calamities, of excellent deliuerances, and of spirituall and wordly blessings, as the Lord findes them in his wisdom meet for thee. So as God saith to thee, *Thou disobedient child, returne, and I will heale thy rebellions.* Answerethou againe, *Behold, I come vnto thee, for thou art the Lord my God.* See Iob. 22.

Consider the bountifulnesse, patience, and long suffering of God, that thou maist bee led to repentance. Thinke of Gods goodnesse, as *Ioseph* saith of his masters kindnesse : *He hath kept nothing from me, how then can I doe this great wickednesse, and so sinne against God?* It is more then sufficient for vs that we haue spent the time past of our life, after the lust of the Gentiles. If this his patience and bountifulnesse be abused through impenitency, it will heape vp vnto thy selfe wrath against the day of wrath.

Set thy eyes vpon that admirable Crosse of Christ, whereby thou must arme thy selfe against impenitency. That thou henceforth shouldest liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God. Incontient at the presence of Christs Crosse: the whole armies of sinne and the flesh are put to flight. Looke into the wounds of him that hangeth, vpon the blood of him that is dying, vpon the price of him that redeemeth, vpon the print of the woundes of him that riseth. Hee hath his head bowed downe to kisse, his heart opened for to loue, his armes stretched out to embrace, his whole body displayed to redeeme. Consider how great these things are, weigh them in the ballance of your heart that hee wholly may bee fixed in your heart,



heart, who wholly was affixed vpon the Crosse.

At his death the Sunne was ecclipsed, darknesse couered the earth, the rocks did break, the vaile was rent, the graues were opened, the dead did rise, the whole creatures were commoued: To teach thee, if thou wert as high as the heauens, as braue as the vaile, as hard as the rocke, and as dead in sinne, as if thou wert rotten in the graue, it is thy part to tremble at that Crosse, to bee awaked from thy slumber, and to turne speedily from thy impenitency. Howsoeuer this Crosse be to the *Iemes* a stumbling blocke, and vnto the *Grecians* foolishnesse: yet let it bee to thee, thy only wisdome, and power of God to saluation: And say, *God forbid that I should reioyce but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world.*

If by these foresaid considerations thou canst be moued to repent: the diuell and thy owne flesh will be instant, to make thee delay the practice of this thy purpose till the time of sicknesse. But consider, that in repentance there is much hypocrisie. The most fained repentance beginneth ofttest in extremity, and endeth with the danger. *Pharaoh* neuer confessed and promised amendment, but when he was vexed with plagues. *Saul* did not acknowledge his sin, nor pretended desire to worship, but when he was threatened. *Ahab* did not humble himselfe in sackcloth til he heard of heauie iudgements. True repentance is Gods speciall gift, not giuen when we will but when he pleaseth. Be not deceiued by delaying repentance to sicknesse. *God is not mocked, for whatsoeuer a man soweth, that shall he also reape: he must sow timely and not faint.*

Redeeme the time: for now is the acceptable day. *To day if you shall heare his voyce, harden not your hearts.* We haue not the morrow in our owne hands. Remember now thy Creator in the dayes of thy youth, whilest the euill dayes come not. They that contemne the time of repentance, God commonly takes them away from the time: or

Another consideration of his death.

1. Cor. 1. 23.

Gal. 6. 14.

Remedies against delay of repentance till sicknesse.

True Repentance hardly is gotten in extremity of sicknesse.

Exod 9. 27.

and 10. 16. 17.

1. Sa. 15 24. 25

1 King. 13. 16.

and 21. 27.

Gal. 6. 7. 8, 9.

Redeeme the time.

Psal. 95. 7, 8.

Eccles. 12. 1.

The contempt of time is oft punished.



Heb. 12. 17.

Mat. 25. 11.

Reu. 3. 20.

Reu. 2. 21.

Speedy repentance is most profitable.

Phil. 1. 23.

2. Cor. 5. 1.

*August.*

Consider the shortnesse of life.

Ier. 8. 7.

Eccl. 9. 12.

Iob. 17. 16.

and 34. 20.

Luc. 12. 46.

Luc. 12. 20.

Remedies against the delay of repentance till the houre of death.

puts them out of all hope of time to come, by giuing them ouer to desperation, or else to a reprobate mind. Thus *Esaü*, when he would haue inherited the blessing, hee was reiected, for he found no place to repentance, though he sought the blessing with teares. The foolish *Virgins* neglected their time, and were excluded, though they cryed *Lord, Lord, open to vs.* If Christs long standing at the doore of our hearts, and knocking be despised, hee will depart without returning. The Lord gaue *Iezabel* space to repent of her fornication, and she repented not: and therefore she is threatned with finall destruction to fall vpon her and her children.

The great good of speedy and timous repentance would be much regarded. For it taketh more deepe root in vs, it maketh holinesse farre more pleasant and easie, it breedeth the more ioy, peace and comfort to the heart, it causeth the longer time to be spent in Gods seruice, and the greater reward to follow: It maketh the life sweet and ioyfull, and death securely expected: saying, *I desire to be dissolued, that I may bee with Christ, which is best of all.* And, *We know that if our earthly house of this tabernacle bee destroyed, wee haue a building giuen of God, that is, an house not made of hands, but eternall in the heauens.* Neither can he die ill, who hath liued well.

Consider the momentany shortnesse of thy life: It is but the passage of the weauers shuttle, a shadow, a span, a tale, a dream, a vapour, a smoke, a flower, a cloud, and vanity it selfe. Consider the most vncertainty of this short life, we are tenants at wil, here this night, and away in the morning. Many who haue thought to liue longest died soonest. *So man doeth not know his time: suddenly hee goeth downe to the graue.* The euill and foolish seruant said, *My master doth deferre his comming.* And, *O foole, this night they may fetch thy soule from thee.*

The houre of death is (of all the times of our life) the most vnfit time for repentance: when the body is full of paine, the minde full of feare, loth to leaue the world:

Satan



Satan busie with dangerous tentations: At one time the poore impenitent, meddling with so many molestations: An angrie God, an accusing conscience, a tempting *Deuill*, a snaring world, a panting heart, a pained body, a distressed soule: what leasure can an old impenitent haue to gather his wits to fanne himselfe, and turne to God? were it not a thousand times better to repent in time, that when death commeth, we haue no more to doe, but to die, and to say? *I am now ready to be offered, and the time of my dissoluing is at hand: I haue fought a good fight, and haue finished my course I haue kept the faith: from hence forth is laid up for me the Crowne of righteousness, &c.*

Delayed repentance maketh sinne, to get strength: and euery entertained sinne, maketh a way for more, and worse then it selfe. As *Dauid* his idlenesse ouercame him and brought on adultery: and adultery brought on murder. *Herods* incest opened a doore to his murther: and both these to his deuilish impiety. *Indas* coueteousnesse brought on treason: and treason made a way for desperation. Sinne is the poison that disperfeth it selfe, and conuerts euery iuyce into its owne nature: As one piece of leauen that leaueneth the whole lumpe.

If we turne not to God before we be old, when sin is become old in vs, we shall be too weak to cast it off. All other trades are best learned in youth, for they that learn young, learne faire. *Teach a child in the trade of his way, and when he is old, he shall not depart from it.* Age is vnfit for learning, and more forgetfull to remember. It is full of distractions: infirmities, sicknesse, dolours, troubles, and cares of minde. It is fittest therefore to turne to God in youth, when wit is swiftest, memory strongest, and the prime and best fruits of our life should bee dedicate to God.

By all these considerations, breake of the delay of thy repentance: Repent by practice, and not by purpose, giue not to God a blind or lame offering of partiall penitency: Both sorrow and sinne no more, let thy repentance

Zeph. 2. 1.

2. Tim. 4. 6, 7, 8.

Remedies against delayed Repentance, vntill old age. One sin brings on another.

1. Cor. 5, 6.  
Gal. 5. 9.

Repentance best learned in youth, & worst in age.  
Pro. 22. 6.

Eschew partial Repentance. Repentance must be true.  
Ioh. 4. 8.



Intire.  
Totall.  
Psal. 66. 18.

Vniuersall.  
Iam. 2. 10.

Luk. 1. 6.

Luk. 1. 74, 75.

Vniuersal how

Gal. 6. 1.

Censures.  
Mat. 18. 17.  
1. Cor. 5. 4, 5.  
Crosses.

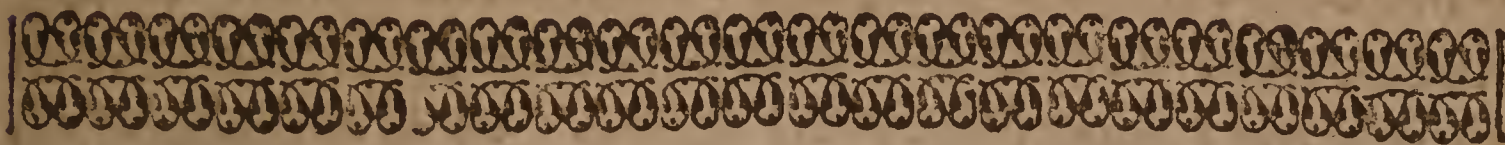
2. Sam. 7. 14.  
Prou. 20. 30.

tance be intire, from the heart : And totall, of the whole man. *Clenſe your hands, ye ſinners, and purge your hearts, you wauering minded. Thou muſt regard no wickedneſſe in thy heart.* Let it be vniuerſall, with reſolution to perſorme all the commandements : *For whoſoener ſhall keepe the whole Law, and yet faileth in one point, he is guilty of all: Thou muſt walke in all the Commandements and Ordinances of the Lord, without reproofe, And, ſerue God without feare all the dayes of thy life, in holineſſe and righteousneſſe before him.* Let true repentance be, and appeare in all the parts of thy perſon. In all the actions of thy part. In all the Commandements of thy God. And in all the dayes of thy life. If thou (thus repenting) happen to fall by occaſion into any fault, let them that are ſpirituell, reſtore thee with the ſpirit of meekeneſſe.

The Churches ordinary remedies, againſt obſtinate impenitency, are the Eccleſiaſticke cenſures.

Gods extraordinary remedies are Croſſes, which he uſeth as *Adams* ropes to draw them, & a hedge of thornes to keepe them from impenitency : And if they ſinne, as a Rod of men, to chaſtize them. Stripes and wounds (of Gods correction) are a purging medicine, againſt the euill (of mens impenitency.)





CHAP. XI.  
Pestilent Selfe-loue.

2. TIM. 3. 1, 2. *Perilous times, for men shall be louers of their owne selues.*

DESCRIPTION.

**A**S *Amnon* was sore vexed and fell sicke for the loue of his sister *Tamar*: so doth the self-louer for the loue of himself: He pineth away, all his vitall spirits are exhausted with that pestilent venom. There dieth more by this plague, then seuentie thousand that died in *Israel* in the dayes of the pest.

There is one lawfull and tollerable loue of our selues not preiudiciall to God, nor to our neighbors, nor to our owne saluation, conscience, health, estate, and honesty. It is subordinate to Gods will, and to sanctified reason: and is ruled by those. Euery man is a loue of himselfe by nature. All naturally doe loue themselves. Charity beginneth at it selfe. A man to bee a loue of himselfe, is naturall: to loue himselfe in honesty, it is a thing vertuous: to loue himselfe in pietie, it is a thing gracious. This lawfull selfe-loue is the director of morall vertues, and an entertainer of diuine graces: the end wherof is, that it may be well with them, that thus doe loue themselves.

This is onely competent to him that is truely good, and truely wise, because he loueth himselfe according to

2. Sam. 13. 2.

2. Sam. 24. 1.

The lawfull  
loue of our  
selues.  
Ephes. 5. 29.  
1. Cor. 10. 31,  
33. & 8. 13.  
Rom. 14. 15.  
*Cicer. de finib*  
*Scolast. reg.*  
*Arist. eth. l. 9*  
c. 4.

Who best and  
most lawfully  
loue them-  
selues.



*Non nisi sapi-  
enti omnia  
placent. Sen.  
Epist. 9.*

*Arist. eth. lib.  
9. c. 4. & 12.*

The vnlawfull  
loue of our  
selues.

*Aug. de temp.  
Ser. 239.*

Selfe-loue is  
selfe-hatred.

Heb. 12. 16.

2. Tim. 3. 4.

to his owne most noble part : to wit his minde : to en-  
dow it with vertue and grace. His appetite followeth  
reason, his reason followeth grace. He dwelleth with  
himselſe: most willingly, peaceably, and pleasantly. His  
good conscience of things done: his hope of future hap:  
and contemplation and affection on the best and perfect-  
est good, make him happy and content with himselſe. He  
only wiſheth and doth the best to himselſe: he onely a-  
greeth best, and sympathizeth best with himselſe both in  
weale and woe. He ſtupidly, neglecteth not himselſe like  
a foole, neither hateth himselſe like a cruell desperate:  
nor loueth himselſe in any reprochful thing. He is profi-  
table both to himselſe and to others. This true ſelfe-loue  
is true ſelfe-friendſhip, and the fountaine of all true  
friendſhip vnto others: he is the beſt friend, who loueth  
himselſe beſt.

There is another loue of our ſelues, vnlawfull, intole-  
rable, and vicious, preiudiciall to God, or to others, or to  
our ſelues. The ſelfe-louer loueth himselſe: and for him-  
selſe doth all things: and in all his doings, euer reſpecteth  
himselſe: he is his own principall end, that he aimeth at.  
This is a diſeaſe that deſtroyeth a mans ſelfe, and others  
alſo. If thou loue thy ſelfe, ſo that thou deſtroy thy ſelfe,  
thou wilt alſo deſtroy him, who thou loueſt as thy ſelfe.  
This ſelfe-loue is ſelfe-hatred. The loue of ſinne is the  
hatred of the ſoule. Yea ſelfe-loue is ſelfe-murder, as ap-  
peareth in *Saul*, *Achitophel*, *Indas*, whoſe ſelfe-loue in  
their owne hearts, brought on ſelfe-murder with their  
owne hands: As a drunkard, through loue to his belly,  
inflameth & indurates his liuer: ingendereth an atrophy  
or hydropiſie, and ſo killeth himselſe. And *Eſau* for loue  
of a meſſe of pottage, did ſell his birth-right, and his  
grace-right. And many, who are louers of pleaſures more  
then of God, make their ſelfe-loue to become their ſelfe-  
ruine.



*Part affected.*

THE part affected is chiefly the heart, which draweth the whole rest of the faculties vnto the owne ataxie. Whereby it is so pestilently infected, that it preferreth its owne appetites and desires aboue all things.

Heart.

*Causes.*

THE lesse a man knoweth God, the more he loueth himselfe: and the more he commeth in his presence, the more he hateth himselfe, *The wicked hath made boast of his owne hearts desire, and the couetous blesseth himselfe, hee contemneth the Lord: the wicked is so proud, that hee seeketh not for God: he thinketh alwayes that there is no God.*

Blindnesse.

Psal. 10. 3, 4.

Iob. 21. 14, 15.

That Laodicean and Pharisaicall blindnesse of our selues, maketh vs fall into a fond fantasie with our selues, when we know not our weaknesse, vilenesse, wickednesse, littlenesse, and not onely our generall infirmities, and miseries common to mankind, but also when wee know not our own proper and personall faults and imperfections, we cannot but fondly loue our selues. As also we know not our selues intirely, and that the soule and minde, and happinesse of it, is farre more precious then the body: our affections are more set on the one then on the other.

Luk. 18. 11.

Reuel. 3. 17.

Blindnesse.

Hee misplaceth his owne *Identitie* (the ground of selfe-loue) and thinketh himselfe to be more, as he is a *Bodie*, then as he is a *Soule*: which maketh him loue his body more then his soule. And because he is altogether *flesh*, and as yet vnregenerate, and not partly *flesh*, and partly *Spirit*, *He mindeth onely earthly thinges*: and taketh onely care to fulfill the lusts of the flesh. Hee is in a too great

Want of regeneration.

Phil. 3. 19.

Rom. 14. 14.



Arist. eth. 9.6

ἡμῶν καὶ ἡμῶν  
ἀξία.

Velle &amp; nolle

ambobus

idem.

Arist. eth. 8.

c. 4.

Want of loue  
to God.

2. Tim. 3. 4.

Iob. 1. 9.

Incredulitie.

Complacency  
and madnesse  
of minde.

Iam. 1. 22.

Maith. 7. 22.

Prou. 1. 22.

great (yea bad) vnion with himselfe : the mutuall beneuolence of his two parts, is too kind: consent of actions, affections and opinions, swaying one way, make vp too friendly a reciprocate loue. The one will not offend the other: yea, the soule is alwayes ready to gratifie the bodie : The foolish minde delighteth the body, the base body reioyceth the mind : They both respect and afford to other (like two trusty friends) all their amiable iucundities. They frequently conuerse with similitude of sinfull manners.

A heart void of the loue of God, which he hath toward vs, and of that which we should haue toward him, maketh men to become their owne idoles *Louers of pleasures more then of God* : Or if they haue but a mercenary loue to god (wherby he is loued more for his giftes, then for himselfe, which was objected falsely against *Iob*: *Doth Iob serue the Lord for nothing?*) They will loue themselves directly, and God but indirectly.

The cause affects the effect, more then the effect can affect the cause : The Artificer loueth his worke more, then the worke can loue the Artificer. The selfe-louer belecueth not that he is Gods worke. He hath no sure confident dependance vpon his prouidence. He thinkes he is his owne workemanship, & that he hath made his owne fortune. And because he doth not trust that God doth loue him, he confides the more in his owne loue : and taketh the more paines, yea, rather the more pleasure to loue himselfe, for prouision of all necessities: that he may liue well without God, as if he needed not his helpe.

A selfe foolish conceit, and complacencie of mens selues, and of their owne doings, liking and louing themselves and their toyes well enough (when they are ill enough) conceiting they are good, (*Deceiuing their owne selues*) and being *workers of iniquitie* : And because they haue a foolish good opinion of themselves: standing thus in their owne conceit, they loue themselves, *And their*

owne



owne foolishnesse, of whom it is said : *If any man seeme to himselfe that he is somewhat, when he is nothing, he deceiveth himselfe in his imaginations.* His wit is weake and foolish: his imagination strong: he esteemeth his actions alwayes good (not because they are good in their owne nature, or in their end, but because they proceede from himselfe) he concluds they cannot be ill. He foolishly preferreth himselfe to all. He extolleth his pittance of goodnesse, and extenuates his mountaines of vices : accounting his most sordid and deadly vlcers, to bee but the smallest meazle.

### *Signes and Symptomes.*

**T**His is a fountaine of all vile and wicked affections: The selfe-louer liueth in pleasure, and for pleasure, is the only scope of his life. The word is his paradise, sensuality his felicity, his body is his sanctuary, his belly is his God. He mindeth earthly things, & affecteth what is below. He is neuer content with sufficiency : in coueting more, he enuyeth them, that haue more, He loueth and coueteth this world, to bestow it on his pleasures. He adoreth himselfe as his owne Idoll, and is euer partiall with himself, and particular to himselfe.

He euer seeketh his owne, but neither *Christs*, nor the *Churches*, nor the *Countreys*, nor his *neighbours* good. He thinketh he is borne for himselfe, and must liue for himselfe: If he stand, he careth not who fall : He confineth all his loue within himselfe, & imployeth al his wit, to make his good deedes retrograde to himselfe: He wil not let the lampe of his loue shine vppward to God, nor forward to his frinds, nor backward to his foes, nor inward to his soule, nor downeward to the poore : He loueth himselfe, better then God : this life, better then the next: his body, better then his soule : and his pleasure, better then his body : He is a foole, at his owne charges.

Like

Gal. 6.3.

He careth onl  
for himselfe.

1. Cor. 10. 24.  
and 13. 5.

And nothing  
for others.  
Phil. 2. 4, 21.



He liketh himselfe, and excuseth his owne faults.

*Cacius amor sui.* Hor. i. carm. 18.

*Ego mi ignosco,* &c.

*Hor. Serm. 3.*

He lacketh contentment.

*Quod volumus sanctum est.*

The manifold and great evils that come vpon selfe-loue.  
*Arist. eth. l. 9. c. 8.*

Like *Narcissus* he falleth in loue with his owne shadow, and is (*Suffenus*) pregnant with his owne loue. He is both the louer, and the party loued, his loue is both actiue and passiue, and twice blinde. He is his owne parasite and flatterer : he admirerth himselfe, and speakes presumptuous thinges: & if he marke any slip in himself, he can with *Menius* spare himselfe.

Foolish and wicked is this loue, and worthy of blame And what euer he doth, he verifieth this Adage : What we will, is holy. He accounteth of Gods will, as it maketh for his good, and will like of preaching, for rubbing of his itching eares, till it come to a rebuking : there hee starts.

He is neuer truly content, because he neuer seeketh the mindes true good. He hunts for externall things, that are good in appearance, and ill to them that are ill. Hee neuer doth agree with himselfe, he hath his secret battels and finds a contrary tide within his brest, Appetite perswading, reason disswading. He is neuer truly glad : he reioyceth according to sensuality, and sorroweth according to conscience. He cannot liue alone, he abhorreth to be solitary: When he is most quiet, he is then most disquieted with the mutinies of fond affections, and clamours of a tormenting conscience.

### Prognostickes.

**T**His is a most dangerous, & almost incurable plague of mankinde : so sweetly louing themselves, and killing themselves both at once: the more hated of God, that they are beloued of themselves. The selfe louer will hurt himselfe and his neighbours, following his peruerse passions. Selfe-loue was the ruine of Angels, confusion of men, and ground of all mischief : It builded *Babylon*, corrupteth the whole world, aduanceth Satans synagogue, and replenisheth hell.



It precipitateth men into a world of impieties and vices. Selfe-loue and complacency is the cause of all euils: It wonderfully dazelleth the sight, causing men to see a mote in their brothers eye, and not the beame that is in their owne. All the euils (wel-nie that pester the whole world) spring from this: renting cares, peturbations, discontentments, rapines, feares, flattery, mad ioyes, falshood, dissention, enmities, angers, and a number more.

### Curation and remedies.

**C** All to minde that *Nature* is liberall, allowing thee to loue thy selfe, and please thy selfe in all things that are *Necessary*: and offereth them really and abundantly to thy hand. This it doth to all equally and indifferently. If thy body be couered, and kept warme with a coate: it careth not for the colour and finenesse thereof. If thy stomake be satisfied with meate, it regardeth not the delicacie of it: But God is more liberall, and alloweth thee to loue thy selfe, and to please thy selfe in more spacious bounds, and with a more fauourable limitation; so that thou maist vse what thou pleaseth (if thou exceed not honesty, mediocrity, reason, charity, edification of others, compasse of our calling, wholsome lawes of men, and libertie of diuine Lawes) allowing things not onely necessary, but honest and delightfull: *Nature* alloweth *Salomon*, but a gray coate: but God alloweth him to be gloriously arraied. *Nature* alloweth to a mans stomacke but water, but God alloweth wine to glad the heart of man: So loue thy selfe as thou please, and wherin thou pleaseth. 1. But looke to thy selfe and sell not thy birth right for a messe of pottage. 2. Looke to thy neighbour, and hurt not charitie: Do as ye would be done to. 3. Looke vnto God, that thou offend him not: To his glory, that thou staine it not: And to his will, that thou

M violate

φιλαυτία κ' αυ-  
δαδεια παντων  
αμφοτεριματων  
αιτιον εστι.  
*Plat. de legi. 5*

How far natur  
alloweth selfe-  
loue: viz. in  
things neces-  
sary.

*natura paucis  
contenta.*

How far God  
alloweth selfe  
loue: viz. in  
things lawfull.  
*Act. 15. 28.*  
*1 Cor. 9. 27.*

*Mat. 6. 29.*

*Psal. 104. 15.*

The restrainers  
of selfe loue.

*Suum cuique*

161 177



*Splendor il-  
lius summi  
boni.*

Let the lawfull  
loue of our  
selues ouer-  
rule the vn-  
lawfull.

The lawfull  
loue of our  
selus, is either  
direct, or in-  
direct.

Know thy self  
and God, and  
thou shalt loue  
thy selfe the  
lesse.

Draw neere to  
God, and thou  
shalt abhorre  
thy selfe the  
more.

Gen. 18. 27.

Iob. 42. 5, 6.

Isai. 6. 5.

violate it not. 4. And think that the goodnes of the crea-  
tures, is but the glistering of that infinite Good. Thou  
must take heede that all things wherein thou doest loue  
thy selfe be lawfull: that thou vse them moderately, not  
exceeding the golden meane: and that thou inioy them  
subordinately, not affecting the body aboue the soule:  
nor thy life aboue God: nor sense aboue conscience.

Count basely of selfe-love, because it is beastly. For  
a selfe-louer is as a dog: that directly loueth it selfe, and  
its owne sensuality; but he loueth his master indirectly,  
because he feedeth his appetite: and wherein is all his  
loue, but in senses? Let vs, like reasonable men, loue our  
selues in those perishing things, indirectly and by re-  
straint: And with a more sublimed affection, directly loue  
God, our selues in God, our owne saluation, and things  
eternall. And let this loue euer rule, and ouer-rule the  
other.

Learne to see thy selfe, and to finde thy selfe, as thou  
art in thy selfe, a most vile and miserable man: for hee  
that knoweth him selfe best, loueth himselfe least: and  
conceit not well of thy selfe. Consider that thy soule is  
diuine, and farre more precious then the body, and that  
nothing should be loued to preiudice it. Learne to get  
the blindnesse of thy selfe cured, and most easily shall the  
fond selfe-louer be helped.

Labour to get thy blinded minde opened, that thou  
maist see God, draw neere to him by acquaintance in  
prayer, & (being regenerate) alwayes depend vpon him,  
walke before him, and with him, cleaue to him with sted  
fastnesse of heart: The more thou art neere his presence,  
thou wilt the more abhorre thy selfe, and lesse loue  
thy selfe: and shalt say with *Abraham*, Behold, now  
*I haue begunne to speake vnto my Lord, and I am but dust  
and ashes.* And with *Iob*, Now mine eye seeth thee, therefore  
*I abhorre my selfe, and repent in dust and ashes.* And with  
*Isaiab*: *Woe is me, for I am vndone: because I am a man of  
polluted lips, and I dwell in the midst of a people of polluted  
lips:*



*lips: for mine eyes haue seene the King and Lord of hosts.*

Call to minde that there is more ioy in the light of Gods countenance, then in all the aboundance of wheate and wine. That ample occasion is ministred to them that loue his name, to reioyce in him. Set him alwayes before thee, that thy heart may bee glad, thy tongue may reioyce, and thy flesh may rest in hope, that his louing kindnesse may euer be before thy eyes. Taste and see how gracious the Lord is, his louing kindnesse is better then life: who can declare the greatnesse of his loue. First he loued vs, he being so great, we being so litle ones, and such as we are, euen his enemies.

Let thy heart meet that loue with loue againe, and loue nothing (not thy self, nor thy life) so dearely as him: Say, *Whom haue I in heauen but thee? I desired none in the earth with thee: thou art my portion in the land of the living.* This will not onely amend thy selfe-loue, but also cause thee to say: *I count all things but dung* in comparison of him: And still say, O Lord of thy loue, both I liue, and loue thee alwayes, and onely I desire to loue thee, because by thee onely I shall liue alwayes: O that I were sicke, for the loue of him that died for me! Thou didst die, that I might loue thee. <sup>a</sup> Thou threatnest me, infor-  
<sup>b</sup> mest me, reformest me, <sup>c</sup> commandest me, correctest me, <sup>c</sup> blestest me, and allurest me to loue thee. A sweet and a most excellent vnguent, is the loue of that great God, and a generall medicine, against all the foules pestilent mala-  
dies: And in speciall against selfe-loue.

Let God be  
thy chieft  
ioy.

Psal. 4.

Psal. 16. 8.

and 34. 8.

and 63. 3.

*Prior dilexit  
nos, tantus,  
tantum, tan-  
tillos & tales*  
And loue him  
dearely.

Psal. 18. 1.

Psal. 73. 25.

*Cos amoris  
amor.*

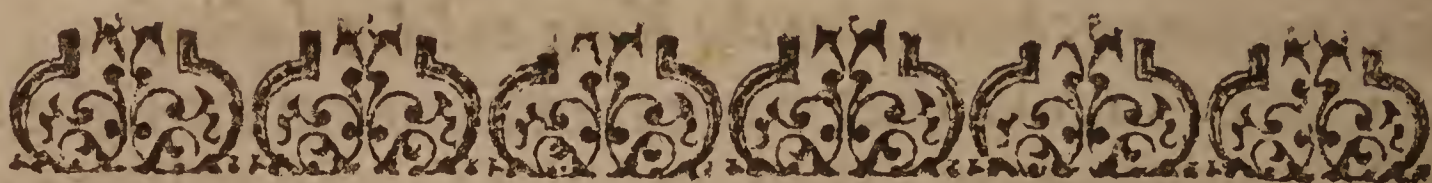
Phil. 3. 8.

<sup>a</sup> 1. Cor. 16. 22

<sup>b</sup> Ioh. 13. 34.

<sup>c</sup> Iudg. 5. 31.





## CHAP. XII.

## Putride HYPOCRISIE.

MATTH. 23. 27. *Whited tombes, which are within full of all filthinesse.*

## DESCRIPTION.

**H**ypocrisie signifieth a simulation, or dissimulation. Wee faine those things to bee, that are not : wee dissemble those things not to be, that are : Or hypocrisie, is the faining of another person. The word hypocrisie doth signifie properly a *Stage-player*, that taketh vpon him another mans person ; as a slaue to play the King : or to one be more holy then he is : or that doth take on anothers face, or anothers habite.

In the way of religion and godlinesse, and in the profession thereof. It is a most filthy consumption. It is like a painted tombe, wherein there is nothig but rottennesse. It is a rottennesse ; and that same thing in the foule, that a consumption is in the body ; which is an vniuersall wasting of the *Balsame* of life. So hypocrisie is an vniuersall consumption of the soules lampe of light and life, of reason and of grace.

Hypocrisie is either in worldly matters, or in Religion.

Hypocrisie in worldly matters is forbidden, and wee are bidden *lay aside all maliciousnesse and all guile, and hypocrisie.* David did faine himselfe to be mad, distrust in God

Hypocrisie  
what it is.  
*ὑποκρίσις.*  
Ier. 42. 20.

*Alind subest.*  
*alind apparet*  
*ὑποκρίσις.*

Mat. 6. 16.

How it is filthy  
*Putrida tabes*  
*hypocrisis.*  
Bern.  
*φθὸν φθίσις.*

Hypocrisie 2  
Hypocrisie in  
worldly things  
1. Pet. 2. 1.  
1. Sam. 21. 13.



Gods promised helpe. *Simeon* and *Leui* talked deceitfully with the *Sichemites*, and caused them to be circumcised, that they might kill them. But when God gaue *Samuell* two errands at once, and allowed him to shew the one to *Saul*, to couer and keepe secret the other: this was no hypocrisie, but secrecie: wherein being simple as a doue, God made him as wise as a serpent. The wisdom of the serpent instructed the simplicity of the doue. Wisdom without simplicity is maliciousnesse: and simplicity without reason and wisdom, is foolishnesse. That imperiall speech, *Nescit regnare, qui nescit dissimulare*, is to be vnderstood of Kings clemency, who to some little offences must vse conniuece. This was the wisest Kings Counsell, *Giue not thine heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee. For oftentimes also thine heart knoweth that thou likewise hast cursed others.* Neither are the stratagems and Warlike policie of *Iosua*, nor the threatening trials and sagacity of *Salomon*, hypocrisie. We passe by this kind of hypocrisie, not to be insisted vpon in this place.

Hypocrisie in religion hath a forged vnion of diuers and contrary things, of two parties, of two actions, and of a twofold relation.

Two things are. 1. One in appearance, conceited, represented, signified, and professed, and that by some shew, forme, or representation, without a competent subiect matter, or meaning. (According to the which all hypocrisie may be called, a shew or forme, standing more or lesse in a forcelesse formality.) 2. There is another thing, in effect, diuerse or contrary to the former, lurking and priuily couched vnder the false shew: whereby all hypocrisie may be called priuie or hid.

The two parties are: one, as the actor in his act, playing the part of the stage-Play r, and deceiuing with his vizard. The other is the deceiued beholder. Sometimes one and the selfe-same person, may supply both

Gen. 34. 13.

Secrecie is no  
hypocrisie.

1 Sam. 16. 2.

The good mixture of simplicity and prudence.

Greg. ix. mo.

Prudency is no  
hypocrisie.Connuence is  
no hypocrisie.Ecc. 7. 23, 24.  
& Gal. 6. 1.Neither are  
stratagems nor  
threatnings,  
hypocrisie.

Ios. 8. 4.

King. 3. 24.

Hypocrisie in  
Religion, and  
grounds therofTwo contrarie  
things.

2 Parts.



Gal. 6. 3.

2. Actions.

Two-fold relation.

*Mentiri est  
ex proposito  
voluntatis  
contra men-  
tem suam ire.*

Psal. 32.

Degrees and  
spec als.1. Grace more  
conceited then  
it is in effect.2. Grace con-  
ceited, that is  
not at all.

3. Grace pro-  
fessed, that nei-  
ther is in effect  
nor in conceit.  
The names of  
the first.

these parties, *deceiving himselfe in his owne imagination*: Playing the hypocrite to himselfe first, and then to the world.

The two actions are; either a conceiting and representing with himselfe; or else an externall profession of some secret thing, that either is not so, or not so much; or it is not at all indeed, as is conceived; or else, not so vttered, as it is in the minde conceived.

The twofold relation is false; when the thought representeth, and argueth not the trueth, nor the trueth the thought, there is a simple falsity and error. And when the wordes, writ, countenance, or action resembleth not, nor argueth the thought: there is a manifest lie. Hypocrisie, euer implicates a contradiction; either betwixt the trueth and the thought, or betwixt the thought and the significaton thereof. Whereas by the contrary, into veracity, integrity, sincerity (hypocrisies opposites) there is a constant vniformity, in truth, thought, word and deed: Their yea is yea, their nay is nay.

There are three degrees and specialls of hypocrisie. Sometimes there is more grace and *godlinesse* conceited to be in the heart then is in deed: This is proper to the Regenerate, the other two are common. Sometimes the true sauing graces of God, are conceited to be in the heart, that are not there at all, whereby the hypocrite seemeth to himselfe, and to others also, to be one of the true Church. Hee hath indeede the common graces of the Spirit: but hee mistakes them and counts, them to bee the speciall and sauing graces. His *forme of godlinesse* is Satans *Mediocrity* betwixt the two extremes of carelesse impietie, and hopelesse desperation. And sometimes that grace and *godlinesse*, which is neither truely within, nor conceited in the heart, is professed.

It is heard to giue to these specialls, their owne most proper names: but yet for expliciations cause, The first sort of hypocrisie may be called Single: For it conceits the



the grace that is dead within the heart : but heere it faileth, it conceits that it is more then it is : and erreth in the quantity. It may be called, *hid priuy, secret* : both because of the hid thing falsely resembled to the minde, in this hypocrisie: as also because this kinde is hardest to be discerned: the error being onely in the quantity, not in the substance.

The second sort may be called *double hypocrisie*, because in it, grace is both conceited to be in the heart: that is not there at all : neither in quantity nor in substance : As also it is professed before others. It may also be called *Temporizing*, because the temporall beleever is affected with this kinde, and is called, *Temporary*. It may be called *Tasting*: because of his taste of the *heavenly gift of the good Word of God; and powers of the world to come*. Sicke-like it may be termed : *Luke-warme*: The devils mediocrity : A forme of godlinesse.

The third sort may be called *Triple hypocrisie*, because hee that is thus diseased : first conceiveth mischief, secondly doth bring forth a lye, thirdly he causeth others to conceive a lye. It may be also called the *highest: the grand, grossest*, and most lying kinde of hypocrisie. As when men speakes lie through hypocrisie.

### Part affected.

AS out of the heart, come false testimonies, so there is no greater falshood then hypocrisie : For the hypocrite lieth to himselfe, in a safe perswasion : or lieth to the world, vnder dissimulation. Or else he giueth a false testimony both the wayes : pride and deceit are alwayes his designes.

M 4

Causes

The names of the second.

Matt 13. 21.  
Heb. 6. 25.  
Reuel. 3. 16.  
2 Tim. 3. 2, 5.

The names of the third.  
Psal. 7. 14.

1. Tim. 4. 2.

Matt. 15. 19.  
Heart.



Causes of se-  
cret hypocrisie  
Satan leducing

God deserting.

Spiritual pride.

Pro. 12. 26.

2 Pet. 1. 4.

2 Cor. 12. 7.

Causes of tem-  
porizing hypo-  
crisie.  
Satan's policy  
He bribeth  
them.

### Causes.

**W**hen Satan cannot get the regenerate tempted to reigning finnes, or higher degrees of hypocrisie: he goeth about to distaine the face of innocency with a conceit of more grace then the heart hath. He maketh the reliques of his proud nature, aduance aloft in his owne opinion: and esteeme too highly of himselfe, and of the worth of his owne graces. He dazeleth his eyes, that for a long time he cannot take vp his owne hypocrisie. God deserts his owne for a time, and permits *Satan* to try them.

When the *Godly* findeth himselfe *more excellent then his neighbor*: And that he is *partaker of the diuine nature*: and beholdeth his owne reformed shadow in a faire fountaine of godlinesse: he is ioyfully amazed, and admires his owne happinesse. He beginneth to conceit better of himselfe, then he is. He becommeth proud of humilitie: and proud, because he is not proud. Other finnes spring from pestilent rootes, this is drawne from the purest streames of grace: and it is proper to Gods Child whereas other finnes are vniuersall. *Paul* was surprized herein, as he saith: *And lest I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet mee, because I should not bee exalted out of measure.*

As for *temporizing hypocrisie*: God permitteth *Satan* to bestow worldly trifles vpon man, which are to him as golden fetters, a sleepe potion, and *Naboths* vineyard, an honourable seruitude, a golden wedge, and a glorious misery: and his onely *Diana*. The *Devill* is wise, willing and cunning, he reigneth and ruleth in their hearts: If he cannot get men to open impietie, and to reiect religion, he labours to cause them subiect religion and subordinate it, to their idoll. He also maketh him

to



to haue an imaginary perswasion of mercy, grounde<sup>d</sup> vpon outward shewes, and generall confused motions, morning dewes and clouds of vulgar graces, naturall light, ciuill carriage, and externall restraint from open finnes: which he causeth him thinke to be religion sufficient.

He is so busied and delighted with the world, that he is loth to see his vilenesse within. Hee neuer descendeth into himselfe, to make examination of the lowest bottome of his heart. He can neuer rightly see nor take vp his owne inherent darknesse, deadnesse, disorder and flumbe. It maketh not his finnes more knowne to himselfe, but more conspicuous and sinfull before God, his damnation more iust, and himselfe more inexcusable.

He compareth himselfe with worse then himselfe, and saith with the Pharise, *O God, I thanke thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican.* He thinketh himselfe to bee farre beyond the adulterers, murtherers, oppressors. He keepeth externall formes of Religion, and is of *The generation of them that are pure in their owne conceit, and yet are not washed from their filthinesse.* He marketh also the end and death of others (that are worse then himselfe) to be godly and happy (as he takes it) while as he seeth in their death some shew of penitency, and vrged light eiaculations of mercy. Thus he contenteth himselfe with his present modell of his owne imaginary confidence of sufficient perfection in grace.

He hath a preiudiciall opinion of true godlinesse and of them that are truly godly. He thinketh that the godly haue many aduersaries, and are euill thought of: Their boldnesse as a Lion, is called pride; their zeale, counted precisenesse; their sorrow esteemed melancholy; their austerity to be but misery, their minds counted weake, their spirits low, themselves base, vnfit for the world, and wonders in *Israel*. And if he himselfe should follow their course, he thinketh there is a Lion in the way, the way

He alloweth on them an imaginary perswasion of mercie.

Ignorance of himselfe.

By comparing himselfe with worse, hee thinkes himselfe good enough.

Luc. 18. 11.

Pro. 30. 12.

A misconstruing of true godlinesse.

Plal. 38. 20.

Pro. 28. 1.

Esa. 8. 18.



He feareth the  
inconuenien-  
ces of true  
godlinesse.  
Esa. 59.16.

A misconstru-  
ing of sinne,  
iustice, and  
mercy; and  
false testimo-  
nies thereof.

An ill consci-  
ence.

Mat. 13.21.

way is to strait, too narrow, and full of thornes. Hee will not fight with his owne corruptions, the diuels tentations, and the worlds vexations, alleaging that *he that refraineth from euill, maketh himselfe a prey.*

For the which causes, he thinketh the safest, and the best course, not to be precise, or too peremptory in piety, but to keepe a mediocrity, fit for his worldly humour and currant custome of the time, and to vexe his minde no further. Vpon this fond conceit, vnder good hope, he aduentureth his soule for the best.

He is repleat with a foolish misconstruing of sinne, of iudgement, and of mercy: Sinne is little, and pardonable: Iustice is small, and auoydable: Mercy is aboue all Gods workes, his truth and promises: and is to bee had at the first call: He presumeth of mercy: he thinkes prosperity and outward peace, and an inward powerlesse taste of *godlinesse*, to be the assured testimonies of mercy, thinking with himselfe, hee is holy enough, because he is happy enough, and secure enough: Making no further progresse in piety, but contenteth himselfe with common graces.

His conscience is too wide and vnlimited, strong to digest any sinne, most fauourably mincing, excusing, interpreting, and distinguishing the same. He hath agreed the accusing and excusing power of conscience, that the one shall but little preiudge the other, thinking that little grace may gaine, and much sinne may be done, vpon some good respects and hopes. Hee wants not his theoricke principles of diuine truth, but in practising them, he hath his owne reseruations, exceptions, limitations to doe them, but so farre onely as they are compatible with his worldly welfare: when they crosse his course, there he stayeth, or else falleth away. Hence hee is a temporizer. The intelligencers of this his large conscience, are examples, customes, opinions, worldly wisdom, and the common naturall notions of right and wrong. Hee will not subiect his conscience to the full yoke



yoke of Gods will, nor will walk according to that rule.

He may haue the naturall and scripturall knowledge of God : but he wants the spirituall and sanctifying knowledge : He is a shining lampe, but not a burning cole ; he may inlighten others, but inflameth not himselfe : his light shineth without, but not within : he is inlightened like the Moone, (which hath a borrowed light to giue others, but darkenesse within, in her own body, which maketh her spots the more conspicuous) he remaineth still within his owne heart darkenesse it selfe. He thinkes the hony sweeter then his light ; and the gold more precious ; pleasure is better, profit more pertinent, and honour more delightfome : he subordinates it to his wealth, to his honour, to his pleasures, and to the light of nature.

Although he goe beyond the open Atheist, and grand hypocrite, and is more moderate and ciuill then they are, and abhorreth the infamous finnes of adultery, drunkennesse, heresie, and such like ; yet he doth euer lodge within himselfe, some sweet secret bosome sinne, on which his minde most runneth, his best thoughts are spent ; and vnto the which all light and grace within, resolutely is made seruiceable.

As for that grossest hypocrisie, *Satan*, by Gods speciall permission, *fillethe the heart* : As a spirit of error to make a man speake lies through hypocrisie. He causeth him to leane too much to bare knowledge, and to ceremonies of Religion, more then to the substance thereof : hauing the *forme of knowledge*, and no performing of it. At once glorying in the Law, and in breaking the law : reposing more vpon the circumcision of the flesh, then vpon the circumcision of the heart : *And will come and stand before the Lord, in his House, and say, Wee are deliuered, though we haue done all these abominations.*

He is skillfull to discern the face of heauen and earth but as Christ saith, *And why iudge yee not your selues what is right ?* This selfe-ignorance made the *Laodicean Church*

Ignorance of God.

Ephes. 5. 8.

He harboureth some secret bosome sinne, that keepes him back from true piety.

Causes of grossest hypocrisie, Satan &c. Learning to ceremonies.

Act. 5. 3.

1. Tim. 4. 1, 2.

Pro. 7. 14.

Rom. 2. 27, &c.

Esa. 1. 13, 14, 15

Ier. 7. 10, 4, &c.

Blindnesse. 1.

Luc. 12. 56, 57.



Reu 3. 17.

Math 7. 5.

Blindnesse. 2.

Psalm.

Math. 23. 16,  
17, 23.

Auarice.

1 Tim. 6. 9.

Esa 32. 6.

Mat. 23. 14.

Luc. 20. 20.

Ioh. 12. 5, 6.

Pride.

Mark. 12. 38.

Mat. 23. 5.

Church a grand hypocrite : saying, *I am rich and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, and miserable, and poore, and blinde and naked.* This is that blinding beame that lyeth in his eye: suffering him to see and censure something in his neighbour, but nothing in himselfe.

He will not acknowledge the all-seeing eye, power and iustice of God. He sayth, *The Lord seeth not, hee will neither doe good, nor ill.* Thus he is called a blinde guide, he knoweth not whether the sanctifying Temple, or the sanctified gold is greater: nor knoweth that the weightier matters of the Law, (as Mercy, Iudgement, and Fidelity) should be preferred to the smaller tythes of Anise, Mint and Cummin. Hee is such a foole, that hee strayneth out a Gnat, and swalloweth a Cammell. He knoweth not that God requireth more the heart then the body.

While as he would be rich, he falleth into tentation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. Amongst other snares (to attempt his desires) he can take on the most dissembled vizard of hypocrisie: whereby the niggard will speake of niggardnesse, and his heart will worke iniquity, and doe wickedly, and speake falsely against the LORD. He denoureth Widomes houses, euen vnder a colour of long prayers. Like as the hyred Spyes that were sent forth to take CHRIST in his talke, for hire did faine themselves iust men. And Iudas said, *Why was not this ointment sold for three hundred pence, and giuen to the poore?* not that hee cared for the poore, but because he was a thiefe, and had the bag, and bare that which was giuen.

Through ambition, hee masketh his face with piety, as it is sayd, *Beware of the Scribes, which desire to goe in long Robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe roomes at feasts.* His externall humility and Deuotion is superficiall: but his inward pride is essentiall. He doth all things to deceiue



deceiue the eye of man, to make his vnworthy selfe glorious: he maketh himselfe a *whited tombe*, and iustifies himselfe before men.

Feare constraineth him (for safety of his person, and to eschew greater inconueniences) to play the hypocrite in some particulars: as *Peter* did, who at the breath of a maide (feare of his life did so ouercome his faith) *curst himselfe and swore, I know not the man*. So he and *Barnabas*, and some other Iewes played the hypocrites, in withdrawing and separating themselues from the *Gentiles*: *Fearing them which were of the circumcision*. This he did not with his whole heart, yet condemned, for his not walking in the right way: but the vngodly to helpe their feare, will take on the wilyest formes of filthy hypocrisie, and will continue therein to the end.

A feared conscience, senselesse of all sinne, will make a man take on the fairest masking vizour of most lying hypocrisie, that he may speake all the lies he can deuise. Hee becommeth a very stage-player, and doth laugh within himselfe; when hee is so cunning, to cause the world beleue that which hee himselfe will not beleue. *To speake lies through hypocrisie, with a conscience burned with an hot iron*.

The heart that is remoued from God, and is not content to bee ruled by the straight forme of his truth, is content to be intangled with a more easie forme of piety, taught by the precepts of men, and doctrine of diuels: as it is said, *Because this people come neere vnto mee with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their feare toward me was taught by the precept of men*.

Feare.

Mat. 26. 74.

Gal. 2. 12, 13.

A cauterized  
conscience.

1. Tim. 4. 2.

Drawing of  
the heart  
from God.

Esa. 29. 13.

1. Tim. 4. 12.

Signes



## Signes and Symptomes.

Signes and  
symptomes of  
secret hypo-  
crisie.

His blindnesse

His careles-  
nesse.

Rom. 7. 24.

Signes and  
symptomes of  
temporizing  
hypocrisie.

*a* Luk. 8. 13.

Heb. 6. 4.

*b* Mark. 6. 20.

*c* Rom. 7. 24.

*d* Phil. 2. 12.

*a* 1 Sam. 29. 21

Gen. 4. 13.

*b* Mat. 27. 19, 24

*c* Heb. 12. 17.

*d* Numb. 23. 10

*e* Exod. 9. 27.

Act 8. 24.

Rom. 8. 16, 26

**H**E that is subiect to secret hypocrisie, fixeth his eyes too much vpon his owne worthinesse and graces: he admireth himselfe aboue his fellowes.

He beholdeth too little and too seldome his wants and weaknesse. He is not thorowly acquainted with the flownesse of his race, and smalnesse of his progresse to so high a prize.

He striueth coldly against his most secret pride: hee taketh not somuch paynes as he ought, in deiecting himselfe, that he may sensibly feele the bottome of the secret mystery of his hid corruption: and to cry with a wounded spirit: *O miserable man that I am, who shall deliuer me from death?*

The temporizing hypocrites light is but generall and confused; it puffeth him vp, but sanctifieth him not. His calling is ineffectuall, hee renders it no eccho: *a* In his faith he hath both illumination by the truth, and approbation of the truth; but no application and appropriation of the same to his heart. *b* In place of true mortification, he hath nothing but restraint of some sinne, and conformity of externall manners with Christians.

*c* Hee is carefull to stoppe grosser sinnes: some things he doth amend, but the Idoll of the heart is stil reserued, and the very root of sinne vnmortified. *d* Hee worketh his saluation, securely, coldly, and without feare. He makes all heauenly matters subordinate to his wordly businesse; his care of heauen (*That onely one necessary thing*) is vnder reuersion. *a* His feeling of sinne is confused: *b* his terrour of conscience is only but a seruile feare: hee is sorry for the sinne that he misliketh not, *c* and is more grieved for the punishment, then for the fault. *d* And because he feareth hell, he would faine be happy. *e* His loue to God is mercenary: hee loueth more to be prayed for, then to pray himselfe. Hee confides much in

his



his honest life, his morrall carriage in Religion, and freedom from infamous finnes. Hee thinks himselfe better then the worst, and as good as the best: a few braine-sick precisian fellowes excepted. Hee referres himselfe presumptuously, at all adventures, to Gods mercy, and to the hazard of a thousand like himselfe.

He hath no resolute purpose to be constant, by short abode, and that by starts and accidents, he inioyeth holinesse with wearisomnesse: he doth swiftly returne to his vomit.

A goat in deed, in shew a sheepe, one of the visible Church, but none of the Catholike: Externally within the Couenant, internally a stranger, and aliant from God.

The grand hypocrite hath a forme of knowledge and piety, but denyeth the force of it, Rom. 2. 20, 29. 2. Tim. 3. 5. looking sowre, and disfiguring his face. <sup>b</sup> His leauen of hypocrisie fermenteth himselfe thorowly, and is contagious to others. <sup>c</sup> All his desire is to bee seene of men, and hideth his nakednesse with a garment of fig-tree leaues. <sup>d</sup> In Religion he is ceremonious, but not substantiall. <sup>e</sup> A carper of the breach of ceremonies: <sup>f</sup> a bragger of externall obedience.

<sup>a</sup> He draweth neere to God with his lips: <sup>b</sup> he seeketh God fainedly: <sup>c</sup> he abuseth himself more about outward then inward things. <sup>d</sup> In smallest matters he is most precise. <sup>e</sup> He is like a viper, who in his greatest lust and loue doth most harme. <sup>f</sup> He hurts priuily, like the *Hyena*, (a cruell beast) which by counterfetting of mans voyce, beguileth him.

<sup>g</sup> He abuseth Religion to his wicked purpose. <sup>h</sup> Hee is ambitious, and a seuerer censurer of others. <sup>i</sup> He doth couer couetousnesse with godlinesse: <sup>k</sup> and feareth more to be defiled with the common Hall, then with Christs blood. <sup>l</sup> He flattereth with his tongue, and his throat is an open Sepulchre. <sup>m</sup> He is skilfull in flattery, both with words, & pleasant *Indas* his kisses. <sup>n</sup> He doth vaunt to be

one

Act. 11. 23.

2 Pet. 2. 20.

Hos. 6. 4.

Signes and  
Symptomes of  
grand hypo-  
crisie.

*Συδεσσω*

<sup>a</sup> Math. 6. 16.

<sup>b</sup> Luk. 12. 1.

Gal. 2. 13.

<sup>c</sup> Math. 6. 1.

<sup>d</sup> Mat. 23. 23, 29

<sup>e</sup> Luk. 6. 2.

and 13. 14.

<sup>f</sup> Luk. 18. 12.

*Ευαγγελισμα*

Gal. 6. 12.

<sup>a</sup> Mat. 15. 7, 8.

<sup>b</sup> Esa. 58. 2, 3.

Zach. 7. 5, 6

<sup>c</sup> Luk. 12. 54

to 58.

<sup>d</sup> Mark. 3. 2,

and. 6. 26.

and. 7. 3.

<sup>e</sup> Luk. 3. 7.

<sup>f</sup> Psal. 12. 2, 3.

<sup>g</sup> 1. Kin. 21. 22

<sup>h</sup> Mat. 23. 4, 5.

<sup>i</sup> Iohn. 12. 5.

<sup>k</sup> Ioh. 18. 28.

<sup>l</sup> Psalm. 5. 10.

<sup>m</sup> Prou. 26. 22.

and 27. 6

<sup>n</sup> Esa. 48. 1.



o Esa. 53. 2. 15  
 p Ier. 5. 2.  
 q Ier. 9. 8.  
 and. 12. 6.  
 r Habak. 2. 15.  
 s I Tim. 4. 2.  
 t Colos. 2. 28.

1. King 21. 9.  
 Dan 6. 13.  
 Gen. 34. 15.  
 2 Sam. 15. 17.  
*Obedientia lupi-  
 na, non colum-  
 bina.*

1 Ioh 2. 19. 6  
 Ier. 7. 48.  
*In quo nunquam  
 bona fide vicia  
 mansuescunt.*  
 Senec. Epist. 8. 7.  
 Luk. 10. 29.  
 and 16. 15.

a 2 Pet. 2. 17, 18  
 b Ezek. 24. 6.  
 c Hos. 7. 9, 16.  
 d Mat. 7. 15.

*Intus Nero,  
 foris Cato, totus  
 ambiguus, mon-  
 strum est.*

*Leo pars prima,  
 draco media,  
 ipsa Chimera.*  
 Hier. in quadam  
 Epist.

*Qui curios simu-  
 lant & Baccha-  
 nalia viuunt.*

*Διψυχ.*  
 Iam. 4. 8.  
 Iune. Stat. 2.  
 Fronti nulla  
 fides.

one of Gods people, when he is not : o and can brag of godlinesse where it is not. p He pretends Religion, q and is so deceitfull to his brother ; r that he will not spare to make him drunken, to see his priuities. s He speaks lies through hypocrisie. t His humbleness of minde is fained, and he transformeth himselfe into a good man.

He pretends his worst affections, with the best lawes: as *Iezabel* did with *Naboth*; and the *Lords of Persia* against *Daniel*: and can cloke the worst intentions, with the best Religion: as *Simeon* and *Leui* did against the *Sichemites*; *Absalom* his vow in *Hebron*, *Iezabel* her fast, and the high Priest his adiuring Christ in the name of God.

He can for a while make his abode with the faithfull, he hideth many things vnder the cloake of popularity, and guilefull affected clemency: as *Absalom* did with his treason. He can cleane to good company, more to better his name and manners, then his conscience.

Hee puts his confidence in false things, that cannot profit. His zeale is fained : sinne he may externally re- straine, but cannot mortifie it: he iustificeth himselfe before men, but God knoweth his heart.

He is a Well without water, and a cloud carried about with the winds. He is full of the swelling words of vanity : b he is a pot, whose scum is therein, and whose scum is not gone out of it : c A cake on the hearth vntur- ned, and a deceitfull bow, d clad like sheepe without, and within like a rauinous wolfe. Cruell Nero within, graue Cato without : alwaies double, and a monster. The first part wherof is a Lion, the middle, a Dragon : the whole, a Chimera. Hee is like a linsie-woolsie, made of linnen and woollen, forbidden in the Law: he hath *Iacobs* voyce, and *Esaus* heart and hands.

He hath a heart, and a heart, a double man : Hee is like the Ostrich, that hath wings to flie, and doth neuer flie : and like the beast of *Ethiopia*, called *Nabis*, or *Camelopardalis*, whose necke resembleth the horse, the feet



feet and legs the Oxe; the head the Camell; and the spots the Tiger. Like vnto *Prothens*, in many formes. He hath a musked mouth, and a stinking breath; an Ape, in a rope. His words and wayes are like the Hermites breath, wherewith hee both warmeth his fingers, and cooleth his broth.

### *Prognostickes.*

**I**F secret hypocrisie in time be not cured, the egge will grow to a Cöckatrice: it wil make the best man at last imbrace some groundlesse singularity, and degenerate to some madnesse of vnwarrantable opinions; rooting deeply, spreading dangerously, and hurting plausibly. And that because of his secret prid, so much accounting of his graces with admiration. Yet, for as much as this befalleth onely the person of a chosen child; hee still remaineth vnder hope of recouery, and mercy at the last.

And as for the double or temporizing hypocrite; if he be a reprobate, he will neuer amend; but his paines in that second death will be mitigated, because of his great restraint of sinne.

A chosen child, before that he be regenerate, as he may be an open Atheist, (with the thiefe that became penitent or a fierce persecuter, with *Saul*, who became a Preacher) so he may be first, either a grosser, or a formall hypocrite; and God, in his owne time, may make his hypocriticall forme of godlinesse, a Pedagogue to grace. Of whom there is some hope of reformation; and so much the more, if he be counselable, and tractable to vse all the meanes of grace.

Hee that accustometh himselfe to formall hypocrisie, at last, vpon small tentation, will become a grosser hypocrite, or an open Atheist. And he that continueth therein, (hauing a name that he is aliue, but in truth is dead) must

N

either

*Formas se  
vertit in om-  
nes.*

The danger of  
secret hypo-  
crisie.

The case of  
temporizing  
hypocrisie in a  
reprobate.

In a chosen  
child.

Dangers.

Reuel. 2.



Numb. 11. 33.  
and 18. 18.

The dangerous case of a  
grosser hy-  
pocrite.

*Aug. de temp.*  
215.

He is vncapa-  
ble of admo-  
nitions and  
grace.

His fault is  
double.

*Simulata æ-  
quitas est du-  
plex iniqui-  
tas. Aug. in  
Psal. 23.*

God seeth  
him.

Job. 27. 8.

*Senec.*

And shall de-  
tect him.

Ier. 7. 4.

<sup>a</sup> Job. 13. 16.

<sup>b</sup> Ioh. 9. 31.

Isa. 1.

<sup>c</sup> Job 27. 9.

either dye senselesse, like *Nabal*; or desperate, with *Indas*. If God blesteth his worldly estate, it is either to conuert him, or else to conuince him; when he calleth for temporall things, God may grant his desires, but in wrath.

As for the grosser and grand hypocrite, hee is of lesse hope, and more miserable then the open Atheist: who hath the Christian name, for his condemnation, and not for his remedy. He is an oylelesse shining lampe, where- by mens eyes are dazelled, and wholesome admonitions debarred, that he cannot amend. Open Atheisme prouoketh others to giue admonitions, but hypocrisie debarreth all occasion of good counsell.

He that is thus infected, and affected, sinneth against the light of conscience, which maketh him vncapable of sauing graces. To his naturall hardnesse, hee ioyneth his acquired obfirmation; and wilfully shatteth the windowes of his soule. Because he is vnknowne, he thinketh publike admonitions belong not to him: nor are directed to him. He transfers them vpon open sinners, and frustrates himselfe of that benefit.

His iniquity is double: he seemeth to stand for God, and still remaineth a close factor for Satan. His Christian name shall neuer make him a Christian. His iudgement is like to be extraordinary, and most great and certaine. Fained equity is not equity, but double iniquity. While as he goeth about to deceiue man, hee maketh God as a mediator of his wickednesse.

Though *Isaac* was deceiued through ignorance, yet God will not be mocked: Hee perfectly knoweth both the true *Nathanael*, and the false-hearted *Simon Magus*: *What hope hath the hypocrite?* His hypocrisie must at the last breake out, and be detected. No man doth beare long vpon himselfe a fained person: fained things doe soone returne to their owne nature: his confidence is vaine. <sup>a</sup>He shall not come in Gods presence. <sup>b</sup>He cannot pray: and if he do it, God heareth him not: and his Prayer is turned to sin. *Wil God heare his cry when trouble commeth vpon him?*

Fearc



Feare shall come vpon him. If in life hee prospereth, when death commeth, he shall bee tormented with the hell of conscience; or else if he depart senselesse, hee must goe to torment endlesse. He is a condemner of himselfe and though he cry, Lord, Lord, he shall not enter into the Kingdome of God: his congregation shall be made solitary: He hath no solid expectation; his portion is terrible. The reward of many endlesse woes abides him: he dieth in wrath and sinne. *God will smite him as a whited wall*: He is like that tree which had faire leaues, but no fruit; therefore was accursed by Iesus.

His condemnation.

Esa. 33. 14.  
Rom. 2. 1.  
Iob. 2. 7, 8.  
& 8. 13.  
Matth. 24. 51.  
Matth. 6. 1.  
and 23. 23.  
Luke 11. 42.  
Iob 36. 13.  
Act 23. 3.

### *Curation and remedies.*

**I**F thy heart be insnared in secret hypocrisie; turne the eye from thy supposed worthinesse, to the manifold dregs of thy corruptions, infirmities, wants, omissions, dulnesse, coldnesse of zeale, carelesnesse of conscience, shrinking in thy seruice, and feare in thy calling. Runne the backe trace: marke how faintly thou hast runne to life; how feebly thou hast fought for that so great a prize; how iustly thou hast deserued to be plagued with some fearefull desertion; casting of thee into some odious sinne, and awaking of the old guiltinesse of vnregeneration, with millions of fresh stings, as so many awaked Lions to teare thy heart with fresh remorse. Narrowly marke the complacency of thy owne gifts: rip vp fresh matter to renew repentance: beat downe Pride, to increase bumility, and to double thy zeale.

Looke on thy selfe, so a *Wretched, miserable, poore, blind, and naked*: Behold, that *thy body of death* (momently so grieuing that *sanctifying Spirit of grace*, and euery houre so foully eclipsing his vnspotted beames) and there with, look vp to that glorious Maiesty: so patient in sparing, so bountifull in rewarding, so mercifull

Remedies of  
secret hypo-  
crisie.  
Know thy  
selfe.

Set God be  
fore thee.  
*a Reuel. 3. 17.*



Esa 6. 5

Iob 42. 5, 6  
Gen. 18. 27Remedies of  
grosse hypo-  
crisie.Consider the  
danger of this  
hypocrisie.

Mat. 11. 38.

Esa. 57. 3

Iohn 8. 44

Mat. 22. 18.

Mat. 23. 13.

Mat. 21. 41, 42.

Mat. 23. 17. 33.

Ephes. 5. 14.

Consider  
Gods all see-  
ing eye.

Mark. 12. 15

His Iudge-  
ments.Thy due pu-  
nishment.

in forgiuing, so strong in strengthening, and so liberall in gracing thee: that at once, thy selfe (so vile) and thy God (so holy) compared together, in thy deepest meditation; the one (so glorious) may the more argue, and detect the others so vile nature. When thou shalt thus set that most holy One, before thy most vnholly selfe: Thy pride shall bee made low; and thou shalt cry with *Isaiah*, *Woe is me, for I am undone, because I am a man of polluted lips, for mine eyes haue seene the King and Lord of hosts.* And with *Iob*, *I haue heard of thee by the hearing of the eare, but now mine eyes see thee. Therefore I abhorre my selfe, and repent in dust and ashes.* And with *Abraham*, *Behold, now I haue begun to speake vnto my Lord, and I am but dust and ashes.*

If thou be polluted with the grossest and *Triple* hypocrisie, consider thy thrice miserable estate, how thou art not onely of that *generation of vipers*, and of that euill sort of *adulterous and witches children*: but also of the *Diuell* thy father, who is a lier, and the father of lies. The Lord Iesus perceiueth thy wickednesse, many fearefull woes are threatened against thee. *Nineue*, and the *Queen of Saba* shall rise in Iudgement, and shall condemne thee: Thou art a *foole*, and *blind*: how canst thou escape the damnation of hell? This consideration deeply felt in thy heart, should awake thee, that sleepest; that thou maist stand vp from the number of dead hypocrites, that Christ may giue thee life.

Remember, that as the *Searcher of all hearts* knoweth thy hypocrisie: so all thy most obscured sinnes, are most conspicuously (by that hand of God, with the poynt of a Diamond) registred both in thy slumbring conscience, and before his Tribunall. He is comming against thee, as a most hatefull obiect of his reuenging Iustice; with armies of plagues: why shouldst thou therefore continue any longer, the most base and vnnaturall opposed enmity to so pure a *Maiesty*?

And what reward canst thou reape in the end, to abide

itil



still a most notorious instrument of *Satans deepest malice*? but indignation and wrath, tribulation and anguish? Thy soule is immortall, thy body must rise againe, thou shalt be presented before that Tribunal: an account shalt thou make of all: life eternall, and endlesse death are both set before thee; thou art posting to a doubtfull end, eue-ry moment threateneth thy departure.

Cast off therefore thy hypocrisie; mourne for thy bi-gane iniquities; the Lord, as yet, both calleth thee, and expecteth thee: *Draw neere to him (with sincerity) and he shall draw neere to thee; clense thy hands, thou sinner, and purge thy heart, thou double-minded*: which if thou doe thou shalt liue heere with a blessed contentment; die with joy vnspcakable, and glorious, shine thereafter like the firmament, and dwell euer most blessedly in Gods presence.

If thou be subiect to *temporizing* hypocrisie and conceits, thou hast that *sauing grace and power of godlinesse* while as thou hast but the *shew* thereof. It is fittest to in-lighen thy minde, to distinguish those things that are different. For a temporizing hypocrite hath nothing but the *shew*; and hath nothing at all of the true sanctifying, and *sauing power* of godlinesse. Thou must cleerly see, that all thy godlinesse is but a *shew*; and thou must bee put quite out of all hope to obtaine mercy and life there-by.

The *shew* of godlinesse standeth in these things fol-lowing, *viz.* Gifts and goodnesse of nature, science, ex-perience, arts, and policy in estate, morall vertues, ciuill honesty: precedency beyond the open Atheist, and the triple hypocrite: a heart affrighted with the suggestions of infamous finnes: amendment of life in many things, respectiue workes of charity, and repressing of many euill actions, and groser finnes, but not mortifying them at the root.

An outward progresse in profession, externall exercise of Religion. Acknowledging the truth, professing, con-fessing,

Rom. 2. 8, 9.

And Gods  
mercy if thou  
repent.  
Iam. 4. 8.

Remedies of  
temporizing  
hypocrisie.

The forme and  
power of god-  
linesse are  
two diuers  
things.

The forme and  
shew of godli-  
nesse stand in  
these particu-  
lrs following.  
Gifts naturall  
and morall.  
2 Pet. 2. 20.

Gifts superna-  
turall and  
common.



Heb. 10. 26.  
 Act. 16. 17.  
 Mat. 7. 22.  
 2 Tim. 4. 10.  
 1 Sam. 10. 9.  
 Mat. 7. 22.  
 Marke 6. 38.  
 Mat. 22. 14.  
 1 Cor. 8. 2. &  
 14. 23.  
 1am.  
 Common mo-  
 tions.  
 Luke 8.  
 Heb. 6.  
 Mat. 12. 43.  
 2. Pet. 2. 20. 22.  
 Marke 6. 20.  
 Num. 11. 33.  
 Exod. 9. 27.  
 Act. 8. 24.  
 Marke 6. 26.  
 Matth. 27. 3.  
 Heb. 12. 17.  
 1. Kin. 21. 27, 29  
 Exod. 9. 27.  
 Num. 22. 34.  
 Marke 6. 20.  
 Math 13. 20.  
 Mark 6. 20.  
 Act. 8. 13.  
 Gal. 4. 16.  
 Heb. 6. 4.  
 Gal 4. 16.  
 2 Kin 10. 16.  
 & 30. 31.  
 1 Ioh. 2. 23.  
 Gal. 17. 7. 10.  
 & 3. 8.  
 1. Cor. 7. 14.  
 Rom. 11. 16.  
 Examine thy  
 imaginary  
 godlinesse.

fessing, preaching and defending the same. The generall  
 graces of the Spirit, and a shadow of regeneration; gifts  
 of waighly callings, working of miracles, an outward  
 and ineffectuall calling, a generall confused puffing vp,  
 and an vn sanctified light : a dead faith without workes  
 an historicall faith; without approbation of the truth;  
 and a temporall faith, without true application, and ap-  
 propriation thereof to the heart.

Good purposes, good inclinations, holy longings for  
 happinesse, more then for holinesse : wishes, desiring to  
 be happy in heauen, and fearing torment in hell : earthly  
 prayers for wordly trash, desiring to be prayed for, more  
 then to pray himselfe. A smarting terrour, and seruile  
 feare for sinne : affrighting sorrow, and lothnesse to com-  
 mit sinne, for feare of punishment: Sorrow for sinne com-  
 mitted, without a true detestation of it; mourning more  
 for the paine, then for the sinne : Externall humiliation;  
 Confession in extremity, and in the torment of body, or  
 soule.

A mercenary loue of God, superficiall ioyes in the  
 Word, flashes of fleeting and flitting comforts, spent in  
 their birth, and their life vanishing like a moment. Reue-  
 rence to ministers, and loth to displease them, and a de-  
 sire of their company. Friuolous, simple, and fainting  
 taste of the powers of the World to come : Ignorant  
 zeale, one of the visible Church, and esteemed for a mem-  
 ber thereof (though none of the Catholike,) externally  
 within the Couenant, and partaker of the seales of spiri-  
 tuall prerogatiue.

Examine therefore thy supposed and imaginary god-  
 linesse : thou hast not come to the *true power* thereof;  
 thou shalt finde it defectiue, in many poynts of the  
 vulgar shew; and thy selfe, with thy formality in Reli-  
 gion, to be farre inferiour to many Ethnicke and repro-  
 bates, who haue runne farre before thee. Thy former  
 fleshly perswasion hath been like a hungry mans drea-  
 ming of meate; and a poore mans dreaming of gold.

It



It is nothing else, but that *forme of godlinesse*, without the power of it.

Vpon the vneschewable paine of thy owne damnation, thou must take vp another course: rouse vp thy soule from thy former slumber; deprecate thy former hypocrisie; cast away euery thing that presseth downe, and the sinne that hangeth so fast on; with a renewed repentance runne the race that is set before thee, that thou maist be truly partaker of the Diuine Nature, and sauing grace. Indeuour by all ordinary and spirituall meanes, to make thy calling, perswasion, and election sure: in the doing whereof thou shalt neuer fall. And lest thou shouldest be ignorant, wherein the *power of sauing grace* doth stand; thou shalt be informed as followeth.

The power of godlinesse, and *sauing grace* stands most generally in an *uniuersall sanctification of the whole man*. It is like leauen, that leueneth the whole lumpe: of a spreding and growing nature. It is like the Sunne in the firmament, inlightening the whole world: and as the vitall spirits are begun and fixed in the heart, and from thence disperfed, by the arteries, thorow the whole body, and euery part thereof. So the *power of godlinesse*, and that sanctification of the Spirit, is seated in the heart, and is disperfed, thorow all the body and soule, and powers thereof; changing, lightening, softening, purging, awaking, sanctifying, mortifying, informing conforming, reforming, comforting, directing, and making grace communicable to others.

By this vniuersall sanctification, is not vnderstood such a sanctification as is *perfect in degrees*; but that which is *perfect in security*, (being as well in the heart, as in outward appearance:) And *perfect in integrity* (being like a well-proportioned infant, procreated from the wombe of Regeneration.) 1. The subiect of it must bee *all* the parts of our person, both body soule, and faculties. 2. The object of it must be *all* the Commandements. 3. It must be respectiue to *all* persons; competent to God in

2. Tim. 3. 5.

Heb. 12. 1.

2. Pet. 1. 10

Consider the power of godlinesse, and sauing grace. It must be vniuersall.

2. Thes. 2. 13.

And perfect, not in degrees, but in sincerity and integrity.

The parts of integrity.

1. Thes. 5. 23.

Luk. 1. 6.

Luk. 1. 75.

Tit. 2. 11, 12.



Light must be  
powerfull.  
Mat. 8. 24.

Faith parti-  
cular.

Iob 13. 15.

Ioh 1. 12.

Gal. 3. 27.

Ioh 6. 36.

Ephes. 3. 17

Conscience  
sensible.

Calling ef-  
fectuall.

Psa 27 8.

Zach. 13. 9.

Sorrow for sin

Psa. 40. 12.

Ier. 17. 9.

1 Cor 4 4

holinesse, to our neighbours in righteousness, and to our selues in temperancy. 4. The effects must be actions compleat (though not perfect: to wit, 1. The actions themselves must be iust, and warranted. 2. The circumstances honest. 3. The meanes lawfull. 4. The fountaine, the heart, sincere by faith.) 5. The end must be Gods glory. 6. The progresse of it must be with groweth 7. And the continuance, with perseuerance to the end.

And in speciall thy knowledge and light must bee pure, certaine, distinct, particular, and ioyned with some feeling and experience. It must humble, sanctifie, warme and lighten thy selfe, and shine to others. Thou must count it sweeter then the hony; and more precious then gold. Thou must desire it, reioyce in it, and delight in it: thou must suffer it to command and guide thee in the wayes of holinesse, and to proceed thereby in despight of thy owne inclination, and current finnes of the time. Thou, and all thy wayes, must be subordinate to it: thou must allow it to beare the chiefest sway in thee: and to rule the residue of thy life: let thy eye bee set vpon eternity, fixe thy crowne in thy sight; let thy heart be at a poynt with all vnder the Sunne.

Thy faith must haue illumination to see the truth, approbation to loue the truth, and appropriation to apply the truth. Thou must receiue Christ, *Put him on, eate him*, and let him *dwell in thy heart*: content not thy selfe with a simple taste; both taste him, eate him, digest him, feed vpon him, and liue vpon him, and walke worthy of him.

Thy conscience must be straight, tender, and sensible; touched for finnes bigane, armed for finnes to come, and ready to bleed at the assault of any sinne.

Thy calling most be effectuell and resonant; sight and sense of sinne must be distinct, for particular and personall sins: and generally for the whole suspected troop of secret errors: sorrow and griefe for sinne must be with a misliking of it, and with a forsaking of it: more be-  
cause



cause it offendeth God, then hurteth thy selfe. Thy humiliation must be intire, and thy confession willing.

Let not thy loue to God be mercenary: loue him more for himselfe, then for his gifts: let thy zeale be sincere, and thy amendment thorowly; mortifie euery sin at the roote. Receiue the Word with an opened, and enlarged heart, that it may dwell in thee plentifully.

As for thy pretended impediments (that thou imaginest doe lie in the way to stop thee from the course of the power of sauing grace) they are easily ouercome. If thou pretend impossibility: thou hast the promised power of God vpon thy desire, to begin, to further, and to finish the worke of sauing grace.

If thou object feare; so soone as thou feelest the power of grace, it will make thee confident like a Lyon; whereby thou shalt victoriously ouercome thy owne corruptions, the deuils tentations, and the worlds sinnes.

If thou thinke thou shalt be redacted to a more retired, and inward businesse, and shalt neglect thy wordly estate: Thou shalt vnderstande, that grace is not contrary to any externall lawfull estate: but rather confirmeth it, blesteth it, and makes the fruition of it the more pleasant.

And as for the supposed losse of thy sinfull desires and delights: perswade thy selfe that thou shalt be supplied, not onely after life, but euen in this same life, with that peace, passing all vnderstanding, with true contentment, and ioy vnspeakeable; and glorious; in the fruition of Gods fauorable countenance. Which thou shalt finde in one day, in the Courts of grace, more then in a thousand else where, in the palaces of sinfull pleasures, and tabernacles of wickednesse.

If thou haue a preiudiciall misliking to bee in that course of the power of grace: because that the world will esteeme ill of thee; and count thy freedome of spirit, pride: thy zeale, hypocrisie: thy selfe, a wonder in *Israel*: thy wisdom, singularity: thy mourning, melancholy thy minde, base: and thy life miserable: Thou must not

Luk. 16. 15.

Ioh. 4. 18.

Pl. 19. 12. Pl. 51

Loue, not mercenary Zeale sincere. Mortification true.

Acts 15. 16.

Psa. 119. 32.

Objections against true sanctification, answered.

Of impossibility.

Of feare.

Of negligence.

Of losse of delights.

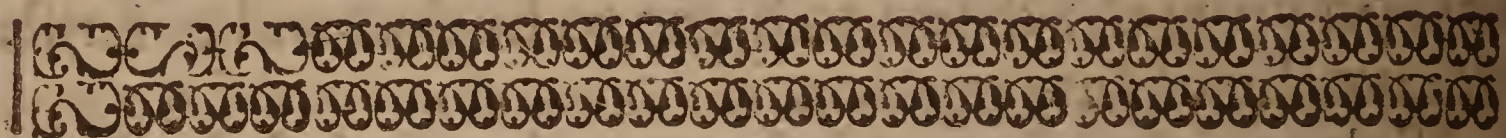
Psa 48. 10.

Of discredit.



Reu. 2. 27.

not regard those foolish childish, yea rather deuillish popular conceits : but still approoue thy selfe to God; whose approbation surpasseth, in dignity and comfort, the opinions of a thousand worlds. For whilest the wicked are falsely smiling, with a bleeding and conuinc'd conscience within : thou shalt be feasting vpon inward vnspeakeable ioyes, and shalt haue in thy soule that white stone: that new name : and that endlesse title to that heauenly Inheritance, with ioy vnspeakeable and glorious.



## CHAP. XIII.

The Falling sicknesse, or Epilepsie  
of Apostacie.

L V K E 8. 13. *In the time of tentation they fall away.*

## DESCRIPTION.



As the Lunatike was fore vexed with his *Falling-sicknesse*, for oft-times he fell into the fire, and oft-times into the water, and no man could helpe him, but CHRIST onely : For, besides the naturall cause of his disease, hee had a diuellish phrensie. So likewise there is a spirituall falling sicknesse; which cannot be helped by any meanes of nature; but by such remedies as Christ hath appointed.

This spirituall disease, it is both terrible, abominable and

Mat. 17. 15.

Epilepsie spi-  
rituall.



and filthy : It maketh men fall in fearefull sins:and precipitates them from thence, to the Ocean of Gods wrath : and finally, to that *endlesse fire*.

Sometimes men do fall from the faith, sometimes from a godly life : And sometimes from both, as *Salomon* did. There are many sorts and degrees of falling. The most generall whereof is, that *imputed defection* and *guiltinesse* of our first parents : vnder the which all doth lie. For in *Adam* we haue sinned : And that which was to *Adam* personall, is become vnto vs naturall. As soone as wee are capeable of life, we are capeable of this sinne, and fall : from the which we are freed by Iustification.

Secondly, that *originall inherent proclivity and disposition to ill*, wherein we all doe lie; which is a potentiall, and habituall infection and defection, containing not onely a simple priuation of all good, but also a peruerse disposition, and inclination to all euill. This is propagate from *Adam* to his whole posterity, after a most iust, and secret manner. Which should be more beleued then inquired: and may be more easily inquired then vnderstood: and is better vnderstood then expounded: we are freed from this fall in Sanctification.

Thirdly, that frequent claudication and halting of the regenerate : by sudden vnaduised steps, proceeding from their daily lamented infirmities : wherby if they *make not straight steps to their feete, that which is halting, will be turned out of the way, which should rather be healed*. These three sorts of falles are not here vnderstood.

Fourthly, that falling & relenting from the former degrees of grace and powerfull fruits of piety, whether it be in perswasion, deuotion, affection, or externall action. As the Church of *Ephesus* left her first loue, and was willed by *Christ*, to remember from whence she had falne.

5 That sudden anticipation, whereby the weake Christian is taken by occasion in any offence, and becometh as one that hath his legge luxate, or disiointed, who cannot but fall, and lie in his fall, till his ioynt be restored;

As

Called Falling-sicknesse.

Specials.

1 Tim. 4.1.

2 Sam. 12.4.

1 Kin. 11.3.

Imputed guiltinesse.

Inherent corruption.

*Whitaker. l.*

1. de pec. orig. c. 8.

Psa. 51. 5.

Frequent claudication.

Ier. 20. 10.

Psa. 38. 17.

To *χαλον*.

Heb. 12. 13.

Grosse omission.

*Εκπρωσις*.

2 Pet. 3. 17.

Reu. 2. 4, 5.

Precipitation.

Gal. 6. 1.

*μεγαλησις*.



Gal. 5. 26.

Ephes. 6. 4.

Coloss. 3. 21.

a Gen. 9. 21.

b Gen. 19. 35.

c Gen. 20. 2.

Stumbling.

μαρμα.

Rom. 11. 11.

Isai. 19. 14.

Defection.

αποστα.

\* ἀσυνα.

Heb. 12. 13.

1 Tim 5. 15.

1 Tim. 6. 21.

2 Tim. 4. 4.

1 Tim 1. 6.

Grosse falling.

πρωτος

πρωτος.

Mat. 7. 27. &amp;

21. 44.

Rom. 11, 12.

&amp; 14. 4.

1 Cor 10. 12.

Heb. 4. 11.

Iam. 5. 12

Coloss. 2. 13.

Ephes. 2. 1, 5.

Gal. 6. 1.

Rom. 11. 11, 12

1 Tim 6. 1.

Relapse.

μεταπρωτος.

Gal. 4. 9.

2 Pet. 2. 22

As they that are *provoked* to enuy or wrath, or such like; suddenly moued to do that, which aduitedly they would not haue done. a *Noah* was suddenly ouertaken with drunknesse : b *Lot* with incest : c *Abraham* with a lie : and d *Peter* with deniall of his Master.

6 A staggering and stumbling, as it were a rushing forward, immediatly before a greater fall, when any is, taketh an offence at the way of truth : and suffereth his heart to raue with errors : *As a drunken man erreth in his vomit.*

7 *A turning out of the way*, when the wicked healeth not their haltings, and regard not their stumbling : they become *turned backe after Satan*, and erre concerning the faith : *turning their eares quite from the truth to fables.* Herewith is conioyned, \* which is an aberration from the marke, and falling from the first scope aimed at : as that erring from a pure heart and a good conscience, and faith unfained, and turning vnto vaine iangling, *As Hymeneus and Philetus concerning the truth, erred from the marke.*

8 That common and accustomed filthy sort of falling, ouertaking all sort of men : yea, euen many of the best regenerate, after their conuersion : proceeding of ignorance, weakenesse, fearefull tentations, and such like pestilent infections of the heart, wherein the sinner falleth most fearefully : as *Salomon* into idolatrie: and *David* into murther and adultery. From the which in their owne time they are recovered by grace.

9 Relapse, which is not when an vnregenerate falleth oft times in one and the selfe-same sinne : or when he falleth from one sinne to another : but when one that hath risen from any sinne, falleth againe into the selfe-same sinne : He that riseth hypocritically, may with the Sow and the dog, returne to the puddle and vomit; And he that hath risen truely, may doubtlesly fall into the same sinne; albeit we find not such an example in the Word.

*David* oft sinned : but once onely in adultery, and once onely



onely in numbring the people. *Peter* did oft sinne, but once onely denied he his Master; once only played the hypocrite amongst the Iewes: one may be also an hypocrite in oft rising and falling, before his true regeneration.

10 Falling away: the Apostle vseth the word,\* whereby is signified the falling of the reprobate: The elect are said to fall. But they are said to *fall away*; which is so to fall, that they are past recovery: as *Hymeneus* and *Alexander* made shipwracke of their faith. And for those that in the latter times shall depart from the faith, the Apostle vseth the word ἀπισμῖ. For this is most truly called Apostacy, whether it be particular of one or two men; or vniuersall, of many thousands. This befalleth the temporall beleeuers: *Who receiue the Word with ioy, but they haue not rootes, which for a while beleene, but in the time of temptation fall away.* These are they that are once enlightened, and haue tasted of the heauenly gift, and were made partakers of the Holy Ghost, and haue tasted of the good Word of God, and of the power of the world to come. If they fall away, it is vnpossible they should be receined againe by repentance. Of this sort, the highest degree is that fearefull fall, into the sinne against the Holy Ghost.

### Part affected.

Forasmuch as this malady is a compound euill, and diuersified by specials: being sometimes in the matter of faith, other times in the way of our life: so accordingly, is the soule affected. If the Apostacy be in religion the minde is first affected. If it bee in conuersation, the heart and affections are first affected. When any one part is first affected, it draweth on the rest of the faculties, by sympathie, wherein there is not one function of the soule free: but more or lesse, first or last, mediately or immediately, they are infected.

Causes.

Falling away.

\* ἀπισμῖ.

Heb. 6. 6.

Zanch.

1 Tim. 1. 19, 20

1 Tim. 4. 1

2 Thes. 2. 3

Luk. 8. 13.

Heb. 6. 4, 5, 6

Minde  
Heart  
Affections.



*Causes.*

God is a iust  
efficient cause.

Satan an vniust  
efficient cause.  
Ephe. 6. 12.

1. Pet 5. 8.

His craft.

Mat. 4. 9, 10  
2. Sam. 15. 2.

**T**He deficient cause of mans falling, is God: deserting iustly whom he will; and in what measure it pleaseth him: To trie, correct, or punish, according to his wisdom. By grace we stand: the want of grace, is the occasion of falling: if it either be withheld, or withdrawn.

Satan is an efficient of mens fall; As it is said, *Wee wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernors, the princes of the darkenesse of this world, against spirituall wickednesses, which are in the high places.* He moued *Iudas* first to treason, then to desperation, He caused *David* to number his people: he buffeted *Paul*; he desired to sift *Peter*, and sifted him too much, when he made him denie his Master. By his transformations, deepenesse, methodicke stratagems, and tentations: Hee blindeth the imagination: and corrupteth the heart, and affections; he maketh sinne seeme small and pleasant: Hee maketh the sinner presume too much of Gods mercy, of Christs death, and of his gracious promises; he perswades him, that he hath faith already before he sinne, and shall not lose it when he finnes; and that he shall haue time and power to repent well enough, when he hath sinned. His purpose is to make the heart sin, without contradiction; drawing on epicurian contempt, final defection, or hopelesse desperation.

He vseth our owne flesh and the world, as deputies and instruments in all his suggestions: He obserueth our disposition and pregnant inclination: naturall or occasioned; he vseth the tide of our owne humor, to precipitate vs. If he find men addicted to voluptuousnesse, couetousnes, or ambition; he followeth the swindle of their appetites. And because concupiscence followeth the complection and temperature of the body: hee taketh his advantage



aduantage herein: moouing the *Sanguinian* to lust; the *Cholerian* to reuenge: the *melancholike* to despaire: and the *flegmaticke* to idlenesse. And finally, as he findeth euery ones worldly estate (ill or good, affecting them) so he furthereth the birth of their concupiscence, to rui-  
nate them.

The World (the Deuils darling) in *prosperity*, offereth the baites of Pleasure: casting before vs the golden Apples of riches, and the Peacocks feathers of honors: that by these waterish vanities, it may quench the flaming sparks of the Spirit: and conuert the loue of God into the *amity of the world, and enmity with God*.

The world other times doth cease to allure, and with a changed countenance doth affright with aduersity and crosses, to make men deny God and godlinesse, to fall into iniquity, and into much miserable disquietnesse.

Sometimes the world vseth intisements and euill examples (as deceiuing errors) to make them fall from their stedfastnesse: and to be suddenly moued from their mind: By alledged spirits, words, or letters, pretending that they are authenticke: as also by signes and lying wonders, in all deceiueablenesse of vnrighteousnesse; By spirits of error, and doctrine of deuils, making men depart from the faith: It imployeth euen those that are nearest to vs; as to seduce *Job* by his wife: *Adam* by *Eue*: *Ahab* by *Iezabel*: the yong Prophets by the old: *Christ* by his *Apostle Peter*: *Salomon* by his seuen hundred wiues, and three hundred concubines.

Euery man is tempted, when he is drawne away by his owne concupiscence, and is intised: then when lust hath conceiued it bringeth forth sinne; and sinne, when it is finished, bringeth forth death. Heere are fixe seuerall branches springing from one vile roote (euen the *body of death*), whereby is performed that humane tentation, causing fearfull falles:

1. *A darwing*, by the which (as by the weight of the pace of a clocke, all the wheelles begin for to mooue) so  
cōcupiscence

The world by  
prosperity.  
Mat. 13. 22.

Iam. 4. 4.  
Aduersity.  
1 Pet. 5. 9.  
Mat. 13. 21

Intisements &  
ill examples.  
2 Thei. 2. 2. &  
3. 9, 10.  
Gal. 1. 6, 7. & 1.  
3. 1. & 5. 7.  
2 Pet. 2. 18. &  
3. 17.  
1 Tim. 4. 1

1 King. 13.  
Mat. 16. 23.  
1 King. 11. 3.

Cōcupiscence.  
Iam. 1. 14.

Her fixe bran-  
ches.

Rom. 7.  
1 Cor. 10. 13.  
μαχαρι. 1.  
αυδεω. 11. 1.

Drawing.

οξυκνω. 15.



Baiting or de-  
lighting.

Conceiuing.

συμψις.

Isai. 59. 5.

Iob. 15. 35.

Travelling.

πλσ.

Isai. 59. 4

Psal. 7. 14

Finishing.

δποτελεισμε.

Bringing forth  
of death

ἀποθνήσκω.

Blindnesse

Hardnesse

Gal. 3. 1 & 4. 9

Mat. 15. 14.

I Tim. 1

Rom. 11. 20.

Rom. 2. 4.

Eccles. 8. 11.

concupiscence beginneth to draw the affections of the soule to a mouing : to suruey, and to contemplate the objected bait.

2. *A Baiting*, by the which the heart and affections are baited : and with a certaine titillation delighted, at the view of the object.

3. *A Conceiuing*, whereby the heart and affections are moued to conceiue a consent, and desire to performe the delightfull euill. *They hatch Cockatrice egges, and weaue the Spiders web*: And they conceiue mischief, and bring forth vanitie, and their belly bath prepared deceit.

4. *A Travelling*, and labour of the whole soule, and of all the instruments of the body, in the performance of sinne. *They conceiue mischief, and bring forth iniquity*: And behold, he shall travell with wickednesse: for he hath conceived mischief, but he shall bring forth a lie.

5. *A finishing*, and full accomplishment of sinne: delighting and lying in it: allowing and defending the same with all the fortifications that the heart can afford to it. Whereby the *Epilepticke* falleth and lieth, vnder his dolefull and deadly fit and *paroxisme*.

6. *A bringing forth* of death, as it were out of the *Matrix* of sinne, in a new deuilish and damnable generation.

The blindnesse of the eye maketh the foote to stumble, and the whole body to fall : So *falling in sinne*, proceedeth from a blinded minde. For, *if the blind leade the blind, both shall fall into the ditch*. The ignorance of our selues, of sinne, of God, of his will, mercies, and iudgements, maketh thousands to fall. If there be ioyned, hardnesse of heart, securitie, a seared conscience, and incredulity, the precipitation and danger of the falling will be the greater ; *Not knowing that the bountifulnesse of God leadeth them to repentance* : And, because sentence against an euill worke is not executed speedily, therefore the heart of the *Children of men* is fully set in them to doe euill. And, *I held*



*I held my tongue (saith God) therefore thou thoughtest that I was like thee, and so hatedst to bee reformed, and didst cast my wordes behinde thee.*

Forasmuch as the hypocriticall faith (whether it be historicall or temporall) lacketh the sauing power of grace; and the temporizer leaneth to it, as if it were good enough and strong enough: the least tempest or surges is able to make him ship-broken: *For, he beleeneth in vaine, and his faith in the Word is rootelesse and choaked and in the time of tentation falleth away.*

Whosoever heareth these my words (saith Christ) and doth them not, shall bee likened vnto a foolish man, which hath builded his house vpon the sand: and the raine fell, and the floods came, and the winds blew, and beat vpon that house, and it fell; and the fall thereof was great. And because they receiued not the loue of the truth, that they might be saved, God sendeth them strong delusions that they should beleene lies: As also when Science (falsely so called) is either adæquate: or preferred to the Scriptures, it maketh men to erre, concerning the faith, and to be spoiled with Philosophie.

*Signes and Symptomes.*

Some fall in religion, some in life, and some in both. Some fall vpon simple ignorance, some through weakenesse and consent, some through pride and contempt, some with contempt and malice: And some againe fall, but fall not away; and some fall away, and neuer rise. Some make a lapse; some a relapse: and some fall in part, some in whole: some fall fully and finally; and vpon malice make an vniuersall Apostacy from all the points of godlinesse, as they that sinne against the Holy Ghost. The vnregenerate man falleth one way, and the regenerate falleth another way.

The vnregenerate man falleth continually, and greedily: he draweth sinne to himselfe, as it were with Cartropes:

Psal. 50. 21, 17

An hypocriticall faith.

1 Cor. 15. 2

Luke 8. 13, 14

Contempt of the Wo

Mar. 7. 26, 27

2 Thes. 2 10, 11

1 Tim. 6. 10

Col. 2. 8

Diuers formes of falling

2 Pet 3 17

Rom 11. 17, 18

Eph 4. 19

Isa 5. 18

The vnr. generate doe fall one way.



Rom. 7  
Ier. 8 6

Iob 15. 16.  
Ier. 9. 5

The regenerate fall another way.  
He sinneth but by ignorance, or by occasion or by precipitation, or by prouocation.

Falling foretold

1 Tim. 4. 1  
Luke 18. 8  
Mat. 24. 12  
2 Tim. 3. 1.  
2 Thes. 2. 3  
Ephes. 2. 1, 3

Mat. 12. 31, 32  
Falling feareful

Case of relapse

Heb. 10. 31

ropes: he hunteth after sinne, and sinneth with full consent of will: and falleth as willingly in sinne, as a sleepe man is willing to fall downe in his soft bed. He suffereth sinne to reigne ouer him, and yeeldeth hearty obedience to it, as to his lawfull King: he falleth with deliberation, his conscience slightly or neuer controuleth him; he makes an occupation and trade of his sinne, *He drinketh iniquity like water.* His one fall brings on another: he walloweth with pleasure in his trance.

But the regenerate falleth but sometimes, irkesomely and after a sort vnwillingly: he is hunted by sinne, till he be wearied. He yeeldeth but grudgingly, with some resistance. He obeyeth sinne (as a tyrant) repiningly. He faileth for the most part suddenly, his conscience controuleth him, and iudgeth himselfe to be in the wrong way, till he returne; he thinketh vpon his sins with griefe, and riseth againe with ioy by repentance.

### *Prognostickes*

**N**OW the Spirit speaketh evidently, that in the latter times some shall depart from the faith: When the Sonne of man cometh, shall he finde faith on the earth? Iniquitie shall be increased: and that day shall not come, except there come a departing first. That generall and originall fall, wherein by nature we are all lying, is most dangerous: because by it we are the children of wrath, and dead in trespasses and sinnes.

Euery fall in sinne is deadly of it selfe: Yet euery sin and blasphemy shall be forgiven vnto men; but the blasphemie against the Holy Ghost shall not be forgiven vnto men. Albeit the child of God may often fall into one, & the self-same sinne; and there after be receiued to mercy: Yet it is a fearefull thing to fall into the hands of the liuing God: for we reade not in all the Scriptures, that any of the regenerate did fall twice in one and the selfe-same grosse sinne.



If any continue long in his fall : it is to be feared that he shall either be giuen ouer to a reprobate minde, or to a desperate end. *If any sinne willingly, after that they haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes: But a fearefull looking for of iudgement and violent fire, which shall deuoure the aduersaries.*

Such as delight to lie in their fall, shall fall in the condemnation of the deuill : and the falling into tentations and snares, drowne men in perdition and destruction. *Behold the seueritie of God toward them which haue falne : And how fearefull shall the finall fall of those be recompensed: When they shall begin to say to the mountaines, Fall on vs, and to the hills, couer vs?*

### *Curations and remedies.*

**A**S for that originall fall (the guiltinesse and corruption whereof presseth all very sore, both by *imputation and inhesion* :) There is no remedy, but only Christs merits (apprehended by that sauing faith, and imputed by that *diuine grace*) and the power of his death, (applied by the power of his Spirit, and beating downe that body of death, that it may not raigne ouer our mortall bodies.) Thus we may be freed both from the condemnation, and from the domination of natiue sinne, and be raised vp in Christ.

As for the claudications, and haltings of the regenerate : the best remedies are; the guarding of the heart, the watching of the conscience, the feare of God before our eyes, the dwelling of the word within vs, acquainting of our selues with God, with an earnest indenuour to walke with him, and walke vprightly before him, still approouing his will, and respecting his glory.

And as for those that are lying in their groser sinnes, and in a fearefull paroxysme of their present fall : as yet

Case of continuance, and willingness in falling.  
Heb. 10. 26, 27  
31, & 6.

Condemnation  
1 Tim. 3. 6  
1 Tim. 6. 9  
Rom. 11. 22.

Luke 23. 30.

The remedies of original fall.

The remedies of haltings.

Pro. 4. 23  
1 Tim. 1. 19  
Psal 86. 11.  
Iob 22. 21  
Gen. 5. 22  
Eph 5. 10.  
Remedies of groser fals.



2 Tim. 2. 25, 26  
Gal. 6. 1.  
2 Sam. 12. 1

Isai. 58. 1

Reuel. 2. 5.  
Heb. 3. 12.  
Rom. 11. 23

Preseruatues  
generall.

Rom. 14. 4  
Knowledge  
2 Pet. 2. 17, 18  
2 Thes. 2. 15.

Luke 8. 15  
Psal. 1. 2

Psal. 40. 8  
Psal. 119. 133.  
105.

nothing awaked, nor raised from their trance. Great wisdom is to be vsed; as toward them that are suddenly preuented, and toward them that neuer knew the truth before: *patient instruction (proving if God at any time will giue them repentance) and restoration with the spirit of meekenesse.* With some there must be vsed a holy guile: as *Nathan* (vnder the parable of the rich man, taking and killing the poore mans onely Lambe) conuinced *David* of the slaying of *Vriah*, and taking of his wife.

But if any be obstinate, and so indurate in their fall, that no gentlenesse, nor spirituall policie can moue them: they must be handled, as those that are lying in a *Lethargie*: They must be stirred vp, with the fearefull trumpet of Gods Law; sounding nothing in their eares, but guiltinesse, curses, damnation, wrath, hell. As it is said, *Crie aloud, spare not: lift vp thy voice like a trumpet, and shew my people their transgression, and to the house of Iacob their sinnes.* And generally, vse all the remedies to such that doe serue to rowze vp those that are affected with incredulity, hardnesse of heart, the spirit of slumber, a seared conscience, and impenitency: Make them alwaies consider, from what they are false, where they are lying, and what is their miserie: that by all meanes they may be raised from their fall.

As for the remedies to preserue such as are restored, that they fall not againe: or to keepe those stablished, that haue not as yet false so fearefully: The first is, a knowledge of the truth, wherein thou must be carefull to grow: *Lest thou be plucked away with the error of the wicked, and fall from thy owne stedfastnesse: But grow in grace, and in the knowledge of our Lord and Saviour Iesus CHRIST.* Retaine instructions of the word, Let thy heart be honest, and become that good ground for receiuing, keeping, and bringing forth of fruit with patience. Let thy delight be in the Law of the Lord, and meditate therein day and night: that resolutely thou maist say, *I desire to doe thy good will, O my God: yea, thy Law is with-*  
in



in my heart: And direct my steps in thy Word, and let none iniquity haue dominion ouer me: Because thy word is a lanterne vnto my feete, and a light vnto my path. I will follow the truth in loue.

Hold before thy eye, that high price of thy calling, and study to enter into that endlesse rest: and thou shalt not fall after the ensample of disobedience. But so much the more; Seeing that we haue a great high Priest, which is entered into heauen, euen Iesus the Son of God, let vs hold fast our profession: And goe boldly vnto the Throne of grace, that we may receiue mercy, and find grace to helpe in time of need. And as thou hast receiued mercy, so faint not.

Be awake, and strengthen the things which remaine, that are ready to die: Remember how thou hast receiued and heard, and hold fast and repent. If therefore thou wilt not watch (Christ saith) I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee: watch ye. stand fast in the faith, quit you like men, and be strong. Take a narrow inspection of thy selfe: Taking heed that thou fall not away from the grace of God: let no root of bitterness spring vp and trouble thee, lest thereby many be defiled. Seeke vnto God who shall be found faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the temptation, that ye may be able to beare it.

Consider what thou hast already, and hold it fast vntill Christ come: and being made partakers of him, cepe sure vnto the end, That beginning wherewith thou art upholden; Considering that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, whereunto he called you by the Gospell, to obtaine the glory of our Lord Iesus Christ: And because this foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his: Let every one that calleth on the name of Christ, depart from iniquitie. And giue all diligence to make thy calling and election sure: for if thou doe these things, thou shalt neuer fall away.

Ephes. 4.

Aspiring to  
heauen.

Phil 3. 14.

Heb. 4. 11. 14.  
16.

2 Cor 4. 11.

Watch vnto  
Reu 3. 1, 2, 3

1 Cor. 16. 13.

H. b. 12. 15.  
ἵνα ἴσθῃτε.

1 Cor. 10. 13.

Loſe not thy  
prerogatiues.

Reu. 1. 12, 5.

H. b. 3. 14.

2 The. 2. 13,  
14, 15.

Gal. 4. 9.

2 Tim 2. 19.

2 Pet. 1. 10.

1. Theſ. 4. 17.

Luc. 7. 47.



Haue recourse  
to Christ pas-  
sion and inter-  
cession.

1. Pet. 4. 1.

Ioh. 6. 56.

Luk. 22. 31, 32.

Ioh. 17. 20, 21.

Feare.

Iere. 32. 40.

Pro. 28. 14.

Phil. 2. 12.

1. Cor. 10. 12.

1. Cor. 10. 5. &

13. Ps. 17. 4, 5.

Rom. 2. 5.

Heb. 10.

2. Pet. 3. 10,

11, 14.

Reward so  
great and glo-  
rious.

Reuel. 2. 7, 11,

17, 28.

Reuel. 3. 5, 12.

Fixe in thy minde Christs passion, that thereby *thou mayst be armed likewise with the same minde*; which is, that *he which hath suffered in the flesh, hath ceased from sinne*. By the application of faith, eate his flesh, and drinke his blood, that he may dwell in thee, and thou in him: and thou shalt neuer fall away. Haue recourse to his intercession: as Christ saith, *Simon, Simon, behold, Satan hath desired you, to winnow you as wheate: But I haue prayed for thee, that thy faith faile not: therefore when thou art conuer- ted, strengthen thy brethren*: And I pray not for these alone, but for them also which shall beleue in mee through their word, that they all may be one, as thou, O Father, art in me, & I in thee, *euē that they may be also one in vs that the world may beleue that thou hast sent me*.

Beg at God, that he may put his feare into thy heart, that thou neuer depart from him. *Blessed is the man that feareth alway, but he that hardeneth his heart, shall fall into euill. Make an end of thy owne saluation with feare and trembling*. And if thou thinkest thou standest, take heed lest thou fall. Remember the fearefull examples of others that haue falne, and were sorely punished. Consider Gods all-seeing eye, his seuerē iustice and anger against sinne. Consider that fearefull day with the Archangels sounding voyce; *Arise, yee dead, and come to iudgements. The heauens shall passe away with a noise the elements shall melt with heate, the earth with the workes that are therein shall be burnt vp, and all these things must be dissolued*. And seeing that we looke for such things, be diligent that thou maist be found of him in peace without spot, and blamelesse.

Remember what great rewards are promised to thee, if thou stand and ouercome: To wit, *To eate of the tree of life, neuer to be hurt of the second death: to eate of the hidden Manna, to get the white stone with the new name; the morning starre: to be cloathed in white aray, and his name not put out of the Booke of life, but confessed before God and his Angels: To be made a pillar in the temple of*  
God



God, to haue the new name of God, and of the Citie of the new and heauenly Ierusalem written vpon thee. And finally, to sit on Christs Throne for euer.

Be strong in the Lord and in the power of his might, put on the whole armour of God, that yee may be able to stand against the assaults of the deuill, &c. Stand therefore, and your loynes girt about with verity.

By the verity, is vnderstood a profession of the truth with an vpright heart.

By this righteousness (which our great Captaine Christ did put on before vs as an habergion) is vnderstood true sanctification, and a godly life, with an earnest desire, and holy study to please God.

And your feete shodde with the preparation of the Gospell of peace: which is so called, because it bringeth peace to our soules: and in the assurance thereof we haue peace in our conscience: with this Gospel we must be prepared, and be in readinesse to professe the same in the midst of the most fiery trialls, and to confesse the same vnto salvation. As also we should be ready, alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you: for whosoever shall confesse me before men (Christ saith) him will I confesse also before my Father, which is in heauen.

Above all, take the shield of faith, wherewith ye may quench the fiery darts of the wicked. These darts, are Satans poisoned tentations, wounding our conscience; and inflaming our lusts to sinne: they must first bee repelled, and he himselfe resisted stedfastly in the faith. And if they haue pierced, faith must coole the burning inflammation, which they haue made, by applying the precious blame of Christs blood, to the mortall wounds of our euill conscience, infected by that euill one (euill in himselfe, euill to himselfe, euill vnto others, and prouoking others vnto euill.)

And take the helmet of salvation, which is our hope: wherby assuredly we expect (after our combat is finished)

Gal. 9. 6.

Preseruatiues  
speciall.

Ephes. 9. 10.

The armour of  
God against  
the deuill.Sincere profes  
sion.True sanctifi  
cation.Preparation  
for trialls.

Rom. 10.

1. Pet. 3. 15.

Faith must re-  
pell as a shield,  
and quench as  
a water, Satans  
fiery darts.

Ephes. 6. 16.

1. Pet. 5. 9.

Ephes. 4. 27.

Mat. 6. 13. &amp;

13. 38.

Ioh. 8. 44.

Hope of glory.

Eph. 1. 6. 17.

Rom. 8. 24.



1 Thes. 5. 8.

2 Cor. 4. 17.

The Word.

Mat. 4. 4.

Prayer.

Ephes. 6. 18.

Watching.

Matth. 26.

1 Pet. 4. 7.

1 Pet. 5. 8.

Colos. 4. 12.

2. Thes. 2. 17.

1 Pet. 5. 10.

1 Thes. 3. 13.

Preseruatiues  
against the  
worlds intise-  
ments by pro-  
sperity.

1. Ioh. 5. 19.

Mat. 6. 24.

1 Ioh. 2. 15.

Iam. 4. 4.

Mar. 8. 36.

Psal. 73. 8.

Or by aduer-  
sity.

1 Pet. 5. 9.

Iam. 5. 13.

Mat. 5. 4. 10.

the promised garland of euerlasting happinesse. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glory.

*The sword of the Spirit, which is the Word of God.* This is our weapon, both defensue and offensue. It doeth serue vs against Satans blinding illusions, and seducing errors. It detesteth his transformations: and protecteth from his roaring violence. It is a fit instrument to repell the force of all his tentations. But we must learne in Gods Schoole for our best aduantage, to vse it skilfully: lest he make it like the sword of Goliath to kill our selues.

*And pray alwayes with all manner of prayer and supplication in the Spirit.* That as Moses ioyned prayer with Iasuahs sword, against the Amalekites: so we are to lift vp our hands and hearts to God for obtaining of victory.

*And watch, lest we enter into tentations: and implore others. to strue alwayes for vs in prayers that we may stand perfect and full in all the will of God.* And be established in euery word and good worke, and that God may both perfect, confirme, and strengthen vs.

Listen not to the worlds Syren songs: consider that although in her fairest shew, she be like the Paradise of God: yet in the end she shall be found nothing but the Sodome of sin: for it lieth wholly in wickednesse. It is impossible to serue God and this Mammon. If any man loue the world the loue of the Father is not in him: The amity of the world is the enmity of God. In the end it will prooue a Dalila to Samson: And what will it profit vs to win the whole world, if we lose our owne soule. When we haue drunke of the cup of wordly vanities, we must drinke of the cup of Gods wrath. But if the world cease to deceiue with her pleasant shaddowes: she will not faile to frowne, when she fawneth not: and with aduersity, affright, Yet we must know that the same afflictions are accomplished in many others which are in the world. Wherefore is any afflicted? let him pray: considering that Bles-

sed



*sed are they that mourne, for they shall be comforted. And, blessed are they which suffer persecution for righteousnesse sake for theirs is the Kingdome of heauen.*

If thy flesh tempt thee to fall, beate it downe, bring it to subiection, and disable it by fasting, watchfulnesse, prayer, and withdrawing from it the fewell of pleasures and delights. *Abstaine from fleshly lusts which fight against the soule.* Defraud it of all the outward occasions and opportunities of sinne. Abstaine from all the inducements, formes, and *appearances of euill* : put thy suggesting tentations out of hope of all entertainment. Suters are drawen on by an easie repulse. Giue sinne a peremptory answer, let all suggestions finde thee *resolute*. Resist and restraine sinne by reason and Religion. Seek thy power, not out of nature, but out of Christianity. Let thy second natiuity crosse the first: inure thy selfe to the awe of God and exercise of true mortification.

If those former considerations will not bridle thee from thy fall, there resteth nothing, but that either God by his corrections must awake and restraine thee, as it were with a hedge of *thornes*, and draw thee to himselfe with the *ropes of Adam*, and with some secret operation of grace, that thou maist say, It is good for me, O Lord, that thou hast afflicted mee, that I may learne thy Statutes. Or else he shall ouertake thee in thy fall, when he shall come, *In flaming fire, rendring vengeance vnto them that do not know God, and which obey not vnto the Gospell of our Lord Iesus Christ, which shall be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.*

Preseruatiues  
against the in-  
ducements of  
the flesh.

1 Pet. 2. 11.

1 Thes. 5. 22.

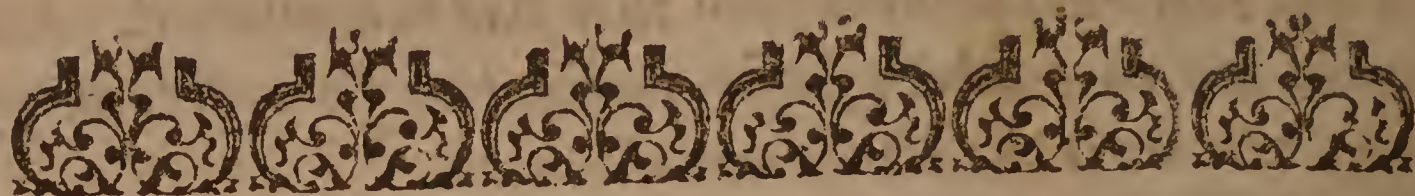
Gods correcti-  
on.

Phil. 119.

His iudge-  
ments.

2. Thes. 1. 8, 9.





## CHAP. XIV.

## The Gangrene of Heresie.

2. T I M. 2. 17. *Whose word shall fret as a Gangrene.*

## DESCRIPTION.

Why called  
heresie.

*Aipsis* : as  
*αἰρεσις*.

*Secta.*

Foure things  
in heresie.  
Errour.

Conuiction.  
Contumacie.  
*Aug. con.*  
*Man.*  
Propagation.



Heresie is as much as an option, or election, from a word that signifieth, To make choyce.) This was once a laudable word amongst the Philosophers, and was taken for a right forme of learning, faction, studie, or course of life, which the *Latines* call a *Sect*. Now, it is a word of contempt: and the name *Hereticke*, is a word of great disgrace. It is taken from one that goeth astray from sound and wholesome doctrine, and continueth stubbornly, in his opinion, nothing regarding to contemne the approved truth, and peace of the Church.

Foure things doe concur to make vp a compleat *Hereticke*. 1. *Errour* in the truth, whether it be concerning the Head Christ, or his body, the *Church*, or else those necessary things that belong either to the Head, or the body. 2. *Conuiction* by the *Church* out of the *Scriptures*. 3. *Contumacy* : For, they that will not amend their pestilent and deadly opinions, but will insist to defend them, are *Hereticke*s. 4. Hereto is oft times conioyned *Propagation*, in spreading their opinions abroad, as masters and teachers of errour.

There



There is a great difference betwixt the *Hereticke*, and him that beleeueth his heresie. For, if of simplicitie and facility of heart (lulled by *Hereticke*s) he doth (without obstinacy) yeeld vnto the error: and being admonished thereof, contends not: but giueth place, and repenteth: he is not to be called an *Hereticke*.

There is also a difference betwixt the *Hereticke*, and the *Schismaticke*. For a *Schismaticke* doth separate himselfe from the vnity, peace and body of the *Church* in respect of life, order, or discipline. An *Hereticke* offendeth against the verity : the *Schismaticke* against charity. And oft times one and the selfe-same man, offendeth against them both : and so is both an *Hereticke*, and *Schismaticke*.

*Heresie* is a most deadly and contagious disease, as it was said of some, that they were sicke of the *Manicheans* heresie. It is most truly called by the *Apostle*, a *Gangrene*, which is a mortification of the place affected : and proceedeth of the want of the vitall heate and spirit: being either repelled, or kept from the place, (by bonds, contusion, or obstruction) or else choked or extinguished (by abundance of humours, inflamations, obstructions, stopt of naturall perspirations, piercing cold : ) or else by a venemous quallity. Euen so the Hereticke maliciously reiecteth grace : God iustly withholdeth it from him. And his fond imaginations, his violent affections, his frozen heart in sinnes dregs, and the Diuels injected venome, choketh and extinguisheth his inherent common light, and vulgar graces : So that hee becommeth wholly gangrenate ; and in his diuellish and malicious conceiued opinions against the diuine truth ; he becommeth most poysonable and obstinate,

This Gangrene is said to *fret* or *spread*, by eating vp and consuming the parts about. Heresie is of a spreading nature, and infectiue to the whole body of the *Church*, like vnto poison, leauen, or fire, & smoke rising out of the bottomlesse pit: and like a root of bitternes springing vp.

Part

Hereticke and  
heresy-holder,  
differ.

Aug. lib. de util.  
cred. c. I.

Hereticke and  
schismaticke  
differ.

Hereſie is a  
difeafe.

Chryf. in ep.  
ad Cor. 15.

οἱ ταπεινοὶ καὶ  
νοσῶντες

2. Tim, 2. 17.

Why called a  
Gangrene.

Γαυλῶνα.

How it frets.

Νομ. law exch.

Notat. 1. *ulcera*  
*de pascentia.*

Plin. et Diosc.

Mat. 16. 6, 12.

Reuel.8.7.

and 9.2.

Heb. 12. 13.



*Part affected.*

Minde, &amp;c.

2 The. 2. 11  
 1 Tim. 4. 1, 2.  
 and 1. 6.  
 and 4. 7.  
 and 6. 4  
 2. Tim. 2. 16,  
 23. & 3. 9.

**T**His *Gangrene* rooteth it selfe into the minde, so strongly and strangely deluded: It spreadeth the smaller roots thorow the heart, conscience, and affections. It springeth vp thorow the body by vaine iangling, profane fables, logomachies, foolish and vnlearned questions, and hypocriticall lies: it becommeth euident vnto all men.

*Causes.*

God permit-  
 teth heresies  
 to be.

To punish the  
 wicked.

2 The. 2. 10,  
 11, 12.

To try the  
 godly.

1 Cor. 11. 19.  
 Deut. 13. 3.

*Tertul. de  
 presc. adu.  
 her.*

To cleere the  
 truth.

*Aug. lib. 7.  
 confes. c. 19.*

**I**T falleth out by Gods speciall prouidence, that heresie should be, partly to punish the bigane contempt of the Word, and some other secret finnes, *Because they receiued not the loue of the truth, that they might bee saved. God doth send men strong delusions, that they should belieue lies.*

And partly, for the triall of his owne, *For there must be heresies euen among you, that they which are approued among you might be knowne. And the Lord your God proueth you, to know whether ye loue the Lord your God, with all your heart, and with all your soules.* For this purpose heresies are, that faith hauing tentation, might haue also probation.

God turneth the euill of heresie, to the good of his Church: For through occasion thereof, the Scriptures are the more diligently searched. The condemning of the heretickes hath made that to appeare, that the Church thinkes, and what truth wholesome doctrine hath. The falsehood of heresies, and light of the truth (as two opposed contraries) doe mutually argue other. The heresie appeareth the viler, because of the verity: and the truth the cleerer, because of the opposed heresie. The one becommeth the more hated, and the other the more loued.

Heresies



Heresies are descried, that they might be eschewed, and not receiued.

The God of this world blindeth the mindes of the Infidell heretikes : *That the light of the glorious Gospell of Christ, which is the Image of God, should not shine vnto them.* That Arch-apostate Hereticke, which is an aduersary, and exalteth himselfe against all that is called God, or that is worshipped, so that hee doth sit as God, in the Temple of God, shewing himselfe that he is God, hath his comming by the effectuall working of Satan, with all power and signes, and lying wonders, and in all deceineablenesse of vnrightheousnesse among them that perish.

The pre-dominion of selfe-loue in mens hearts, too farre affecting themselues, discontented with their present estate, and swelling with the great desire of temporall commodities, but chiefly of glory and dominion; hath infected many one with this Gangrene. As *Diotrephes*, which loued to haue the preeminence in the Church, became deepe in heresie, and is called, *Heresiarcha superbus*.

It is found by experience, that other raging passions of the minde haue bred and watered the seed of heresie in the hearts of many. As *Valentinus* a Platonicke, and *Pythagorean philosopher*, and professor of the truth, a man of great wit and eloquence, expected confidently a Bishopricke, whereof when he saw himselfe frustrate by the preferment of a better: he began vpon indignation to erre from the marke, and became a plaine Hereticke. He professed many diuelish opinions. As thirty *Æones* in the generation of the gods: his two beginnings of al things. That Christs body was not a very body, but a celestiall and spirituall body: and was borne, not of the Virgin, but by the Virgin. That faith was naturall: That workes deserued: And finally, denied the Resurrection. From whom did proceed the heretickes called *Valentiniani*.

*Apollinaris* a Presbyter, being excommunicate by *Georg*

Satan blindeth.

2 Cor. 4. 4

2 Thes. 2. 4, 9,  
10, 11, 12.

Selfe-loue,

*August. c. 1.*

*de vti. cred.*

1 Pide.

3 Ioh 1. 9

*Beda.*

Discontentment.

Impatiency.

*Tertullian.*

*Valentinus.*

His Gangrene

*Βούδ & υι πάτερ.*

*Σίγν & υι μάτερ.*

*Apollinaris,*

& his errours



Socrat. l. 2,

c. 46.

Confidence  
of wit.

Εμπισχυσις

δριωτική. Non  
λογική.Donatus and  
his heresies

August.

His followers  
called δονατίται.

Μετ'εμπισχυσις.

Arius and his  
heresies.

Ἐξ ἐκόντων.

ὁμοίσις.

ὁμοῦσις.

Conclusion.

George Bishop of Laodicea, was so inflamed with passion, and confidence of wit, that presently hee imbraced and deuised new heresies. Hee affirmed, that Christ's body and flesh was quickned and nourished, but had not a reasonable soule: in place thereof was his Deity. From whom sprang the Heretickes, called, *Apolinarista*.

*Donatus*, when hee saw *Cacilianus* preferred before him vnto the Bishopricke of Carthage, separated himselfe from the communion of the Church, and became first a Schismaticke, alleaging that the true Church should haue perfect and Angelicall sanctity, and that the force of the Sacraments depended vpon the dignity, and sanctity of the Minister: with many more, from whom flowed the *Donatistes*.

*Marcion*, a whoremonger, being excommunicated by his father (a godly Bishop:) He quarrelled the Churches seuerity, and began therewithall to oppugne the verity, and imbraced the whole heresie of *Cerdo* his master. He professed two gods, and that CHRIST's humanity was but phantasticke: that his body was not of the Virgins substance: that he suffered only for vs by a kinde of delusion: and turned all the doctrine of Christ vnto a tragicall fable; alleaging all was but appearance. Hee affirmed also, that the matter of the world was coeternall with God. He denied the Resurrection; and did hold, that the soules of the reprobate should be saued. He defended the soules passing from one body to another: And the repetition of Baptisme, how oft any did fall in sinne.

*Arius*, because that *Alexander* was preferred before him into the Bishopricke, was so impatient of his repulse, and inflamed with emulation, that hee began his spreading Gangrene: auouching plainly that Christ was not God, nor coeternall to the Father; and was a creature made of nothing. The *Arians* held, that Christ was like God in substance, but not one with him in substance. Thus at length may appeare how inflamed passions, in earthly-minded men (swelling with pride, confident in learning,



learning, fretting with enuie, and corrupted with couetousnesse, ambition, and contention) hath kindled vp the first seeds and roots of this *Gangrene*.

Heresie oft times is the cause of heresie; the *Gangrene* thereof is contagious. *Secundus*, the disciple of *Valentinus*, more witty then his master, retained his hereticall opinions. But som things he changed, some other things with strang wordes he obscured and some things he added. His master called *Aeons*, affects and ideas of Gods mind, but he said, there were *Essences* subsisting by themselves: and affirmed saluation to come by the knowledge of the *Aeons*. *Ebion* (called iustly. *multiforme monstrum*) infected by many heresies, became a *compound hereticke*: He did hold all at once, the *Samaritanes* abomination, the *Iewes* name, the *Nazareans* opinion, the *Cerinthians* forme, the *Carpocratians* improbity, and the *Christians* profession.

Hereticke haue their owne diuerticles, vnder the which they lurke; and by the which they deceiue, and are the fewell of their *Gangrene*, strongly confirming them in their complacency and madnesse.

As, 1. *Reason*, whereby they thinke that all is diuine verity, that is agreeable to reason: And whatsoeuer is not consonant to the light of nature, to bee but folly, wherein they are much illuded, and doe prone great fooles.

2. *Philosophy*, when they obstinately make profession of science, falsely so called, and goe about to spoyle through philosophy and vaine deceit. Science or philosophy is good in it selfe; but if it abide not within its owne bounds (but becommeth a presumptuous maide like *Agar*, vsurping aboue *Sara*) meddling too much in Diuinity, it bringeth many absurdities vpon diuine verities.

Hereby the *Valentinian Aeons* and *Idea* were brought in from *Plato*. The soules death from *Epicurus*. The deniall of the Resurrection frō the whole schooles of philosophy.

The

Heresie, the  
cause of he-  
resie.

August

Epiphanius.

The craftie  
flats of here-  
tickes.

Reason.

1 Cor. 2.14.

Philosophy.

1 Tim. 6.10

Colos. 2.8.



Μετὰ Φωτίαν.  
quid Athenis  
cum Hieroso-  
lymis, &c? *Tertul. l. de  
presc. aduers.  
Heret.*

1 Cor. 1. 21.  
and 4, 5, 6, 7, 8  
1 Cor 3. 1, 9,

Traditions.

*Aug. Cresc.  
Gram. l. 2. c.  
32.*

Inspiration.

The blinde va-  
nity of mans  
heart.

2. Tim, 3. 5, 6

The matter that adæquates God from *Zenon* : the fiery God from *Heraclitus* : The passing of soules from body to body, from *Pythagoras*. What hath *Athens* to do with *Ierusalem*? or the *Academians* with the Church? Let them consider this, that preferre the *Stoike*, and *Plato- nique*, and *Dialectike* to Christians. The great mixture of *Philosophie* with *Diuinity*, made *Origenes* deprave the Scripture in many places. This made the *Apostle* to write so much against the wisdom of the *Grecian*, of the world, and of the Princes of the world; and to reiect (in all his preachings) the *enticing speech of mans wisdom* : And alwaies simply to speake the *wisdom of God in a Myserie*. For the wisdom of this world is foolishnesse with God : For it is written, *He catcheth the wise in their owne foolishnesse*.

3. *Traditions* of antecessors, commended by antiqui- ty, is an hereticall refuge : not considering that antiqui- ty is onely good when it is of good things, (for sinne is not the better because it is ancient.) and it is not to be so farre commended, except it be *Antiquissima*. But the truth is most ancient, and before all kinde of error and heresie. In the antiquity of traditions nothing is to be regarded, but that which is agreeable to the Scriptures. As *Augustine* saith of *Cyprian* : I am not bound to *Cyprians* authority, because I esteeme not *Cyprians* letters as Canonically, but consider them out of the Canonically Scriptures.

4. *Enthysiasmi*, or secret inspirations and reuelations, whereby they themselves are illuded, and others by them deluded. *Montanus* the hereticke was so bewitched with his two adulteresses, *Prisca* and *Maximilla*, that what- soeuer they dreamed, imagined, or did thinke of things to come : that, he affirmed to be diuine reuelations, and preferred them to the written Word.

The naturall rebellion, blindnesse, and vanity of mans heart, is the most neere and coniuinct cause of this *Gan- grene*, when man contenteth himselfe with the *shew*

of



of godlinesse, and denyeth the power thereof, professing hee knoweth God, but by workes he denyeth him, and is abominable and disobedient, and vnto euery good worke reprobate, wauering and carried about with euery wind of doctrine, by the deceit of men, and with craftinesse, wherby they lie in waite to deceiue: and delighting to be deceiued, and to deceiue others in all deceiueablenesse of vnrightheousnesse, which iustly deserued strong delusion, that they should beleue lies. Heerein Simon Magus exceeded, who beleened, was baptized, continued with Philip, and wondred at the miracles, but still continued in his heresie, and had neither part nor fellowship in the businesse, and grace of true doctrine: because his heart was not right in the sight of God, but full of hypocrisie, He was in the gall of bitternesse and full of malice, and in the bond of iniquity, but specially of witchcraft and heresie.

### Signes and Symptomes.

**H**eresie is like the Ape, because it counterfeits the gesture of piety, like the Fox in fainednesse, the Dragon in cruelty, and the Serpent in subtilty. An Hereticke lo. eth not the truth, he is strongly deluded, beleueeth lies, and hath pleasure in vnrightheousnesse. Hee is a mocker of the truth, he speaketh lies through hypocrisie, and hath his conscience cauterized. Hee is giuen to fables, vnstable, presumptuous of mercy, confident in his knowledge and opinion, loaded with a burthen of sins: As with pride, couetousnesse, enuie, contention, and such like: he is full of brawlings, he walketh after the flesh in the lusts of vncleanesse, and stands in his owne conceit. hauing a heart exercised with couetousnesse, louing Balaams wages of vnrightheousnesse. A well without water: a cloud carried about with a tempest, speaking swelling words of vanity, promising liberty, and is himselfe the seruant of corruption.

P

Heresie

Tit. 1. 16.

Ephes. 4. 14.

2. Thes. 2. 10. 11

Act. 8. 13, 21, 23

The qualities  
of an hereticke

2. Pet. 3. 3.

Iude 18.

1. Tim. 4. 12.

Hierome.

2. Tim. 4. 4.

2. Pet. 2.

2. Tim. 3. 2.

Tit 3. 9.

2. Pet. 2. 3, 17,  
18, 19.



2. Tim. 2. 17.  
 Matth. 24. 24.  
 2. Pet. 2. 1.  
 2. Pet. 2. 3.  
 Act. 20. 29. 30.

Heresie fret-  
 teth and cree-  
 peth.

*Senec.*

*Non est finis  
 erroris.*

The fretting  
 of the Simoni-  
 an Gangrene  
 ouer all the  
 Simonians.

Act 8. 10.

*Euseb. l. 4. c. 7*  
 Menandrians.

Saturninians.

Heresie is like the Viper, preasing to slay the mother Church. It is chaffe among the good come: it is a contagious leprosie, a poysonable venome, a desperate shipwracke of his owne faith, and of the faith of others: and a most turbulent tempest. His heresie doth *fret like a Canker*, deceiuing others, and priuily bringeth in moe damnable heresies, with fained words, selling simple people like cattell in a faire, speaking peruerse things to draw Disciples after him. A grieuous wolfe, not sparing the flocke: speaking euill of them that are in dignity, and of those things which hee knoweth not, delighting himselfe in his deceivings, beguiling vnstable foules.

The hereticall Gangrene, it is contrary to the Scriptures, and is euicted by the truth. It hath contumacy ioyned to the errour, and alwayes is bent to propagate it selfe, till it goe out of bonds, both in matter, and amongst persons.

*Simon Magus* affirmed himselfe to be Christ, and by witchcraft bewitched the people of *Samaria*: affirming himselfe to bee some greate man: to whom they gaue heed from the least to the greatest, saying, *This man is the great power of God*. His Gangrene spread amongst all the Simonians vnto *Menander*, who professed that he was sent *ab inuisibilibus*, to be a Sauour to man. *Menanders* heresie spread amongst all the *Menandrians* vnto *Saturninius*, who was against the Trinity, and held, that the world was made, not by God, but by some Angels: and that the true Sauour was incorporall, and visible onely *putatine*. He denyed the Resurrection of the flesh. *Saturninius* his Gangrene spread amongst all the *Saturninian* heretickes, and thorow all Egypt almost, vnto *Basilides*, who still professed his grand-fathers *Summam virtutem*, against the Trinity: This his highest power he called barbarously, *Abraxas*, which in Greeke letters amounts to the number 365. affirming that there was so many heauens. He denyed Christs Passion, and the Resurrection



urrection of our bodies; and affirmed that Christ had a transfigurate body, and not a reall body, his heresie spread amongst all the *Basilidian* heretickes, vnto *Carpocrates*, the disciples of all those *Saturninians*, *Basilidians*, and *Carpocratians*, were thereafter all called vnder one arrogated name, *Gnostici*, because of their supposed excellent knowledge.

Againe, from the most pestilent Gangrene of *Valentinus*, his vile heresies did spread to his disciples, *Secundus*, *Ptolomeus*, *Heracleon*, *Marcus*, *Colarbasus*, and *Bassus*. And from *Arius*, his Arian Gangrene spread ouer all the Orient; and this day the Turkes are most obstinate in their great heresie of Arianisme, denying Christs Diuinity: the Orient infected the Occident: so that iustly it is said of heresie, that it doth fret: and by the creeping nature, and multiplying power, it appeareth very wel in its owne proper colours. For as in the bodily Gangrene the colour fadeth, and doth grow blackish the part groweth tumid and cadauerous: wherein there is neither pulse, dolour, nor sense, although it were pierced neuer so deeply: So likewise in the spirituall Gangrene, the party affected loseth his faire colour of profession, hee becometh tumid, *Aduancing himselfe in those things which he neuer saw, rashly puffed up with his fleshly minde.* His knowledge inflameth him, hee is past feeling, no law, no threatning, no reason, no crosse, will make him sensible *Such men are deceitfull workers, and transforme themselves into the Apostle of Christ: and no maruell: for Satan himselfe is transformed into an Angell of light: Therefore it is no great thing though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their workes*

Basilidians.

Carpocratians  
Gnosticks.

The fretting of  
the Valentini-  
an Gangrene:  
And of the  
Arian Gan-  
grene.

A comparison  
betwixt the  
bodily and  
spirituall  
Gangrene.

Coloss. 2. 18.

1. Cor. 8 1.

2. Cor. 12. 20.

2. Cor. 11. 13.

14. 15.



*Prognostickes.*

The case of an  
hereticke.

The euills of  
heresie.

2. Tim. 3. 13.  
Hereticke  
waxe worse  
and worse.  
1. Ich. 2. 19.

*Euseb. l. 5, c.*  
*16.*  
*Eusebius l. 5.*  
*cap. 14.*  
*Hist. Trip.*  
*l. 2. c. 10.*  
*Plat. in vita*  
*Anast. 11.*  
*Platin. f. 44.*  
*Tripart. Hist*  
*l. 6. cap. 4.*

Gal. 5. 21.  
2. Pet 2. 3. 12.

**T**He Gangrenate hereticke, in the beginning of his maladie, is vnder some hope to be remedied, specially if he be a chosen child. But if it be inueterate, he is most hardly helped. Heresie doth more harme then persecution; and this Gangrene killeth more then the sword doth. It snareth vnto perdition many thousand soules vnder the colour of sanctity and verity: & stirreth vp great intestine seditiō in the Church: which is worse then warre. Herein Satan getteth his haruest; hauing the doctrine of the person and natures of Christ, oppugned in the *Orient*, to the *Meridian* vnder *Mahometisme*: and the doctrine of his merits peruerted in the Occident vnder *Papisme*.

*But the euill men and deceiuers shall waxe worse and worse deceiuing, and being deceiued, which once were with vs and amongst vs. Yet (Oh to belamented) They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.*

The visible Iudgment of God hath fearefully falne vpon hereticke. *Montanus* with his two harlots, desperately hanged themselves. *Cerintus* was stricken from aboue: and so was *Anastasius Imp.* 1. punished. *Arius* had all his intestines burst forth on the stoole: and so became of *Anastasius II.* *Olympius*, who publikely detested the Trinity, was stricken with three lightnings, whereby his body was all burned. *Valens Imp.* was burned in a cottage: and *Iulian* the Apostate (a most violent enemy, and Arian hereticke) being wounded to the death; he did cast a handfull of his blood toward the heauen: crying at the last breath, At the last, thou hast ouercome, O Galilean.

*And they which doe such things, shall not inherit the Kingdome of God, whose iudgment long since resteth not, and their*



their damnation sleepeth not : made to be taken and destroyed, and shall perish through their owne corruption, they shall receive the wages of unrighteousnesse. And are damned of themselves, to whom the blacke darknesse is reserved for ever : Men of corrupt minds, reprobate concerning the faith : But they shall prevaile no longer, for their madnesse shall bee evident to all men

AUTOGRAPHI.  
Tit. 3. 11.  
2 Pet. 2. 17.  
2 Tim. 3. 8, 9.

### Curations and remedies.

**T**He first thing is to try the Gangrene, (according to the counsell of Saint Iohn : Dearely beloved, beleene not every spirit, but try the spirits, whether they are of God : for many false prophets are gone out into the world.) There is no fitter way to try it rightly, then by the Scriptures. For the whole Scripture is given by inspiration of God, and is profitable to teach, to emprove, to correct, and to instruct in righteousness. And albeit heretickes vse, or rather abuse the holy Scripture for their defence : mutilating and detorting the same to their bad intentions, yet by that only one, sound, constant, and perpetuall Scripturall truth, they are most easily convicted, and driven from their holds.

Trial.  
1 Ioh 4 1.

2 Tim 3. 16.

Here is great wisdom to be vsed. For first, they must not be received to house, neither to bee hidden, God speed : for he that biddeth them God speed, is partaker, of their euill deeds. Marke them diligently which cause diuision, and offences, contrary to the doctrine which yee haue learned, and auoyd them, that being ashamed of themselves, they may be brought to some consideration of their error, *Fraus & malitia hereticorum vel dolenda est, tanquam hominum. vel cauenda tanquam hereticorum, vel irridenda, tanquam imperitorum, & superborum.* The deceit and malice of hereticks is either to be lamented, as they are men, or to be eschewed, as they are heretickes, or to bee scorned, as they are ignorant and proud, and no further to acknowledge

Shunning.  
2 Ioh. 10, 11.

Rom. 16. 17.

Aug. cont.  
Adia.

Euseb. l. 4.  
Eccles. hist.  
c. 14.



Purge their  
passions.

ledge them : But as *Polycarpus* said to *Marcion* the hereticke, *I acknowledge thee to be Satan's first borne.*

And because they are not moued with the verity it selfe, neither with any true zeale to lay hold vpon such bad opinions, but onely with some worldly, fleshly, and sinfull passionate respects and naturall blinded imaginations, which are in place of grounds, and fuell for their Gangrene : they would first bee driuen from these fortresses, and seminaries, before they be dealt with in any hereticall point. As for example : their selfe-loue, madnesse of minde in generall, passions of minde, coueteousnesse, ambition, discontentment, indignation, confidence, and complacency of wit, their cauterized conscience and hypocrisie, would be first helped, and cured (according as they all, or some of them, haue predominion ouer them) otherwaies it shall be most hard to stop the streame, before the fountaine be dried vp, or to cure the Gangrene, before the feeding humours be emptyed, and euacuated.

Conuince by  
the Word.

1 Tim. 1. 10.

2 Tim. 1. 13.

Heb. 4. 12.

2 Tim. 2. 25.

Their cacochymicke heart being purged of all humo-  
rall passions, and the bad iuyce that doth flow vnto the  
part affected, being remoued, diuerted, or repelled : It is  
fittest, after this precedent preparation, to meddle with  
the Gangrene it selfe : and by that *wholesome and healing  
doctrine* : and that *sharpe two-edged-sword, that is liuely and  
mighty in operation, and entreth thorow* : make many inci-  
sions of euident conuictions; that they may cut the Gan-  
grene deeply, now, and then fomenting, and washing  
the part affected, with warme instructions, exhortations,  
and louing admonitions : that the impacted grosse error  
may be attenuate : applying the most sharpe *Egyptiacke*  
of threatnings, and comminations, to coriode and exsic-  
cate the hereticall putrefaction. This would be done oft,  
and diuers times, vntill the Gangrene be consumed : and  
the good and liuely fleshly heart appeare.

Excommuni-  
cation.

But if it yeeld not to those remedies : As *Hippocrates*  
precept is : *qua ferro non curantur, ignis curat.* First, the  
censures



censures of the Church must be vsed, and that by them that haue authority : *After once or twice admonition, the hereticke is to be reiected, knowing that he that is such, is peruerter, and sinneth, being damned of his owne selfe, As Paul did with Hymeneus, whom he deliuered vnto Satan, that he might learne not to blaspheme.*

If the hereticke contemne the sentence of the church, and doth continue in his peruerse opinion, to peruert others, the Magistrate must lay hold on him, who hath power both ouer schismatickes, as they are the authors of schisme, and perturbors of the Ecclesiastick, and politick estate, to bridle and correct them : as also ouer hereticke, specially ouer those that haue sprung out of the bosome of that Church, to punish such, not so much as they are conuicted of error, or contumacy in the defending of the same : but chiefly because they propagate their Gangrene (priuatly or publikely) to the subuersion of others, and perturbation of the publike order.

*Elijah* supplying the place of the Magistrate, caused to slay the Prophets of *Baal* : So did *Iehu* with *Baals* Priests : *a* For Kings are appointed of God, that we may lead a quiet and a peaceable life, in all godlinesse and honesty. This is allowed, as may be seene by the example of *b* *Moses* : of *c* *Asa* the King : of *d* *Iosia* the King : of *e* *Darius* : of *f* *Nebuchadnezzar* : of *g* *Peter*, who killed *Ananias* and *Saphira*, for their hypocrisie & impudent lies (of which sort there is no greater then heresie : ) of *h* *Paul*, who punished *Elymas* the forcerer with blindness, for perverting the wayes of the Lord : of \* *Constantine*, his decree against the *Arians* : and likewise of *Valentinian*, *Theodosius*, *Martian*, *Iustinian* the Emperours.

Tit 3. 10, 11.

The Magistrate power.

1. King. 18. 40.

2. Kin. 10. 24, 25

a 1 Tim. 2. 2.

Deu. 13. 6, 9, 17.

Leuit. 24. 14.

b Exod. 32. 35.

c 2. Chr. 15. 13.

d 2. Kin. 23. 6.

e Ezra 6. 11, 12.

f Dan 3. 11.

g Act. 5. 5.

h Act. 13. 11.

\* Eccl. Hist. l.

8. c. 18. apud

Nicephor.

Nicephor. l.

18. c. de heret.

e Manich.



## CHAP. XV.

## The Plague of Discontentment.

I. KING. 8. 38. *When euey one shall know the plague in his owne heart.*

## DESCRIPTION.

Contentment.



HE minde should study to attaine to that happinesse, wherein it may freely inioy it selfe at all occasions, with sound contentment, and godly peace: (like a paire of ballances, whose scales, beam, and tongue keep a very equall & stayed course:) neither in prosperity to be mounted too much with loftinesse, and lightnesse of minde, with complacency, or with too great ioy: Nor yet dejected too arre, when our desires and delights are crossed. If it be a little agitate, or vpon a sudden mastered, it should resolutely returne to it selfe againe. Neither should it alwayes trauell for ease, and that it haue neuer occasion to be shaken: but rather, it should indeuour to make it selfe firme and strong, against all that may assault it, by depressing it, or casting it vp. This is one of the speciall points of the soules integrity and health.

I King 8 38.  
Discontentment.

The contrary whereof is this *Plague of discontentment*: an epidemicall plague and vniuersall: a most heavy calamity over all, and spareth not to torment the wealthieft and highest, and to gnaw the hearts of greatest Princes.

How



How many thousands doth it euery day assaile, making their liues inuisible miserable? Their death more sudden and cursed, and their soules (which is worst of all) most damned, it is a storme, causing many one to make shipwracke: An *intestine battell*, banishing all peace. A *Ti-tubation*, *griefe*, and *offence* of mind: an enemy to that *euennesse* of minde. It is a bitternesse of the heart, bitterer then the worne-wood and the gall: it is a *vexation* of the spirit: and this is that *Darkenesse* of the heart, that is accompanied with much griefe, sorrow, and anger: A sicknesse in deed tormenting the heart, Eccl. 5. 17.

*Part affected.*

**T**He heart (or will) is heere chiefly affected: when either it is frustrate of the inioyed or desired good, (whether it bee good in it selfe, or in appearance) or else when it is annoyed with some present or imminent euill (whether it be an euill in it selfe, or in appearance.) Somtimes the heart will be vnder a peremptory discontentment: sometimes again, vnder a hesitation and suspense. And because there is a reciprocation betwixt the heart and the minde (the minde first informing the will: the will thereafter forcing the minde with anxietie, to meditate and deliberate vpon the hearts griefe.) It falleth foorth, that as well the minde, as also the hearts affections, are grievously tormented with this plague.

*Causes.*

**T**HE prosperity of the wicked made *Dauid* to fret. As he doth confesse of himself: *Certainly mine heart was vexed, and I was pricked in my reines: So foolish was I and ignorant, I was a beast before thee.* Thus said the Prophet,

Iud. 13.

Psal. 119. 53.

1 Sam 25 31.

1. Sam. 22. 2.

Ecclel. 1, 14.

Heart.

Minde.

Affections.

The prosperity  
of the wicked.

Psal. 73. 21, 22.



Ier. 12. 1.

Iob. 24. 12.  
and 21. 6, 7.Presumption  
of too much  
strength and  
too perempto-  
ry designs.

Exod. 18. 7, 18.

Ecc. 4. 15, 16.  
2. King 6. 11.  
Iob. 7. 3, 6.Evils not pre-  
meditate.Iob 30. 26.  
Isa. 59. 9.  
Iere. 8. 15.Our minds too  
farre set on the  
evils, & diuer-  
ted from our  
present good.

phet, *Wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?* And Iob making mention of the insolency of the wicked, complaineth that *God doth not charge them with folly.* This griefe befallerh specially to the godly, but it doth not continue: For they run to the Word for instruction and remedie hereof.

When we presume too much of our selues and of our gifts, vndergoing too heauy burthens of affaires, with vnknowne and inconsiderate weakenesse: In the end we are forced to grone vnder the weight, and vtter discontented complaints. And hauing too many peremptory designs, desires, potts, and hopes (neuer looking to that ouer-ruling prouidence, which in all euent should bee respected and reuerenced.) If any thing fall out otherwayes then wee deuied or desired: wee beginne to complaine and exclaime, at the failing of our vnlimited hopes.

When the worst of evils that may befall our best goods, are not premeditate: but the best, in euery thing foolishly expected: It maketh men to be surprized on a suddentie, that the storme arising, before that the minde be made strong (to meete with the sorest tempest) breedeth many vnlooked for tyrannizing griefs of the mind; As appeared in *Iob*, who discontentedly complaineth that when he *looked for good, euill came vnto him.* And in the people of *Israel*, who looked for peace, when euill came vpon them.

We make no vse of the worst of euery accident: we fight more with our selues, then with our evils, we cannot subordinate our lightest euill to our great good: that the one may eclipse the other. We fixe our eyes too much on our euill, and too little on our good: like little children, who for the losse of one puppet, or little bable doe cast al their best things away in a rage: we suffer the occasion of smaller griefes, to furnish vs a raging sea of disquietnesse, and to choake many present, both tempo-  
rall



rall and diuine contentments, which other-ways wee might enioy.

When wee doe associate our selues with companions that are passionate and peruerse, or vnfit for our humour and errands, by whose presence wee pine our minds, to dissemble our infirmities: we cannot but acquire to our selues much distemper of minde, and so much the more, when we take our selues to such company, who hath an antipathy with vs, or are foolish, *for a companion of fooles shall be afflicted.*

If we seek after superfluous vanities, and wander from an honest and simple trueth, hunting after pompe, and grounding our designs vpon vulgar opinions: not looking to that which is most necessary, but to that which fantasie affoordeth: we must needes distract our minds with much distresse.

Men that are confident in prosperity, ouer-ioying and ouer-louing their smiling fortune, are so transported that in their loftinesse they know not what to doe. They suffer their mindes to be troubled with the surfets of abundance: They cast their wits abroad, and lay their mind open to be encombred and disquieted with a thousand trifles: Beside the often and too plentiful vsing and inioying of one thing that ingendreth satiety (nature alwayes affecting variety) tediousnesse and a loathsome life.

There are many that cannot iudge rightly of their present estate: but are either comparing it with the better estate of others: or else suffer their mindes to bee higher then their owne low estate. They thinke themselves incompleat, if any excell them in any thing, as if all things did besee me them onely, and so looking vpon themselves and vpon others, they can neuer be at rest in their owne bosome.

Some disquiet themselves with imagined wrongs, taking euery thing too farre in heart. They can take nothing in good part, nor expone things for the best: By a suspicious

Vnfit company  
Pro 22. 24. &  
26. 19.  
Iere. 9. 4.

Pro. 13. 20.

Vanities.

Surfet of prosperity.

Counting the  
estate of others  
better then  
their owne.

Taking all  
things in euill  
part.



suspicious humour they misinterpret euery thing, intended, spoken or done, as most offensive to themselves. They imagine themselves to bee ship-broken, at euery dreamed blast: fearing alwayes a mountaine of misery to come from euery moate: or else stirring vp their inflamed minds, to make warre for euery trifle.

A preiudiciall  
conceit.

Many are mastered with a preiudiciall conceit, thinking others doe sit in their light, and that the sinne of others eclipseth their candle, that they can neither rise, stand, nor goe forward, because others are in their way. They dreame, the fortune of others preiudgeth their vnhappy welfare. Thus *Cain* was discontented with *Abel*. *Esau* with his brother, and *Laban* with *Iacob*.

Gen. 4.27. & 31

Crosses reall.

Crosses disquiet, whether they be reall, or in conceit: present or feared: much astonishing, and beating downe the weake minde, and bringing it to much disquietnesse: yea, oftentimes to rage and despaire. But so much the more, when the poore minde is besotted with vulgar, misconceited opinions of aduersitie, and false estimation of things in their outward appearance.

Crosses ima-  
ginarie.

Sundry times it falleth foorth, that where there is no euident cause of griefe: and in the very freedome of all externall euils, yet some will be tormented with millions of imaginary discontentments: forging and faining out of their owne thoughts, molestations to their owne minds. This ariseth vpon the melancholious distemper of the braine: the foulennesse of the organe foolishly distracting the functions.

Sinne.

But there is nothing that bringeth greater disquietnesse to the minde, then sinne, that *Enmity* against God and our selues. It beginneth with some false contentment, but endeth with too much more true discontentment, silent with seeming truce, smoothly smiling at the first, yet afterward it becommeth a turbulent executioner of deserued vengeance, within and without, furnishing troupes of furies, to set the whole soule on fire: which for a time the sinner may shift, he cannot eschew, if



if custome of euill hath bred the sinners securitie (that stil he can sleep vnder the forest thunder-clapes of crosses) yet an vncouth blow will make the hardest backe sensible at last. As long as sinne is within, the conscience will exclaime: whose intermission of ease ingendreth more trouble: time helpeth all other things, it increaseth this.

That discontented deuill, content with nothing, but with all mens discontentment, *compasseth the earth to and fro*, and goeth *about like a roaring Lyon*. Some he snareth with too much ease, some he taketh by too fore quietnesse: If he keepe the hold as *a strong man*, all things are at peace for a time, to giue the deeper wounds in the end. His purpose is alwayes to make a renting betwixt God and man, heauen and earth, *Church and policie*, man and man, and man and his owne minde. He is neuer content that God should possesse man, or man himselfe: like a mad dogge he assayeth to bite euery one, to dementate them like himselfe.

### *Signes and Symptomes.*

**T**He discontented is displeased with euery thing. He doth censure all men and all things: and where hee lacketh grounds, he can deuise them. To satisfie his discontented mind, he is content to suffer any griefe beside, as *Zopirus* the Persian was contented to susteine the cutting of his nose, his eares, & his lips, to further the enterprise of his Lord *Darius* against proud *Babylon*. His liking and misliking is reasonlesse, and phantasticall. In wrath hee will exceed. His countenance will bee cast downe. He is full of murmuring, and grudgeth at euery thing. He misliketh euery benefit, because of some smaler deficiency, & apparant insuing ill, and is discontent with euery ones gifts. He giueth euery wrong the hardest construction, and nothing can quench his rage but reuenge  
He

Satan.

Iob. 1. 7.

1 Pet. 5. 8.

Mat. 12. 19.

The viue character of a discontented minde.

*Herodot.*

Gen. 4. 5. &  
31. 2. 5.

Gen 27. 41.



Gen. 17. 44.

Gen 37. 8. 10.  
& 38. 14.Num. 12. 1, 2.  
& 16. 2.

Isai. 28. 19, 20.

Gen. 31. 2, 5.

1. Sam. 8. 6.

The case di-  
uerse.

Luk. 2. 35.

*Nemo sua  
sorte conten-  
tus.*

Iud 13.

Esa. 57. 20.

The ensuing  
evils.

Gen. 27. 41.

2 Sam. 15.

He is a selfe-louer, and yet is not pleased with him-  
selfe. He will not spare bad remedies, to quench the  
flame of his discontented minde: as *Esau* did with his  
brother. He is so earnest vpon that which he wants, that  
he cannot enioy what he hath. Hee exalteth his minde  
aboue his estate. Hee conceiueth so many hopes, that  
when he seeth them turned to wind; he waighs not how  
to torment his owne mind. He is euer complaining like  
a quarrellous curre; changes are his desire, like a sicke  
man; who would euer be changing his bed, yet he ne-  
uer finds rest: for that the cause of his griefe lieth not in  
his bed, but in his bodie. He frets in his passions. His  
minde is neuer at rest. In his best case he is insolent: and  
in his worst desperate

The prosperity of better then himselfe, is bitter to  
his heart. He is emulous of his owne brother, and enui-  
eth the good fortune of his neereft in nature. Hee will  
sharpe his discontentment vpon his best friends. He is  
not content with his owne present estate: neither with  
the doings of man nor of God. Satyres are his speech,  
and mutinies his delight. His own unhappinesse is not  
so grieuous to him, as the happinesse of others. The  
praise of others pierceth his heart: He walloweth in  
preiudice, and hath vulgar opinions in account, as di-  
uine Oracles.

*Prognostickes.*

**N**One almost are exempted from this maladie. *Ma-  
ry* the mother of Christ had her heart pierced with  
this sword. But the wicked are like the *raging waues* of  
the sea.

The greatest evils in the world, doe proceede vpon  
discontentment. *Esau* wished his fathers funerals, to  
haue his discontented minde reuenged on his brother  
*Iacob*. *Absalon* not content with his owne estate, vsurped  
against



against his father. *Judas* betraied his Master. *Achitophel* put desperate hands on himselfe. It subuerts *Churches, Nations, Cities, Kingdomes*. It is the author of sects, schismes, discords, murther: & an enemy to all Religion. It will cause the vilest Ruffian put bloody hand on his most Royall innocent Soueraigne.

It is more easily helped where grace giueth some contentment: but most hardly is it cured in a gracelesse heart. If either time hath giuen it growth, or the object hath made a deeper impression, it is the more hardly remedied. It is speedily to be helped, for feare it become inuincible, and the furie of it breake foorth in a worse euill then it selfe. It is a sore euill, and a sorrowfull sicknesse.

### *Curation and remedies.*

**A**fflict not thy selfe for other mens faults: neither fret with enuie at their estates, though they be neuer so prosperous: giue not place to thy grudging thoughts, considering that Gods prouidence disposeth all things most wisely. Enter thy selfe to be a scholler in Gods schoole: goe into his *Sanctuary*, and there learne by his Word, that he ordereth all things most iustly, Call for the opening of thy eyes, to consider thy owne heauenly estate: and thou shalt contemne all the vaine and prophane pompe of others. Learne to esteem lightly of the misdemeanors of others: at the which, nether grieue thy selfe with *Heraclitus*: nor inhumanely make pastime with *Democritus*: but either amend what thou canst, or patiently suffer, and wisely dissemble at that thou canst not helpe.

Examine thy selfe, and make a prooue of thy sufficiency for thy calling, and burthens that thou takest on: And see that thou be able to execute thy charge, take no more in hand, then that thou findest thy selfe sufficient

Case of curation.

Eccles. 5. 16. 17

Fret not at the faults or welfare of the wicked.

Consider Gods prouidence: Ps. 73. 17, &c. And thy owne more happy and heauenly estate.

Try thy strength and make thy burthens proportionall.



Psal. 131. 1.

Premeditate  
euill.

Reu. 15. 1.

Count thy  
Burthen, com-  
men.And with pa-  
tience make  
ule of it.

ent to performe. Auoide all impossible, impertinent, and idle busineses: for he that taketh much on himselfe, giueth fortune much power ouer himselfe, *Walke not in great matters and hid from thee.* Draw thy minde from to many outward things, home to it selfe: but herewithall be free of a base carelesnesse, and be not slothfull in thy necessary and honest adoes.

Consider that thou art a pilgrime in a dangerous place, In thy sailing on this *glassie sea*, thinke thou maist meete with a storme. Be neuer too much fixt on one estate, as to be impatiēt of a change, in thy way all accidents may touch thee: premeditate therefore the worst in al things foresee ill, and preuent it: or else learne to be strong against it, when it commeth. As *Anaxagoras*, when it was told him that his sonne was dead, answered contentedly, I knew well that he was mortall. Hee which in such sort maketh his premeditation of the worst, shall neuer say in the end, (what euer doth chance) *I had not thought it.*

Remember that we are all prisoners of fortune, either subiect to our selues, or to others, and bond-flaues to a thousand discontentments. Mans life is a warfare and a bondage: all prisoners, some in golden chaines, some in iron chaines. Some are flauers to pouerty, some to riches, some to honour, and some to basenesse. Learne therefore to count the best things but golden chaines, and burdens in golden ropes: the bondage is all one with that in the rusty giues.

Time, necessity, and vse, will make thee cary thy iron chaines more easily. Patience lesseneth the grieffe of greater euils: in euery trouble dissemble the euill, and make vse of the good. And seeing there is no perfit ill, count the worst things to haue some comfort. As when *Jonas* lay miserable in the Whales belly, he made vse & comfort of his leasure, and prayed to God for helpe. *Dio genes* in his banishment studied wisdom. *Socrates* by his euill wife learned patience: like a Bee, out of the bitterest



terest herbs drawes out some sweet hony. Make thy life like one playing at Tables : content thy selfe with thy cast, be resolved as well to lose as to win, and mend thy ill cast with thy better skill.

Make speciall choise of thy familiar companions that they be faithfull, milde-minded, secret, merry, and wise, exempt from reigning vices. If thou canst not finde one with such perfections, make choise of him that hath fewest imperfections : chuse him that is both fit for thy selfe and for thy affaires, in whose company thou maist cheare thy spirits with variety of recreations & meales, and of all other honest indulgences. Beware of such as are too sad, complaining, despairing, suspicious, Pensive apprehensive, fearefull and curious.

Walke in an honest and simple truth be free of hypocrisie: pine not thy selfe in dissembling thy infirmities. If thou be inclined to be extreme merry, force not thy selfe to be extreme graue : but rather goe about to restraine and correct thy infirmities, and bring them to a temper.

Cut off superfluties, remooue all pompe and vanity of honour, apparell, traines and diet; hold euer the meane, and that which is necessary : and not that that is grounded on mens opinions and phantasies. Keepe as low as thou canst, without preiudice of the dignity of thy estate : If in thy ranke thou maiest not stoupe without falling, temper so thy statelinesse, that men may impute it to thy office, and not to thy nature. Thunder and lightning commonly fall vpon highest places.

Hold thy selfe indifferent in the whole stage of thy life keeping alwaies the same countenance and courage, like a skilfull Artificer, make profit of all, like the excellent Painter *Phidias*, of euery matter, forme all manner of Images, with one & the same countenance. Behold fortunes two faces. Be furnished with Armes for both combats: with a spurre against aduersity, to stirr vp thy courage :

Make choice of  
thy familiars.

Walke in a  
simple truth.

Shun super-  
fluties.

*Medium te-  
nuere beati.*

Be ready both  
for prosperity  
and aduersity  
*Fortitudo.*

*Sapiens bono-  
rum rector,  
malorum  
victor.*



αἴματι καὶ ἀναιμα.

*Epict.*

Moderate thy heart in prosperity, & motives thereto.

Dan. 5.

Zeph. 1. 17. 18

Ezek. 7. 19.

Obad. 4.

Iob. 20. & 14.

10. 11, 12.

Be content with thy estate and skill, & motives thereto. Compare not with the better but with the worse estates of others.

rage: with a bridle against prosperity, to rule thy selfe with modesty. Sustain and abstaine.

In prosperity moderate thy heart with reason and religion, by thinking on thy sinnes, weakenesse, misery, mortalitie, and on the inconstancy of fortune. Beate downe thy loftinesse: consider that the greatest happinesse that the whole world can afford, is not able to fill the vnlimited desire of the heart: it is no true happinesse. All this whole materiall globe, is not proportionable to the precious soule. The greatest worldly welfare cannot secure the conscience, nor preuent iudgement. While fortune is smiling on thee, thy hart may be mourning within. All worldly pleasures are but cold comforts: They cannot stretch to eternity. The world is a fools paradise full of vipers: the obscure print of vnfound ioyes: a sporting (but doubt-some) passage: a dreamed sweetnesse: and a very Ocean of gall. All is vncertaine, and full of vexation: common to the worst, and cannot better the mind, nor comfort nor content the best: the happiest fortune is but honied poison.

Bridle therefore thy affections, and compose thy actions by reason: prosperity is a slippery pase. Goe with feare and doubt, be not carried beyond thy selfe, hold not alwaies thy selfe in a chase and purchase. Settle once thy rest and sweete contentment. Frequently remember King *Philips* ordinary morning *Memorandum*: *Thou art a man*, and the Christians watch-word, *Thou art dust, and to dust thou shalt returne*: So shalt thou not suffer thy minde to wander in discontenting vanities.

Aduance not thy minde aboue thy estate: if thy estate will not be framed to thy minde, labour to frame thy mind to thy estate, said *Socrates*. Compare not thy estate with bitter estates of other men, but with the worse estates euen of better men, or else as good as thy selfe. The *Ape* and the *Asse* doe both complaine: the one, for that he hath no hornes: the other, because he wanteth



wanteth a taile: the *Mole* or *Want* thus answereth, But if you did well consider of my miserable blindnesse, you would not so complaine of such your want. Cast downe thy sight to thy inferiours, looke on others, wanting what thou hast. Many (now in misery) would be content of thy estate.

Let not the good of others torment thee more, then thy owne is able to comfort thee. If thou hold thy eye vpon superiours in estate, thou shalt euer be disquieted For prisoners count none happy but libertines: and libertines count none happy but the rich: and the rich count none happy, but those that are in offices of dignity: and officers count none happy but Kings. There is no estate without complaint. As that *King in Homer* complaineth, *Great Iupiter hath imprisoned mee with great cares: O how happy are they, who in their little cottages, line exempt from these dangers!*

*Hannibal* said, he had knowne many old fooles, but neuer such a one as the *Philosopher*, that in the schooles discoursed so brauely of the stratagems of war: because he entreated of that, that is not learned in Academies. All things doe not besee me all persons. *Megabises* of *Persia*, of great worth, on a time in *Apelles* shop, professed skill in Paintry: to whom *Apelles* answered: Before I heard you speake, I thought you wise: but since you entreated of my Art, my prentices doe laugh at you. The Poets bring in the fained gods, each one content with their owne office and estate: *Mars* with warre: *Minerva* with sciences: *Mercury* with eloquence: *Cupid* with loue: *Iupiter* with heauen: and *Pluto* with hell.

*Dionysse* thought his estate incompleate: because *Philoxenus* excelled him in Poetry, and *Plato* in Philosophie: wherefore he condemned the one to banishment the other to the plough. Euery thing must be content with its owne estate and skill: the oxe for to till, and the horse for to ride on. The whole estates in the world, make vp the pertinent parts of the harmony of musick:

Hold not thy  
eye vpon thy  
superiours, but  
inferiours:  
*Plutarch.*

Hold thee  
within thy skill.



Bridle thy  
passions.

1. Cor. 9. 27.

Be not disquiet-  
ed with  
wrongs.  
Motives  
thereto.

some flat, some sharpe, and some a middle tune. The part that prouidence hath allotted thee, sing it well.

If passions happen to surprize thee, let reason and religion retund them and rule them: let them not grow customable. Snib them in their beginnings, and crush them in the egge. And because sorrow is one of the greatest perturbbers of thy peace: if it cannot be cured with grace or with reason, time will helpe it. In all thy passions, neither slack too much, nor too much bend thy minde: but doe as wise Princes vse to those they misdoubt for faction: so hold them downe, that their very impotency & remissnesse may afford thee security, *Beate downe thy body, and bring it vnto subiection.*

Giue wrongs some fauorable construction. Consider of what weight and importāce things are, according to the verity & reason of them. Be not like the world that suffereth it selfe to be led with impressions, accounting more of a word then of a deede: and of a little blow, the of a great wound: wherein opinion and our impatient discontentment hurts more then the euill. If thy neighbour scoffe at thee, let him know, that thou knowest as much of thy selfe and more then he can tell. *Vatinius* scoffed at his owne deformed feete and necke, so that none of his enemies did iest at him.

If thou hast giuen occasion of the wrong, remember it is not an offence to grudge at, but a correction to make vse of. If thou hast giuen no occasion, thou hast the more to reioyce of thy innocency. Think it no maruell to bee iniured: for where soeuer wee shall finde men, we shall finde iniuries. If thy offender be foolish wherefore complaineest thou of a mad man? make no account of him, and that shall be a grieuous reuenge to a foole.

It is a weakenesse of mind, not to know how to contemne an offence. If he be a wise man, suspect euil in thy self: he discouers some of thy infirmities. Make profit of all iniuries, that thereby the better thou maist mannage thy



thy affaires. To conclude, learne to be humble : if thou be vile in thy own eyes, the lesse shalt thou be discontented, to be accounted vile of others : for a man of lowly stomake, can swallow & digest contempts without distemper.

As for aduersity (the common cause of most discontentment) driuing fooles to rage and desperation: consider that it is not so euill in it selfe, as it is vulgarly esteemed. Behold it more in the substance, then in the accident: in the core, then in the barke, and in the end, then in the entrance. For crosses to sinners, are instructions: to sluggards, they are compulsions: to the vertuous they are Theaters, wherein they play their vertues: to wise men, they are matter of good, and steps to greatnesse & felicity. This befel *Ioseph*, who was lost, that he might be found: They are sinnes fruits, and Gods messengers.

Affliction is the oyle of the Scorpion, that healeth his owne sting. It is the file that scowreth & sharpneth the soule. It weaneth vs from the world, & plucketh vs from the dugges. It is a remedy for a sicke mind, a remedy not plausible, but soueraigne: bitter to the body, but sweete to the soule: pleasing in displeasing.

If thy crosses be but comming and falling on : haue thou a resolved minde for the worst, whereby euils will neuer come the sooner, but the easier. Marke euils present in conceit, and they shall be halfe past in their violence, when they shall be present in effect. Learne to fence in the school, ere thou fight in the fields. Vse meditations herein, thinking vpon the worst, and making thy selfe ready to receiue them. A man forewarned is halfe armed. A good Mariner prouideth for a storme. A wise Captaine, in peace prepareth for warre. See therefore that no euill surprize thee: stand vpon thy guard: foresee what is to come, and be resolved for all accidents.

When crosses are come and present: be not like a cur running to the stone, not looking to the caster. Blame not the iustrument, while thou knowest the agent.

2. Sam. 6. 22.

Be not discontented with aduersity.  
Motiues therto

The good of crosses.

*patimur quia peccauimus, & ne peccemus.*

Crosses future.

*Praemeditati mali mollis ictus.*

*Hominem parati ad humana.*

Crosses present



Struggle not with God nor with thy self: be not a foole, not knowing whence crosses come: nor a rebel, murmuring by impatiency against the Author of them. *Make a vertue of necessity*, draw good out of the euill: kill *Goliath* with his owne sword, make profit of paine.

Bee really honest within, and thou shalt be more peaceable in aduersity, then the vicious in their prosperity. A sore crosse, and a sicke conscience, maketh much torment: if thy lesser part be subiect vnto fortune, hold the principle in thine own power: if thy crosse impouerish thee, let it not make thee vicious, if it afflict, let it not deiect thee from thy probity, vertue, and grace.

Time and custome, are the remedies of the baser sort, vnder the crosse. But let resolution and meditation make thee strong. Content thy selfe in thy crosses because they come from God. Be thankfull, because they are medicines. Be cheerefull, because they are steps for thy glory. Heere is thy hell, thy heauen is to come. If thy estate were better to the world, it might be worse to God. It is a happy euill that inforceth to good, and next happy that hinders from worse.

But the last and best remedie against all discontentments, is a sweete fruition of God: which thou mayest haue by seeking him by prayer, to be thy portion, & thy all in all. The heart of man is three-nooked, the world round: the circle cannot fill the triangle: God only must doe it, who filleth all with his presence. *Plato* said, *The minde is not satisfied nor quieted, till it returne, thither from whence it came.* Let thy heart be happy in it selfe, and thy blessing in thy brest, draw thy minde from the circumference of the world, to God the center. He is a comfort matchlesse, changelesse, alwayes, euery where, aboue all casualties, and exempt from all vncertainties. God alone is a thousand felicities, and a world of happinesse, the onely life and light. *Algerius* the Martyr found more light in the dungeon, then was without in all the world.

Here is thy secret Manna without murmuring: and a Paradise

Resolution.  
Meditation.

A fruition of  
God.  
1 King 8. 38.

The sweetnesse  
of this fruition



Paradise of comfort without falling, & dissolving, in a moment, all discontentments. If the passions of Christ abound in vs, our consolation by Christ shall abound much more, that thou maist say, The world is my slaue, my minde is an Empire, my miseries afford me ioy, my enemies aduantage, my account is cast vp for another world. The heauen is my home, the Angels my attendants, my foes are my vassals: the *Creator* is my Father, the *Iudge* is my Brother, the *Spirit* my Comforter. God is euer with me, euer before me, euer within me, euer ouerseeing me. I liue not a moment without him, and account euery houre lost, wherein I inioy him not. I will talke with him in prayer, he will talke with me, in his Word; all my talke shall be, suites or thankes, I need not stay while the Scepter be holdē out, no houre herein is vnseasonable, no person too base, no words too homely, and no importunity too great: This is the contentment of contentments, the most contenting remedie against the *Plague of discontentment*: *Godlinesse is great gaine, if a man be content with that he hath.*

If the disquietnesse of thy mind arise vpon melancholious imaginations: giue thy ear to thy friend, thy mind vnto wisdom, and thy body to thy Physician. And if it proceed from a wounded spirit, for thine own sinnes and Gods wrath, or from any particular passion of the heart: thou must seek thy cure amongst their particular remedies, whether it be for the feare of death, sorrow in trouble or such like.

2. Cor. 1. 5.  
Psal 73. 25.  
Heb. 12. 5.

1. Tim. 6. 6.

If discontentment arise vpon melancholy:

Or wounded spirit:  
Or passions.



## CHAP. XVI.

## The griefe of Impatiency.

Pfal. 42. 5. 11. *Why art thou cast downe, my soule, and disquieted within me?*

Pfal. 73. 21. *Certainely mine heart was vexed, and I was pricked in my reines.*

## DESCRIPTION.

What impati-  
ency is.

Insensibility  
naturall, stoi-  
call.

Patience.

Two sorts of  
impatency.

3. Degrees of  
impatency.

2. Thes 2. 1, 2.  
σκληρῶς.

Agitation.

σμερῶς, allu-  
ding to that fi-  
gure ὑπερὸν ὅμιλον



Impatiency is an vnwilling enduring of a-  
ny kind of thing that troubleth vs. The  
contrary extremity is insensibilitie: whe-  
ther it be naturall, as in those that are bru-  
tish, and borne like blockes: or volun-  
tary, which is a stoicall setting a presse on the heart: ex-  
empting it from all kinde of griefe. The middle vertue  
is patience: which is a willing suffering of any trouble.

There is one sort of impatience, towards God: when  
we grudge vnder his crosses; which importeth a misli-  
king of God, or of his doings toward vs: although o-  
therwayes we seeme neuer so fairely to endure. There is  
another sort towards men: in regard of their persons,  
estates, doings, or iniuries: as they offend vs.

The heart sometimes is agitate like a ship in a tempest  
and taketh no rest: but is rouled vp and downe like a  
bowle: contrary to the which, is to establish the heart  
that vnder all euils it may lie close, like vnto a foure  
squared stone, Iam. 5. 8.

Other



Other times the heart wearieth and fainteth vnder the burthen, contrary to the which, is the *corroboration with all might*. Sometimes againe a man goeth, as it were, out of himselfe with rage, grudging, and murmuring against euery thing. He is dispossessed of himselfe, and of his right wit and senses, and almost knoweth not what hee is doing, or what he shall doe. Contrary to the which, is the *possessing of our soules with patience*.

*Part affected.*

**T**He heart is heere chiefly affected, when it is sore griued at the want of that good which it affecteth and at the presence of that euil that it abhorreth. As *Dauid* saith of himselfe, *Mine heart was hote within me, and while I was musing, the fire kindled*. Sometimes the heart is impatient at the euils of them whom we loue, as also at the good of them whom we mislike. As *Dauid* fretted at the prosperity of the wicked.

*Causes.*

**B**Esides the commou externall causes, as God a iust deficient, and the diuell an vniust efficient: The want of those things that once we inioyed, or that our hearts earnestly desire, and presently stand in need of, stirreth vp impaciency. As when *Israel* murmured against *Moses*, saying, *What shall we drinke, or what shall we eat? Who shall giue vs flesh to eat? we remember the fish which we did eat in Egypt for nought, the Cucumers, and the Pumpions, and the Leekes and the Onions, and the Garticke: but now our soule is dried away, wee can see nothing but this Manna*.

Our impaciency becomes the greater, if their bee conioyned the present feling of those euils that lie vpon

Heb. 12.3.  
Psal 42.11.  
Fainting.  
Colos. 1.11.  
Dispossessing  
of vs for our  
selues.

Luk. 21.19.

Psal. 39.3.

Psal. 73.

The want of  
good things.

Exod 15.24.  
Exod 16.2.  
Num. 11.4,5,6

The presence  
of euill things,  
as crosses.  
2Cor. 11.28.



1. Tim. 4. 16.  
Bern. in con-  
uers. Pauli.

Ier. 31. 18.

Iniuries.

Luk. 15. 28.

Ioh 6. 41.

The welfare of  
others.

Mat. 21. 15.

Mat. 2. 11.

The faults of  
others.

Psal. 73. 3.

Ignorance ma-  
nifold.

Psal. 73. 22.

Psal 119. 67. 71

Incredulity.

vs, whether they be externall, as paine, pouerty, shame, sicknesse, death: or internall, as griefe, care, feare, grudg- ing: whether they be in our persons, in our goods, or in our name. *Hoc veluti triplici ariete pulsatur patientia nostra* These are the fruits and rewards of sinne, and most re- pugnant to our sensuality. If we be vnacquainted with these euils before, (like an *untamed Calfe*) we grudge the more with a new yoke.

And as for men (whose offences and injuries make vs impatient) we cannot consider their persons, that if they be good, they may be pardoned: if they be ill, they may be referred to their iudge: we doe not weigh our iniu- ries, if they be small, to be miskend: or great, to be vsed with prudency, and with patience.

We are impatient at the good of others, as if it were prejudiciall to vs: As the Priests grudged at Christs ho- nour, and *Hosanna*: and the seruants that wrought all the day, at him that wrought but an houre: and *Herod* at all the infants, because he thought one of them was Christ.

The faults and offences of others stirre vs, albeit they bee but imagined. The Iewes when they saw Christ goe with *Zacheus* the Publican. impatiently murmu- red. The godly also are sometimes moued, impatiently to fret at the foolish, when they see the *prosperity of the wic- ked*.

A blinded eye maketh an impatient heart, when vn- der trouble we looke not to God, to our selues, to our sinnes, nor to our good: to God, as the Author of all: to *our selues*, as procurers: to *our sinnes*, as deseruings: and to *our good*, as the benefits that redound to those that make true vse of the Crosse. We thinke it no seruice to suffer: we doe not runne to God that strikes: wee can- not see good vnder euill, and sweete vnder sowre: we cannot beleue: that bitter Aloes can be good medi- cine.

But when we are incredulous, then are we most im- patient:



patient : we distrust Gods power and promise, we doe bind Gods fauour to outward things, preferring his goodnesse in temporall goods, to his goodnesse in spirituall graces. Here is that douting of the diuine prouidence, thinking that God wil not regard. As *David* said in his feare, *All men are lyers.* As *Iehoram* in the famine, said, *Shall I attend on the Lord any longer?*

### Signes and Symptomes.

**T**He impatient man is like a mad dog, who spareth none, but biterh all that come towards him. He curseth either the Creator, or the creature, or both. He is euer murmuring, cōplaining, quarrelling. Of a friend, he is made a foe: hee vseth lawes, and his power for reuenge : from the which if he be restrained, it is because he dare not, as a coward; and not because he ought not, as a Christian.

He is of a flexible nature, dismayed with euils, sensible of the scourge, but cannot see the striker: he hath a weak backe for the least burthen. The want of one thing, or feeling of one ill, troubleth him more, then the inioying of many benefits can quiet him. In his grieve he hath hanging hands, weake knees, and halting feete, as being cleane out of heart, and discouraged. Hee taketh all things in an euil part, and can vse no relaxation without fury. Anguish deiects him, and a little thing will cause him to reuolt from a true cause.

It is a hard thing to bridle impatiēcy vnder the crosse. The very Saints themselues, at some times were surprised with it. *Eliab* desired that he might dye, and sayd *O Lord, take my soule, for I am no better then my Fathers.* *Jeremiah* said, *Why is my heauinesse continuall? and my plague desperate, and cannot bee healed? why art thou vnto me as a liar, and as waters that faile.* And, *O Lord, thou hast deceiued me, and I am deceiued: thou art stronger then I,*

*Psal. 116 11.*

*2. King 6. 33.*

He can abide none.

*Iudg. 15. 16.*

*Exod. 16. 7.*

Nor the crosse.

*Heb. 12. 12.*

The Symptomes of the golly.

*1. King 19. 4.*

*Ier. 15. 18.*

*Ier. 20. 7, 14, 15*

and



Iob 3. toto.

Iob. 34. 6.

Case of curati-  
on.*Magnum  
malum non  
posse ferre  
malum. Senec*

Ensuing euils.

2. Sam. 20.

1. Thes. 4. 13.

Num. 11. 1.

Gen. 4. 13.

Numb. 14. 29.

Numb. 21. 6.

1. Cor. 10. 10.

1. Sam. 17. 23.

Stoicall insen-  
sibility a false  
remedy.

and hast preuailed: I am in derision daily, euery one mock-  
eth me. Cursed be the day wherein I was borne: and let not  
the day wherein my mother bare me, be blessed. Cursed bee  
the man that shewed my father, saying A man-child is borne  
unto thee, and comforted him. And Iob cursed his natiuity,  
(but not his God) and wished death as the end of his  
misery. He alleaged his wound to bee incurable without  
transgression.

*Prognostickes.*

**I**mpatency is most hardly cured in *Ignorants* and *Infi-*  
*del*s, but more easily helped by them that are ruled by  
reason, or by grace. It helpeth not euils, but rather incre-  
seth them. And it is like, a lime-rod to a bird; or a hoke,  
or a net to a fish, or iron chaines to a theefe, or a bur-  
then on a weake backe, the more struiuing, the more  
harme. It maketh externall euils enter thorow into the  
soule, and become internall.

Many great euils doe spring from it, as contentious,  
malice, reuenge, treasons, endlesse desperations, and dis-  
comforts. When the people became murmurers, their  
carcasses fell in the Wildernesse: and the Lord sent fie-  
ry Serpentes amongst them, wherby they were *destroyed*  
*of the destroyer*. And *Achitophel*, And *Iudas*, in their im-  
patience did hang themselues.

*Curationes and remedies.*

**T**He Stoicall *Apatie* (in setting a presse on the heart,  
exempting the same from all grieve) is a false and  
phantastricall cure of impatency. For it is good that in  
some measure and manner wee bee sensible of our euils.  
But we should learne, that if they touch vs, they neither  
pester vs, nor master vs: and that wee make good vse of  
them



them, and draw good out of them. This cannot be done without patience. The Scriptures are fittest to learne vs this lesson. For, *whatsoever things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope.*

Consider the examples of others (better then we are) who suffered worse things then we doe, and yet ouer-came their impatiency. *Take the Prophets for an ensample of suffering aduersitie, and of long patience; yee haue heard of the patience of Iob, and haue knowne what end the Lord made, who left vs an ensample that we should follow his steps. Who when he was reuiled, reuiled not againe: when hee suffered, hee threatned not, but committed it to him that iudgeth righteously.*

Consider also the example of the wicked, that were punished for their impatiency. For all their euills *came vnto them for ensamples, and were written to admonish vs, vpon whom the ends of the world are come.*

Let thy minde bee directed towards God, and say *Shall wee receiue good at the hand of God, and not receiue euill? acknowledging the strokes of Gods hand: And that no creature can harme, before the Lord hath bidden it. None can haue power at all against thee, except it were giuen him from aboue. And, who is hee then that saith, and it commeth to passe, and the Lord commandeth it not.*

*Gods prouidence is the parent of necessity. Gods Decree cannot be illuded, or auoyded by impatiency. That is to be borne with patience, which cannot be redressed with carefulnesse. To be griued at Gods prouidence is the greatest impiety. All things doe modestly and silently obey: man onely disquiets himselfe with impatiency.*

It is foolishnesse not to obey willingly that Soueraigne Mistrisse, that wil otherwise carry vs all by force. It is best therefore to submit our wills to Gods secret will, and make a vertue of necessitie. To striue against it

Learne patience.  
Rom. 15 4.

Examples of others  
Iam 5. 10, 11.  
Of the good to be followed.  
1. Pet. 2 21.  
22, 23.

Of the euils to be eschewed.  
2. Cor. 10. 11, 12

Consider Gods prouidence and will.  
Iob. 2 10  
Psal 39 10  
2 Sam. 16. 10.  
Ioh. 19. 11.  
1. Sam. 16. 10.  
Lam. 3 37.

Gods prouidence.  
*Feras non culpes, quod mutari non potest.*  
Senec. in proverb.



Seneca.

it, is but to stirre the euill. *Optimum pati quod emendare non possis : malus miles est , qui Imperatorem gemens sequitur.*

Heb. 10. 36.

Reuel. 3. 10.

Luk. 8. 15.

Consider thy  
selfe, and thy  
sinnes.

Psal. 39. 11.

Lam. 3. 22.

Esteeme thy  
Crosse to be a  
medicine.

1. Cor. 11. 32.

Detest sinne.

Lam. 3. 19, 20,

21.

Psal. 38. 18.

Heb. 12. 4.

Premeditate  
euils.

Remember that there is nothing so repngnant to the will of God , as impatience : nothing more agreeable thereto, then patience : *That after we haue done the will of God, we might receiue the promise. The word of Gods patience must be kept with an honest and good heart : heare the word, and keepe it, and bring forth fruit with patience.*

Looke to thy selfe, so base, and to thy sinnes so great ; and so iustly procuring thy euill. *When God with rebukes doth chastise man for iniquity , hee, as a moth , maketh his beauty to consume : surely euery man is vanitie. Yea, thou deseruest not onely one temporall crosse, but all. And not onely to be punished heere, but hereafter eternally, both in body and soule. Thou maist iustly say, It is of the Lords mercy that thou art not consumed.*

Acknowledge thy afflictions for diuine medicines, to correct thy corruptions. They are chastisements for sins past: *Whereby we are chasticed of the Lord, because we should not be condemned with the world, (endlesse punishments are in Christ pardoned.)* They are preuentions of sinnes to come , like vnto a Prophylacticke phlebotomy, or a [Preseruatue] purgation.

Strongly detest sinne, and thou shalt suffer the more patiently for sinne. Vnder the crosse learne to be humbled for bigane sinnes ; and know thy selfe, and feele Gods mercies. Say, *Remembring mine affliction, and my mourning, the worme-wood, and the gall : My Soule hath them in remembrance, and is humbled in mee. I consider this in my heart : therefore haue I hope. When I declare my paine, I am sorry for my sinne. Learne also in time to come, to resist sinne, not onely to the losing of pleasures, but euen to the enduring of trouble : and vnto the blood.*

Premeditate euils, and learne to ouercome them, before they come. Extenuate them in thy cogitation.

Let



Let vs rise against accidentall things, and whatsoeuer falleth foorth, let vs know, it is not so great as it is thought, and not so great, that we should be troubled thereby.

Learne to make thy selfe strong, both by the strength of grace, and by the strength of reason.ouercome with reason, the present calamitie, if thou canst: but faith is stronger then reason. Whereby, *if we hope for that we see not, wee doe with patience abide for it.* The gift of faith, and the gift of sufferinge, are giuen both of God inseparably. And, *God is faithfull, which will not suffer you to bee tempted aboue that you bee able. but will euen giue the issue with the tentation, that ye may be able to beare it.* He dealeth faithfully, fairely, and openly with his owne, to whom he saith, as he said of Salomon: *I will be his father and he shall be my sonne, and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men: But my mercy shall not depart away from him.* Say thou againe, *Yet my soule keepeth silence vnto God, of him commeth my saluation, yet hee is my strength, and my saluation, and my defence, therefore I shall not bee much moued.* And with Dauid, *Why art thou cast downe, my soule, and disquieted within me? waite on God.* And, *Let not your heart be troubled.*

There is no euill without some mixture or consequent good: some finest medicines are made out of the greatest poyson. Seeke and thou shalt finde the good that is in euill, or following euill. It is lost onely by impatience, and by no meanes found but by patience. Tribulation bringeth forth patience, and patience experience. And knowing that the trying of our faith bringeth forth patience, let patience haue her perfect worke, that yee may be perfect and intire, lacking nothing. By patience we possesse our soules (in the right vse of all the faculties and graces therof) against all incident euills, making our selues stronger, and them lighter to be borne. Patience is the sweetest salve to mis-hap, no greater reuenge of

Trust in God.

Heb. 11. 35.

Rom. 8. 25.

Phil. 1. 29.

1. Cor. 10. 13.

2. Sam. 7. 14.

Psal. 62. 1, 2.

Psal. 42. 5.

Ioh. 14. 1.

By patience  
finde the good  
in euill.

*Aquila cæ-  
lestis ex Dra-  
cone omnino*

Rom. 5. 3, 4.

Iam. 1. 3, 4.

Luk. 21. 19.



*Arist.*

Heb. 6. 12.

Gal. 6. 9.

2. Thes. 3. 13.

Rom. 2. 7.

Psal. 126. 5.

Motives to patience vnder the Crosse : wherein thou shalt finde, that it is,

A signe of Gods fauour.

Heb. 12. 5, 6.  
7. 8, 9.

It is common to the elect, and Christ our fore-runner.

Psal 17. 14.

1. Sam 2. 25.

Math 29. 24.

Coloss. 1. 24.

God is a Physician.

*August super Psal. 21.*

*Intelligat homo medicum esse Deum &c*  
We are tryed and fined.

Of Fortune, the truest remedy of iniuries, the surest skill to forgiue them, or forget them, the shield against wrongs, and *fortitudes sister*.

By patience the promises are inherited. Let vs not therefore be weary of well doing, for in due season we shall reape, if we faint not. We must be content with our hell heere, to get our heauen hereafter, and with a wet spring, to find a dry haruest. And, *through patience in well doing to seeke glory : to sow in teares, and reape in ioy.*

The greatest pleader for impatience, is that euill construction we make of euill, esteeming the worst of euery aduersity, alleaging the fountaine to bee Gods wrath, our selues to be the cast-awaies, the end, to be endlesse and desperate misery : whereas by the contrary thou must vnderstand, that if patience doe meete with the crosse (how great soeuer it be) it is a signe of Gods fauour, we cease not to be his sons, he ceaseth not to loue vs, to receive vs, and to offer himselfe to vs, as a *Father of spirits*.

No elect is excepted from troubles, the best are oft thus handled : *As Lillies among thornes*, Cant. 2. 2. while as the *Bastards* are vntouched, hauing their portiō here. Whom the Lord smites not, them the Lord loues not : we haue Christ herein to be our fellow-companion, and our fore-runner.

Let man vnderstand that God is a Physician, and tribulation is a medicine to saluation, and not a punishmēt to damnation : vnder the medicine thou art burned, cut thou cryest : the Physician heareth not according to thy will, but according to thy good.

Consider also that afflictions are sent for the exercises of Gods graces in vs, to try our loue, our faith. This is a fiery triall, wherein we are not consumed like dross, but refined like gold. Hereby we are stirred vp to plead the Lords part, and to know his strength in vs : and to make vs resolute not onely to dye in holinesse, but to dye for holinesse.



God turneth all things (and even the worst things) about, for the best to them that love him. This found David to be the end of all his trouble, when hee said, *It is good for me, O Lord, that thou hast afflicted me, that I might learne thy statutes.* Godlinesse is learned more in one dayes aduersity, then in a whole yeeres prosperity. The Sunne and the Winde did striue for the trauellers cloke; the turbulent winde did chuse the fore-time of the day, the more it blew, the more the man drew in his garment to him: the silent Sunne did chuse the afternoone, who with his quiet and pleasant warming influence, spoiled the man of his vesture. God doth chastise vs for our profit, to make vs holy, or holier, that wee may become happy. The best finde nothing, but the best, in the worst of euils. <sup>a</sup> *The patient abiding of the righteous, shall be gladnesse, but the hope of the wicked shall perish.* When <sup>b</sup> Shimei cursed David, he said, *It may be, the Lord will looke on mine affliction, and doe mee good for his cursing this day.* As Ioseph said to his brethren, <sup>c</sup> *When ye thought euill against me, God disposed it to good, that he might bring to passe as it is this day, and saue much people aline.*

Consider wisely the euils that occasion thy impatiency. If they be common, the community seemeth to mitigate and lessen the particular euils. (For it is a kind of comfort, not to be alone in misery.) Publike euils must be considered in their cause: which if it be good, affect the more the goodnesse of the cause, and the trouble shall affect thee the lesse. *For a good man, it may bee one dare dye,* And if we haue great ioy in Christ, or doe see him that is inuisible, we will also take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for his sake. This appeared in the Martyrs, who not onely were free of impatiency in their torment, but by the contrary they were indued with a reioycing, and delightfull kinde of patience, admirable to all.

Griefe, paine, and sicknesse, are some of the greatest euills that cause impatience. (For all cannot bee heere  
R touched,

We are made  
godly.

Rom. 8.

Psal. 119.

Heb. 12. 9, 10,  
11.

*Perfer & ob-  
dura, dolor  
hic tibi pro-  
derit olim.*

And in the  
end glad.

<sup>a</sup> Pro. 10. 28.

<sup>b</sup> 1 Sam. 16. 12.

<sup>c</sup> Gen. 50. 20.

Consider the  
nature and  
cause of euill.

A good cause.

Rom. 5. 7.

Heb. 11. 27.

2. Cor. 12. 10.

Remedies a-  
gainst impati-  
ency in sick-  
nesse.



*Si gravis, bre-  
uis: si longus,  
lenis. Seneca.*

Prayer.  
Iam. 5. 13.  
Psal. 50.

Gen. 29. 18.

touched, but must bee referred to their particular places hereafter to be handled) wherein we must consider: If the grieve be indifferent, the patience will be easie: if it be great, the glory shall bee greater, if it seeme ouerhard, let vs condemne our tenderesse, and not blame nature. It is a common necessity to indure. None are exempted. Many haue suffered much more then this. The ioy of recovery is more then the grieve and displeasure. It is a naturall thing, we are borne thereto: we must learne to suffer that, which cannot be eschewed. It teacheth vs to mislike that which we must lose, and to weane our selues from the worlds vanity. If it be long, it is the lighter: if it be violent, it is the shorter.

We should not haue too much estimation of the suffering body: it is but the instrument of the spirit; why should a fine Arts-man complaine too farre of the hurt of his instrument? or a valiant man, at the breach of his weapon? The body is made to serue the soule. It is but a borrowed garment, whereby our spirits doe appeare vpon their Stage, to act their part of a Comedie, or Tragedie. The *Lacedemonian* children whipped one another (sometime to the death) without shew of smart; to inable, incourage, and accustome themselves to suffer for their Countrey. And what should not we suffer, to sit vpon the endlesse Throne? *Anaxarcus* being halfe brayed in the Morter, by *Nicocreon* the Tyrant, would neuer acknowledge his minde too bee touched, saying, *Tunde, tunde; Anaxarcum non tundes.*

It is most expedient, at the present occasion, and perturbation of impatency, to force thy selfe to fall downe in deuotion before God. *Is any among you afflicted? let him pray.* Thou hast the Lords promise: *Call vpon me in the day of trouble, and I shall deliuer thee, and thou shalt glorifie me.* God shal either ease thy body of the burthen, or ease thy heart of the grieve, and with his secret comforts shall sweeten the sharpest crosses. Hereto ioyne a louing heart to God. *Iacob* serued seuen yeeres for *Rachel*, he thought



thought the time was short, because his loue was great. With an affectioned heart to God, patiently indure his will. *Loue suffereth all things, indureth all things, and doth neuer fall away.*

A superuenient crosse, cureth the impatiency of the former or lesse one: and a precedent crosse ripely remembered, cureth, at least asswageth a subsequent; and prepareth to vndergoe a new one. *It is good for a man that he beare the yoke in his youth; hee sitteth alone and keepeth silence, because hee hath borne it vpon him. Hee putteth his mouth in the dust, if there may bee hope.* As it is in the fable of the new and old Cart: the new one made a noyse vnder the first loade, vnused therewith, and wondred at the silence of the old one, which said, I am accustomed to this burthen, which I had rather indure then deplore. And, if thou couldest call to minde thy bigane experience of Gods fauour, it would so much the more quench thy griefe, with esperance of timous deliury.

If thy impatiency proceed from an iniury or wrong, preiudiciall to God, to the Church, to the Country, to thy neighbour, to thy conscience, or to thy publik calling, it is the lesse: For patience in priuate wrongs is laudable: In iniuries against God, godlinesse, or righteousness, it is impious: As thou art a priuate man, thou must be free of priue reuenge: and rather take with another wrong, before thou make any retaliation. Thou maist reprove the insolency of thy iniurers. It is lawfull to vse a lawfull defence, in holding off the offered iniury. It is tolerable also to seek remedy of wrongs, at the ordinary Magistrate.

If thou sufferest for conscience sake; consider, it is good seruice to God, to suffer ill for goodnesse: heereunto thou art called. Thou hast Christs example. Thou shouldest commit thy cause to *him that iudgeth righteously*. It is a signe of election, and of our effectuall vocation. It is a fruit of the Spirit, and an approbation of thy calling.

R 2

calling.

1. Cor. 13. 7, 8.

A superuenient crosse, or a precedent remembered.

Lam. 5. 27, 28, 29.

*O passi grauiora, &c.*

Psal. 77. 10.

Remedies against impatiency at iniuries.

Iniuries intolerable.

Iniuries tolerable.

Mat 5. 29.

Rebuke.

Ioh. 18. 22.

Act 23. 3.

Defence.

Reparation.

*Certent cause, non pectora.*

If the iniuries be for piety.

1. Pet. 2. 20, 21, 22, 23.

Col 3. 12.

Ephes. 4. 1. 2.

Gal 5. 22.

2. Cor. 6. 4. 10

II.



Or vnder-  
ued

Greg. sub.  
Exek. ho. 35.

Discreetly be-  
haue thy selfe  
among the  
wicked.

Reuel. 13. 10.

Consider.  
Christ com-  
ming.  
2. Thes. 2. 1.  
Iam. 5. 7, 8.

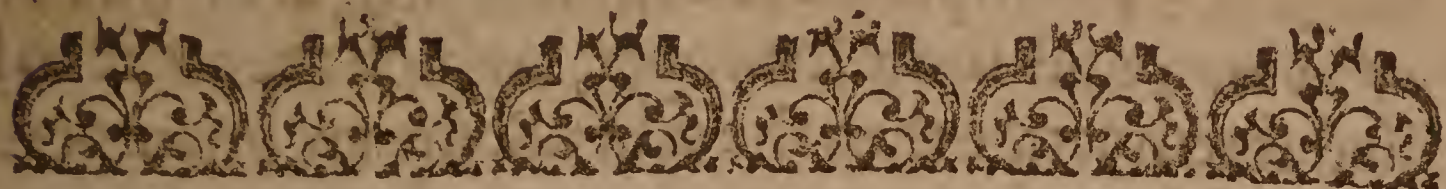
2. Thes. 1. 6, 7.  
Gal. 6. 9.

calling. If he be good that hath offended thee, doubtless he will repaire the wrong: If he be euill strue to make him good, that he may make conuenient satisfaction.ouercome euill with good, and think it both honor and credit to pardon, or passe by an offence. It is great vertue if thou hurt not him of whom thou art hurt: it is great fortitude, if being hurt, thou forgiue: It is great glory, if thou mightest hurt any, and yet dost spare. We may, without sword or fire, become *Martyrs*, if we haue patience truly in our hearts. To dye by a persecuter, it is *Martyrdome* in open worke; but to suffer iniuries, and loue our hater, it is *Martyrdome* in heart.

The wicked will be still *Canaanites* in thy company, prickes in thy sides, thornes in thy eyes, chaffe among thy wheat. No coniunction is able to make the *Serpent* and the *woman*, the cursed seed of the one, and blessed seed of the other, agree. One blood, one belly, one house, one education could neuer cause *Cain* and *Abel*, *Iacob* and *Esau*, *Ismael* and *Isaac* accord: alwayes let thy discretion and constructions be fauourable, and as fauourably thinke and say, *Heere is the patience and faith of the Saints.*

Consider Christs second coming, and our assembling unto him; that thereby, in al calamities, thou mayst learne to be patient. Behold, the Husband-man waiteth for the precious fruit of the earth, and hath long patience for it untill he receiue the former, and the latter raine. Be ye also patient therefore, and settle your hearts, for the coming of the Lord draweth neere. Behold, the Iudge standeth at the dore. And it is a righteous thing with God, to recompence tribulation to them that trouble you; and to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels.





## CHAP. XVII.

## The excesse of Intemperancy.

Iam. 5. 5. *Yee haue liued in pleasure on the earth  
and in wantonnesse; yce haue nourished your hearts  
as in a day of slaughter.*

I Tim. 5. 6. *But she that liueth in pleasure, is dead  
while she liueth.*

## DESCRIPTION.



HE is said to bee intemperate, who is gi-  
uen to enioy delights and pleasures im-  
moderately. And as the object of im-  
patience is griefe; so the object of in-  
temperancie is bodily pleasure, nu-  
tritive, or generative: and specially  
that concernes the sense of the touching. There are  
some pleasures naturall, necessary and common to all  
with the beasts: as in hunger and thirst, the pleasure of  
meate and drink. Some againe are neither common, nor  
naturall, but aduentitious or acquired, and proper to  
some, according to custome, and vnrulinesse of the mind.  
These become, in a manner natural. In naturall plea-  
sures, fewer are said to bee intemperate; but in proper  
pleasures, many: as those that are giuen inordinately to  
particular sorts of meate, drinkes, venery, and other  
speciall sorts of bodily pleasures; without the which o-  
therwise they may very well liue: And are such things  
as either they should not inioy, or not inioy so farre as  
they doe.

Who are in-  
temperate.

The object is  
bodily plea-  
sure.

Pleasures are  
either com-  
mon, or pro-  
per.

*Secundā na-  
turā indiui-  
dui, non spe-  
ciei.*



Specials and  
degrees of in-  
temperancy.

*Arist. Eth*

*l. 3. c. 11*

*γαστριμαχοι*

*φιλοπονητε*

*φιλοπαροδοι*

*φιλοιστοι*

Sensitiue ap-  
petite.

God a defi-  
cient.

Rom. 1. 21, 25.

26.

Rom. 1. 28.

Satan an ef-  
ficient.

Ephes. 2. 2.

The worlds  
course.

Some are intemperate in common pleasures : as *ven- tre furentes*; and some in proper, which are more to be called intemperate then the other. Some are intemperate in some things, some againe spare no pleasure : some are not intemperate, vntill they be prouoked by vehement and great objects : some againe are farre more to be called intemperate, who stirre themselves vp, or are stirred vp by some light occasion,

### *Part affected.*

**T**He sensible appetite and concupiscible, is here most affected, and by that most large and ample sense of touching, infected and delighted. The will is here more pregnant and ready, then into impatience.

### *Causes.*

**T**hey which forsake God, (not glorifying him as God, but become vnthankfull, louing the creature better then the Creator) are in his Iustice *giuen vp to the intemperancy of vile affection*. For as they regarded not to know God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.

The prince that ruleth in the ayre, (euen the spirit that worketh in the children of disobedience : That vncleane and vnfatiate spirit) carefully attends, with all his intended malicious flight and might, (both as a deuouring Lion, a poysoning Dragon, and a mad dog with his hellish bit) to inflame euery one whom he findeth deserted of God: And with nothing more then intemperancy doth hee gaine thousands, to bee eternall fewell of his infernall flames.

The course of the world, as euill education, fond examples,



examples, a contagious climate, preposterous imitation, presence of inticing objects, and frequenting of fauourable opportunities : but most of all, *custome*, drowne many in this euill, miserable. They make superfluous things necessary, and vnnecessary things their masters; pleasures they serue, but inioy them not. And (which is the greatest of all euils) they loue their owne euils.

They that are most at ease, and delight in greatest idlenesse, are soonest ouercome with this maladie. Idlenesse occasioned *Dauid* to be intemperate. The abundance whereof made *Sodom* haughty, and commit abomination before the Lord. They did run first to their lust, then to their ruine. This is one of the great maintainers and entertainers of intemperancy, and bringeth on at last, misery, infirmity, and pouerty.

Many haue their mindes so blindfolded, that they know not how farre both God, and reason haue bounded, and limited their pleasures, who thinke they may liue as they list, and in the lust of concupiscence, as the Gentiles which know not God. They delight in the workes of darknesse, and as men that doe euill, they hate the light.

The *earthly, sensuall and deuillish wisdome of the flesh*, maketh men stand in their owne conceit, and walke after the flesh, in the lust of uncleannesse, as naturall brut beasts, led with sensuality, counting it pleasure, daily to liue deliciously, fulfilling the will of the flesh and of the minde. Heere opinion of some false good blindeth wits eyes, desire of our vaine opinions, forceth the affections to insolency : And selfe-loue (that *Circe* to all, making men louers of pleasures more then of God) holdeth the heart firme vpon desired delights, and peremptory to all pleasures,

R 4

Signes

Ephes. 2. 2.  
Ακολασία, from  
Κελαζω, Castigo,  
*vitium male*  
*castigatorū.*

Ακολασει ινδο  
*Arist. Eth.*

l. 3. c. 5.

Idlenesse.

*Pinuinar Sa-*  
*tana*

2 Sam. 11. 2

Ezek. 16. 49. 60

*Otium &*  
*reges, &c.*

*Horatius*  
Blindnesse.

1 Thel. 4. 5

Wisdome of  
the flesh.

Iam. 3. 15.

2 Pet. 2. 10. 12.

13.

Gal. 5. 17. 19

Ephes. 2. 3.

2 Tim. 3. 2, 4.



## Signes and Symptomes.

Foolishnesse.  
*Laertius.*

*Nisi pallati.*

Beastlinesse.

Insatiablenes.

*Bodinus l. 4.  
de rep. c. 1.*

*Iovius.*

They banish  
strength, wit,  
and grace.

*Luk. 8. 14.*

Intemperancy  
is vniuerfall.  
*Ælian vari.  
hist. l. 13. c. 32*

THE intemperate are fooles, whom *Diogenes* did scorne, for that they had close butteries, and open bodies. And as *Demades* said of the *Athenians*, they did neuer consult of peace; but when they were in their mourning apparell: so they neuer thinke of temperancy, but when they are in sicknesse, and vnder physicke. They follow the beast in every poynt of sensuality, and goe beyond both beast and diuell in their owne excogitate delights.

They are euer in their strange lusting, like women diseased with *Malacia*; they sharpe their stomackes after then their knives: they are euer deuising to themselves strange delights, and prouoke themselves thereto. One Forrest will suffice many *Elephantes*, but both sea and land can scarce furnish the intemperate appetite. *Muleasses* the King deiectioned from his empire, because he was so intemperate, wandring in his exile, thorow *Italy* and *Germany*, an hundreth crownes would not suffice the making of one sawce to him; he had his eyes thereafter burnt out by his sonnes, and dyed miserably.

Their mindes are effeminate; they appeare only to be born for their belly; they replenish the body, and empty the soule; their pleasures are enemies to their wisdom, and blinde their eyes, that they haue no fellowship with vertue, nor with grace. The pleasures of this life are those thornes that doe choke the sowne Word, that it brings forth no fruit.

## Prognostickes

THE whole world, almost, are snared in intemperancy. *Theodata* that beautifull harlot, preferred her selfe to *Socrates*, for that when she pleased, shee might by her allure-



allurements, call all his Disciples from him: but he could get none of hers, for all his learning: To whom he answered, I draw to vertue, and the way is hard; thou drawest all to thee in a downewith, that is easie. It overthroweth the strongest, the wisest, the noblest. What mighty Lyons, and great men hath one delicate infirmity to wit, luxury daunted? O fire of hell, whose flame is pride, whose sparkels are euill words, whose smoke is shame, whose ashes are vncleanesse, and whose end is hell. It is hardly extinguished: the more secret; the more vehement. And because the intemperate mans finnes are so pleasant, he can hardly amend, and doth become incurable.

He bursteth out into many euils. Many through vn-necessary pleasures fall into great shame, greater dangers, most deadly diseases, and make themselves culpable of greater crimes. This vnsatiabable euill, maketh a man miserable. Pleasure hath wounded, and past away: it hath made miserable, and then departed.

It resolucth the body, pulleth away the strength, ingendereth the seminary of incurable sicknesses, & shortheneth the life. It is a poison sweet in the mouth, but deadly in the heart. As said *Diogenes*, *Voluptatis usura mors*. *Democritus* said, that intemperate men were *Valitudinis suae proditores*, betrayers of their owne health, and killers of themselves, by their pleasures: Many are the great punishments that doe befall the intemperate: whereof all Histories make record, and daily experience is a testimony: that *Sybaritica mensa*, and *Sybaritica calamitas*, are for the most part inseparable.

### Curation and remedies.

Consider that intemperancy is a soft disease, and a sweetned euil: alwaies appearing with a disfigured face of vnlawfull & immoderate pleasures, which would be

*Facilis discensus  
auerni.*

Almost in-  
curable.  
*Vix sanabile  
malum. Laert. l. 6  
avlat.*

*Arist. eibl. lc. 7.*  
The euils that  
come of it.

*Plato.*  
*Cic. 1. de finib.*  
*Omnium malo-  
rum esca.*

*Seneca rudi-  
menta in iuuen-  
tute praeludunt.*  
*Plut in l. Coni.*  
*volup.*  
*Laert. l. 6.*

*Boisardus Embl.*  
37.  
*Voluptates am-  
plectuntur ut  
strangulent.*

*Senec. Epist. 31.*  
*Plant. Lamprid.*  
*Cemera: opera.*  
*succis. Cent 2*  
c. 30.

Consider the  
euils of inordi-  
nate pleasures.



*Arist.**Vbi mel, ibi  
fel.**Macro.**Cic. Tusc.  
quaest. ult**Nulla sors  
longa est: do-  
lor ac volup-  
tas inuicem  
cedunt, breui-  
or voluptas.**Sen, Thiest**A&S 3.**Other motiues**Eras, n,**Apoph**Pro. 7. 21.**Pro. 7. 22. 23.**Plutarch, in**Moral**Malorum**esca voluptas*

be considered, not as they appeare, but as they are: not in sense, but in reason: not in the entry, but in their ending: not as they come, but as they goe. *Putiphars* wife and *Ammon* beheld them as they were comming, with sweetnesse and solace; but *Ioseph* and *Tamar* beheld them as they were departing, with filthinesse, shortnesse, lothsomnesse, shame, dolour, misery, and remorse.

Voluptuous sweetnesse wanteth neuer its owne gall, poison, and painefull stings of future remorse: sweete at the first, and bitter in the end. In *Rome*, the Priests of *Angeronia* sacrificed in the Temple of *Volupia*, on whose altar, also was the image of *Angeronia* placed: to shew that dolour is the fellow companion of pleasure. *Dionysius* the Tyrant gaue a taste of his great felicity to *Damocles* the Parasite: In the midst of his imagined happinesse, he caused a sharp glittering sword to hang downe from the ceiling of the house, with a small string about his head, which made him so affrighted, that the feare of danger eclipsed his present delights. There is no inordinate pleasure, that lacketh imminent and reall danger and grieve.

Voluptuous men are like *Aesops* dog, that snatching at the shaddow, lost the substance. Many in their pleasures seeke their felicity, and reape nothing but misery. Voluptuousnesse is a net, made and wouen of many vices, that intrap foolish men like birds: It is like that whorish womā, who, with her great craft, caused the foolish yong man yeeld, and with her flattering lips intised him: He followeth his goddesse, *As an Oxe that goeth to the slaughter, and as a foole to the stocks for correction, till a dart strike thorow his liver, as a bird hasteth to the snares, not knowing that he is in danger.*

The delights of the wicked, are like the slender and comfortlesse playes at cards and dice, of those that are in irons; deceiuing both time and themselues, whilest death is at the doore. The deuill is a fisher: sinne is his hooke, pleasures are his baits: and fooles his fish. *De-*

*mosthenes*



*mosthenes*, when hee heard *Lais* aske ten thousand drachmes of money for her company but one night, answered, I will not buy repentance so deare. Pleasures are most carefully to be auoided : because they both harne and deceiue.

But *Temperance* is a preseruer of wisdom, the mother of health, a quencher of vice, a maker of riches : causing *Platonicke* suppers, both frugall and whole some. It is a Pilot for the ship, & a cunning rider to bridle appetites, and to rule the body. It makes a man wise, willing and able to rule himself, and to vse his pleasures, at his pleasure : to leade them, and not to be led by them. Temperance doth banish som pleasures : some it disposeth and bringeth to a sound measure; neither doth it come to them for them : it knoweth measure to be best, to take not so much as thou wouldst, but so much as thou shouldst.

*Alexander* beheld the helmet full of water presented to him in extremity of thirst, in his sojourning with his Armie : which he refused, saying, If I onely drinke, these will be grieved. *Rodolphus* the Emperour, in his battell against the *Bohemian* King, he and his whole host almost perished for drought: in the meane time, a rusticke attending his haruest offered him drinke : who refused the same, saying, I thirsted for my Armie, not for my selfe. But *David* did better, who longing for to drinke of the water of the well of *Bethlem*, which obtained by the hazard of three of his mighty men, was offered to him: but he powered it out vnto the Lord, and said, *It not this the blood of the men that went in ieopardy of their liues? therefore he would not drinke it.* If those (so stately *Potentates*) tempered theselues in their extremities, euen from lawfull desires, (from a thing so naughty, yet so necessary as water) for the regard of others: What? should we not abstaine from that, that is both vnnecessary and vnlawfull, in regard of God and his offence, and of our selues, and good both of body and soule?

True

*Cato maior.*  
*Non erno tati*  
*pœnitere*

*Nocet emptā*  
*dolore voluptas.* *Hor. in*  
*Epist. 12*  
*Blandissima*  
*domina.*

*Σωφροσύνη.*  
*Temperance.*  
*Arist. eth. 1. 6*

*c. 5*  
*Hier. in epist.*  
*Epicurus.*  
*Motives there-*  
*to.*

*It ruleth the*  
*body.*

*It is moued*  
*with pitie.*

*Brusio, l. c 9*  
*ex Q. Curtio*  
*Aeneas Syl.*

*l. 3*  
*Com. in res*  
*gest. Alphonsi.*

*2 Sam. 2. 25. 27.*



True abstinence what?

2. Pet. 1. 6.

Accustome thy selfe to temperance

Motives thereto.

*Arist l. 1.*

*Rhet. c. 9.*

*Est virtus placitis abstinuisse bonis.*

*A. Gellius l.*

*17. c. 29.*

*αὐτὸς καὶ ἀπὸ αὐτοῦ.*

Overcome delights, & how.

*Non fuga nec absentia: sed vigore animi & constanti presentia. Macrobi.*

*l. 2. Saturn.*

A resolution against intemperance by reason.

True abstinence is, When any, for that loue he hath to God, and to his owne good, bridleth himselfe, not only from vnlawfull things, but sometime also from things lawfull and permitted. If it be associate with the fellow vertues and graces, of *faith, knowledge, patience, goodnesse, &c.* it is a certificate of our calling and election. Other wayes sobriety is not commendable: For they that abstaine from meate and doe ill, are like the deuils, who want meate, but want not sinne. Or if we abstaine for sinister respects, & not for conscience, it is not the right temperance: As when we abstaine, more for wholesomesse, then blessednesse.

Accustome thy selfe to command thy delights. Rule them by reason, and not by sensuality, and specially by the diuine law. And euen in lawfull pleasures keepe a measure: and vse some abstinence, whereby thou shalt be the more able to abstaine from vnlawfull desires, and to make thy lawfull delights to be more pleasant. For scarcity breeds lothsomnes, and when sweete things are made rare, they delight the more. If any exceed measure the most pleasant things shall become most vnpleasant. Reason and measure euer did pleade for temperancy amongst the Ethnicks, to comande their vnbridled lusts. And seeing of all vices, *Impatiency* in euils, and *Intemperancy* in pleasures, are both the most general and greatest: *Epictetus* said, If any man would imprint in his hart these two words, *Sustaine* and *Abstaine*, they would serue greatly for temperancy and tranquillitie.

Enter in battell with thy fond delights: Not by flight, nor by absence, but by the vigour of the minde, and constant courage, with a true moderate vse. This is that constant and settled resolution of the heart, against all intemperancy: wrought sometimes by reason: sometimes (and more strongly) by grace.

It should euer be the resolute purpose of a Wise man to appoint reason a Mistresse ouer his lusts. We should harden our mind, and withdraw it farre from the allure-  
ment.



ments of voluptuosnesse, *Isa* the Sophist said, when one did present to him a most beautifull woman. I haue ceased to be diseased of the eies. The *Rechabites* all their dayes abstained from wine, because of their constant resolution, to obey the commandement of *Ionadab* the sonne of *Rechab*.

But grace workes more solidly holily, this constant resolution, and abstinence from vnlawfull things, by the consideration of the euill, of the shame, and sinne that do follow vpon intemperancy, *Eleazarus* desired rather to die gloriously, then he should breake the holy Law of God, in eating of swines flesh. So did the seuen childrē. When *Ioseph* was tempted to intemperancy by his masters wife, this was his resolution, *My master knoweth not what he hath in the house with mee, but hath committed all that he hath to mine hand. There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife: how then can I doe this great wickednesse, and so sin against God? And Tamar* intiled to folly by her brother *Amnon*, thus resolved: No such thing, ought to be done in *Israel*: commit not this folly and how shall I put away my shame? and thou shalt be as one of the fooles in *Israel*. So *Daniel* determined in his heart, that he would not defile himselfe with the portion of the Kings meate, nor with the wine which he dranke. *Iob* made a Covenant with his eyes, not to looke on a maid.

Walke in sobriety, as a Child of the light, and of the day, and walke honestly, as in the day of grace: Put on the Lord *Iesus*, and take no thought for the flesh to fulfill the lusts of it. For whether we liue or die, we are the Lords. We are brought for a price, we are not our own: our bodies are the members of Christ, & temples of the Holy Ghost, we should glorifie God therefore, both in body and spirit. They that are Christs, doe crucifie the flesh with the affections and the lusts.

14 Consider that sauing grace of God, that bringeth salvation vnto all men, and teacheth vs that we should deny vngodlinesse,

*Phil. in seph.*

πέναντι ὁρ-  
σθησ.

*Ier. 35. 6, 14.*

By grace.

*2. Mac. 6. 23.*

*Idem 7. toto.*

*Gen. 39. 8. 9.*

*2 Sam. 13. 12,*  
*13.*

*Dan. 1. 8.*

*Iob 31.*

Consider thy  
prerogative in  
grace.

*1. Thes. 5. 5.*

*Rom. 13. 14.*

*Rom. 14. 8.*

*1. Cor. 6. 19, 20.*

*Gal. 5. 24.*

Grace as it  
bringeth feli-  
city, so it tea-  
cheth tempe-  
rancy.

*Tit. 2. 11, 12.*



Consider thy  
dissolution &  
death.

*Sen. Ep. 115.*

Christs com-  
ming.

*Tit. 2. 13.*

Redemption.

*Tit. 2. 14.*

Prayer, labour,  
&c.

*2 Tim. 1. 7.*

*πρὸς τὴν σωτηρίαν  
ἡμῶν.*

*Gra & la-  
bora.*

ungodlinesse, and worldly lusts, and that we should live soberly, righteously, and godly.

2 This present world, and shortnesse of our life. There is nothing so profitable for temperancy, as a frequent consideration of our short and vncertaine life: whatsoeuer thou doest, looke vnto the death This was also *Pithagoras* his lesson: Contemne all those things which thou wilt not need when thou art dissolued: and as for the things that thou wilt need when thou art dead wait on those: and by prayer seeke God to bee thine helper.

3 Consider Christs comming, and the appearing of that glory of that mighty God, looking for that blessed hope and reward of eternity, to all those that keepe their garments cleane.

4 Meditate vpon that great worke of our redemption, whereby Christ gaue himselfe for vs, that hee might redeeme vs from all iniquities, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.

Vse all the meanes, both of prayer, labour, and imploring of that spirit of soundnesse of minde. The frequency of obiected pleasures, are dangerous. Diligent labour in a mans owne calling, is a most present remedy against intemperancy.



## CHAP. XVIII

## The frensie of Paffion

Rom. 7. 5. *The passions of sinne had force in our members,*

## Description.



Passions are rauishings and commotions of the heart. They are naturall: and like fire and water, ill masters, but good seruants. They furnish pleasure, and take away tediousnesse from the practice of goodnes. We are bid, *Tremble and sin not.*

*a And with feare and trembling, worke out our owne saluation*  
*b They are sparkes of fire to kindle vertue.* *c They are a whetstone of fortitude.* *d They are horses which draw the Soule in her coach, to the inioying of her sweet objects.* *e They are the water that carries the oyle of grace aloft, from the filthy dregges of the earth.* *f They are the nerues of the Spirit. They are the armed Souldiers to attend their Captaine. They are the Spurres to stirre vp a sluggish heart to its owne taske. And they are the wind, mouing the ship of the body, whither the Pilot of the minde directeth, by the Compasse and Card of natures and graces light.*

But they become a most euill maladie, and breede much mischief, when they make their amity with sense and rebelliously tyrannize ouer reason, causing it to yeeld

Passions what?

*Arist. 1.8. politic*

They are either good,

*Psal. 4.*

*a Phil. 2.*

*2. Cor. 7.9.*

*Psal. 119.32.*

*b Cic. 3. Tusc.*

*c Cic. 4. Tusc.*

*d Laet. 1. 9. c.*

*17.*

*e Basil. de virgin.*

*f Plat. in Phil.*

*Basil. hom.*

*Cont. Frasc.*

Or euill.



*Cura leues  
loquuntur, in-  
gentes stupet.  
Seneca.*

Παθος.

Rom. 1. 26.

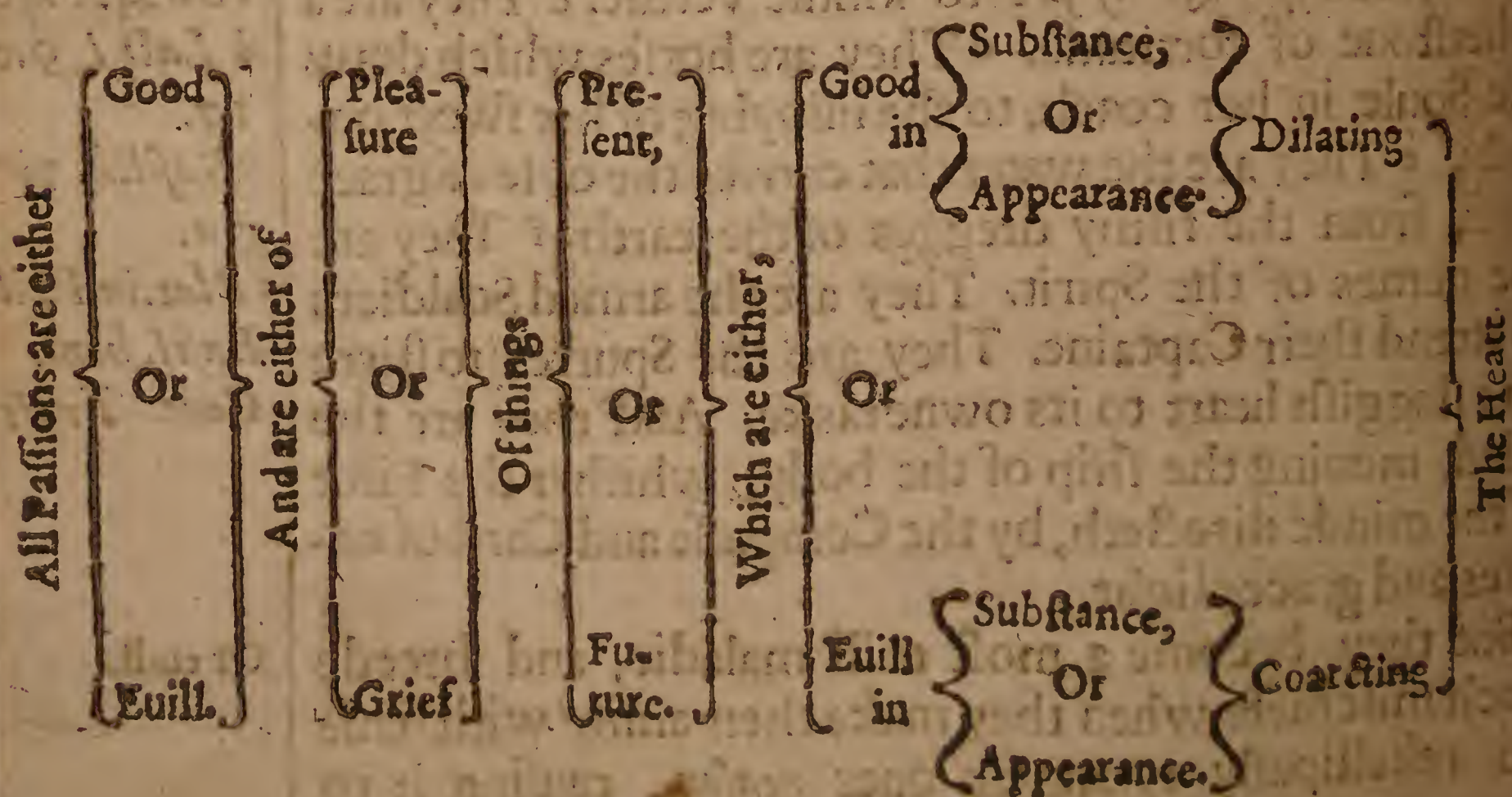
1 Thes. 4. 5.

Rom. 7. 5.

yeeld by force of battell, or else by allurement of pleasure : That the minde may slavishly serue, and deuise thousands of delights, to please sensuality : when they faile either in their *matter*, or in their *manner*. In their *matter*, when they seeke their wrong, and vnlawfull objects: In their *manner*, when they redound and exceede. If they be smaller, they are easily digested, and expressed by words and reares : but if they be greater, and most strong, they make astonishment : and choake the whole powers of the soule.

And although they be immanent acts of the soule, and certaine motions : yet because they make some stirring, and alteration of the body and minde, they are called *passions*. If they decline from *reason* or *grace*, and molest the calmness of the mind or heart, they are called *perturbations*. And because they corrupt the iudgement, seduce the will, and induce to vice, they are to be esteemed for sores and *sicknesses* of the *soule*. As the passion of *vilenesse* : the passion of *concupiscence* : the passion of *sinnes*.

*A Table of Passions in generall.*



*A Table.*



All Passions are either

|   |  |   |   |    |   |
|---|--|---|---|----|---|
| Simple,<br>having no<br>mixture of<br>other, and<br>are either, | Primitiues<br>conside-<br>ring the   | Good<br>or<br>Euill.  | Absolutely in it selfe,<br>or<br>To be possessed:<br>Absolutely in it selfe<br>or<br>To be shunned:   | As | Loue<br>Desire.<br>Hate.<br>Detestation.  |
|   | Or<br>Deriua-<br>tiues from<br>the primi-<br>tiues,  | Louing<br>the good<br>or<br>Hating<br>the euill                           | Present,<br>or<br>Future,<br>Present,<br>or<br>Future,  |    | Ioy.<br>Hope.<br>Sadnesse.<br>Feare,<br>Enuie.  |
| Or,<br><br>Compound of  | Primitiues<br>only,  | Equally<br>or<br>Vnequally  | Louing the thing<br>we want, and hating<br>them that haue it,<br>or<br>Louing the thing<br>we haue, and hating<br>the communication<br>of it with another:<br>Hating the euill in<br>another, but more<br>louing his person:<br>or<br>Hating euill in ano-<br>ther, but louing more<br>the sport thereof: | As | Ielousie.<br>Pitty and<br>Compassion.   |
|   | or<br>Primitiues<br>& deriua-<br>tiues both<br>at once,<br>or<br>Deriua-<br>tiues amongst<br>themselues at once,<br>both | Louing &<br>or<br>Fearing,<br>or<br>Hating &<br>Hoping,<br>or<br>Fearing, | Hoping,<br>or<br>Fearing,<br>Hoping,<br>or<br>Fearing,<br>Reioycing and Hoping,<br>or<br>Sorrowing and Fearing,   |    | Merrinesse<br>and Laugh-<br>ter.<br>Trust.<br>Distrust.<br>Anger.<br>Shamefast-<br>nesse.<br>Confidence.<br>Despaire. |



*Part affected.*

## Affections.

**T**He parts affected, are the naturall affections of the soule, which were once created good : but thereafter lost their holinesse and rectitude. In respect of the other more noble and principall faculties, they are but base : and are compared to the feete of the soule, both paraliticke, gowtish and full of many passionate sores, which molest both the head and the heart, and sympathetically affect both the conscience, the will and the minde.

*Causes.*

God a deficient.

Rom. 1. 21, 24, 26, 28.

Satan an efficient.

1 Cor. 21. 1.

Acts 5. 3.

Ephes. 2. 2

**G**od iustly giueth vp many to their harts lusts of vncleanenesse : that out of a consciencelesse, and remorselesse minde, they may doe those things that are not conuenient. This he doth, more or lesse, according to the measure of his anger : inflicting this malady by degrees, as pleaseth him, vpon those that are vnthankfull.

As is the humor and disposition of man to be passionate, either by nature, or by present occasion : So Satan concurrereth with the streame of their bent inclination, to vrge them, and make them stronger in their fury. *The Denill stood vp against Israel, and prouoked David the King to be more ambitious, and vainely confiding in himselfe, to number Israel. Judas was driuen in his insatiable couetousnesse to betray his Master. So had Ananias and Saphira, their hearts filled by Satan, to lie vnto the Holy Ghost, and keepe away part of the price of their possession. The prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience, is both the fire to kindle, the bellowes to blow, and fewell to feede, and a diligent agent, to bring all disordered passions, to most pernicious effects and ends.*



Mans nature is most subiect to the imitation of ill. The fashion of this world poisoneth his heart: euill examples stirre him vp, *to walke according to the course of this world, in wordly lusts*: and after the *lusts of men, and lusts of the Gentiles, in the excesse of riot.*

Such is the frowardnesse of mans corruption, that the more he is prohibited by the Law: sinne in him takes an occasion by the commandement, and workes all manner of concupiscence: for without the Law sinne is dead. Many are the more intraged, that they are rebuked: and the more bent vpon their passions, that they finde any objected impediments.

Affections are gunpowdered: the least fire sparke of the worlds inflaming objects (entering at the smallest sense) is able to set all on fire. *The lust of the flesh, the lust of the eyes, and the pride of life,* are ready burning matches to kindle at all occasions. *Dauid*, when he looked on *Bethsabe*, was inflamed with lust. *Olofernes* had his eyes rauished with the *Slippers of Iudeth*: and her beauty tooke his minde prisoner. *Iacob*, when he saw *Iosephs* garment sprinkled with blood, was stricken almost dead with sorrow. *Cato* affraid the *Senate of Rome*, when he shewed them the *Carthaginian* greene figges. This is common with beasts, to be incensed with the presence of intising objects.

The distempered constitution of the body (by a certaine sympathie) is the occasion of disordered perturbations: the humors, by their resident substance or vaporous volatile spirits, deprauē the organs of the soules functions. Sometimes the braine is altered, whereby it sends a wrong report to the heart. Or the heart is altered, whereby it misconceiueth the true report of the braine. Or sometime both are altered, whereby the braines apprehension, and hearts affection are ioyntly corrupted, and ingender a storme of outrageous passions. *Sanguineans* are inclined to too much ioy and vncery. *Cholerians* to anger and reuenge. *Phleg-*

Course of this world.

Ephes. 2. 2.

Tit. 2. 12.

1 Pet. 4. 2, 3.

Rebukes.

Rom. 7. 8.

*Nitimur in vetitum, &c.*

Objects.

1. Ioh. 2. 16.

*Iudeth* 16. 9.

*Gen.* 37.

The distemperature of the bodie.



Passions beget  
passions.

1 Tim. 6. 9.

2 Sam. 13.

*Si vis me fle-  
re, &c.*

*Horat. de art.*

*Poet.*

Selfe-loue.

Rom 13. 14.

*de gvoix.*

*en emdupix.*

*en tel duu.*

*Arist.*

Blindnesse of  
minde.

Ephes 5. 8.

1 Pet. 1. 14.

Ephes. 4. 18, 19.

*maticks* to dulnesse, security, and sluggishnesse. The *Melancholians* to sorrow and care, and strange disquieting apprehensions: sometimes ridiculous, and sometimes most desperate.

Such is the confederacie of passions, that one maketh a way for the extremity of another. Excesse of delight (when the object is gone) causeth excesse of dolour. Excessiue desire, makes excessiue sorrow vpon the losse of things desired. *David*, when he was in the passion of his adultery, he furthered his flame, with the fiery rage of murther. They that pine themselves with couetousnesse, and *would bee rich, fall into temptation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.* Passions, sometimes degenerate into contrary passions: As the loue of *Amnon* to his sister *Tamar*, turned into hatred: And *Indas* loue of money and hatred of his Lord, turned into the desperate hatred of himselfe and of his hire. Passions also of others, shaddowed in *voce, vultu, & vita*, beget passions in vs.

Many are their owne Idole, and doe fall sick with the loue of themselves. The wisdom of selfe-loue, is that foresight and care to performe the lusts and passions of the flesh. They doe what they can to pleasure themselves, in variety of delights and desires, in the concupiscible appetite. At euery thing that pre-iudges their appetites, they are most passionate in the irascible appetite. This is a fountaine almost of all the passions of the world: So that a passionate man and a selfe-louer are reciprocate.

The twise blinded minde (men being darknesse in abstract) causeth the rage of passions, and lusts of ignorance: an vndaunted and vnbridled horse, must cast his blinded & vnskilfull rider. Where there is no light, nor power of grace, nor reason: neither to direct, nor restrain: Appetites ouer-rule their owners, *Having their understanding darkned, and being strangers from the life*



life of God through the ignorance that is in them, because of the hardnesse of their heart, which being past feeling, have given themselves unto wantonnesse, to worke all uncleannesse even with greedinesse. Ignorance is strong enough to breede passions, but so much the more, if it have conioyned with it, the vanity and madnesse of the minde, hardnesse of heart, and a conscience past feeling: For as is the inorganicke minde and wil, in their iudgement or election: so they excite or permit the passions to stirre themselves.

Hardnesse of heart, &c.

There are many of weake mindes, and of stronger imaginations. Their imagination (the mindes deputy (both deceitfull and deceived) by inward delusion, bribery of sense, and foolish report of vulgar iudgement, ouer-rules and captiuates reason, setting vp into the soule a fond opinion to sit in reasons throne, and proclaimeth liberty to all the insolent affections, mouing euery passion, by the appearance, and opinion, of what is good, or what is ill.

Weaknesse of wit, & strength of imaginations.

But the most coniuinct and ineuitable cause, is that native inherent corruption (which is called the flesh) whereby affections and passions haue force in our members. This is that obedience to the lust of our mortall body. The passions are the workes of the flesh, and the lusts of the flesh in fulfilling the will of the flesh and of the minde. They in whom such passions reigne, are vnregenerate, natural, hauing not the Spirit: mastered by that old man which is corrupt through deceivable lusts: And seruing the lusts and diuers pleasures thereof. Euery man is tempted when he is drawne away by his owne concupiscence, and is intised. Then, when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

Native impurity.

Rom 7 5.  
Rom 6.12.  
Gal 5.17.19.  
Ephes 2.3.

Iud 16.  
Ephes. 4.22.

Tit. 3 3.  
Ia. 1.14,15.



*Signes and Symptomes.*

His words  
*Laertius.*

*Iob 32 19.*

His actions.

His will.

His wit.

His rashnesse.

His sensuality.

His foolishnes.

**T**He passionate mā's speech, is the glasse, representing his passions. If any will charge him with this, *Loquere ut te videam*: his ventings will smell of his heart. As *Elihu* in his zeale, so he in his passion, hath his belly as the wine which hath no vent, and like the new bottles that burst. The center of his speech, and axeltree whereupon his talke most runneth, is his passion: whether it bee brawling, vantage, wantonnesse, bragging, quarrelling or such like. As words, so actions, are the rifts and clifts, thorow the which, the sparkes of his passions glasse: they are the leaues and fruits of that tree of bitternesse. His troubled fountaine yeeldeth impure streames. Apparrelling, playing, company-keeping, feasting, drinking, writing, walking: as also dolour, paine, musicke, and accidents, indicate the modell of his inward motions.

He is more wilfull then wise, and makes himselfe a foole vpon his owne charges. Appetite is his master, reason and piety his slaues: passions are his greene spectacles; whereby all things seeme to him in a false colour, and according to the smell of his humour. He will be iudge and party both, in one cause. All the world are fooles in his conceit. His vnderstanding is corrupted, and so ouer-haled with vehement apprehension, and false representation in conceit: that hee is thorowly choaked and rauished in his perturbation. He can neither speake, heare, eate, drinke, sleepe, thinke nor pray. He forceth reason and wit, to deuise all sophismes, to pleade passions right, and vseth all engins to further his humors task. He is vncircumspect, precipitate and rash inconstant and fleeting. His will hath two naturall inclinations: the one to reason, the other to sense: but he inthrallith them both, to follow sensuality, and bribes his will with senses baites. He is wonderfully metamorphosed



fed from himselfe, as it were with *Circes* potions: his fairest calmenesse is turned to a storming tempest: and his wilest counsell, to *franticke foolishnesse*: he is a burden to himselfe: and creates to himselfe many crosses, both reall and imaginary.

He feedeth himselfe with vaine hopes, and is vexed with vainer wishes. What-euer he thinkes makes for him, that must be had, or done: albeit the whole world cannot afford it. *Rachel* desired children, or else shee would die. These two drunkards *Philoxenus* and *Melanthinus* (that they might haue the more pleasure, in the drinckes defending to their stomacke) wished the one a *Swannes* throat, the other a *Cranes* necke. Heere phantasie commands, reason is a drudge. Time and place are cursed, if they afford not opportunity to rage: like the *Hydropicke*, the more he drinckes, the more he thirsts: With the *Horse-leech* and her two daughters, he crieth *Giue, giue*. And with the grane, the barren wombe, the earth that cannot be satisfied with water, and the fire, he saith, *It is not enough*.

His peaceablest thoughts and brauest resolutions, with a sudden inundation or a tempestuous appetite, will be suddenly disturbed, and for a little passionate toy, will reject the fruition of all his other sweet contentments. At once he is moued with pride, fretted with enuy, shaken with feare, inflamed with lust, consumed with ire, flowing with hope: and incontinent againe, ebbing with sorrow and despaire. Prosperity puffeth him vp, aduersity deiecteth him. In loue hee pineth, in hate hee frets, in anger hee rageth, in feare hee trembleth, in ioy hee is dissolute, he faints in hope, and in woe is desperate.

Desires distract him, and his passions are so many hungry hounds, gaping and gnashing at his minde till they be filled. His inward Basiliskes suck out his heart: and he like *Prometheus*, the Eagle of his passions, vpon the high *Caucasus* of his conceits, corrodes his breast. He is like *Phaeton* the Sunnes sonne, ouer-haled with

His hopes and desires.

Pro 30.15, 16.

His inconstantie.

His torment and battell.



Gal. 5 17.

with his horses. He is tossed with a contrary tide at one instant, lust and shame, pride and parsimony, fury and feare, loue and hate, ioy and hope, beate against others bankes: And suddenly *Beltazars* ioy is turned into woe.

*Amnon* and *Putiphars* wifes loue, to present hatred. If reason or piety prescribe paine and labour, passion commands sluggishness. When piety bids fast, sensuality bids feast. When reason pardoneth, passion reuengeth. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other.*

*Prognostickes.*

Case dangerous.

**I** Nordinate passion, is a most sharpe and violent disease: I alwayes dangerous and deadly: but so much the more, if the minds inclination, a grace-lesse heart, a distempered body, custome, and presence of the baiting object doe concur.

Ensuuing euils to the soule.

Most of all, the greatest euils doe spring from the fountaine of passion. The soule is disquieted, wit defaced, grace extinguished, the whole man made a foole before the world, an enemy to himselfe, and to others, and before God culpable of iudgement.

To the body.  
Pro. 14. 30.  
Pro. 17. 22.*Calius* l. 1. c.  
18. & l. 3. c.  
15.

Pro. 17. 22.

Passions distemper the body, loose the spirits, ingender humors, and produce diseases. Albeit, *A sound heart be the life of the body, and a ioyfull heart causeth good health* (because the heart is then enlarged, the spirits are multiplied, and thorow the body distributed) yet if ioyfull enlarging passions be too vehement, they cause great infirmity, resolving the spirits, weakning the hart, and oft times, bringing on sudden death. *Chrysippus* and *Zeuxis* died laughing. *Sophocles* the Poet, and *Philippides* the Athenian, presently died for ioy. If passions that coarct the heart, as feare, despaire, and sadnesse, bee too vehement, they indanger the body. *A sorrowfull minde dryeth the bones, and ingender diseases:*

That



That the body languishes in consumption thereby, diuers in a suddenty, in the middest of a passion, haue become epilepticke, apoplecticke, paralyticke, phreneticke: and some haue giuen their life in the middest of their perturbation.

Passions are Tragicall, they make a Gnats wing the mother of much sorrow. They dare produce the most vnnaturall cruelties, commit the greatest villanies, and finally, bring on the greatest iudgements. By passion, *a Abel* was slaine, *b Dina* rauished, *c Ioseph* imprisoned, *d Tamar* defiled, *e Naboth* and *Zacharia* stoned to death, and *Iohn the Baptist* beheaded.

In passion *f Iehoram* killed all his brethren, *g Abimelech* killed his threescore and ten brethren, *h Saul* killed fourescore and foure Priests, and after, killed himselfe, *i Iudas*, and *Achitophel* hanged themselves, *k Cain* killed his brother, *l Bathsheba* is defiled, *Vriah* murdered, *Absalom* against his father rebelled: and for that men would not bridle their passions, and quench the flame, till they attained their designes, and obtained their ful desires, God hath iustly met their fiery passions, with his fiery wrath. *m Cain* is cursed, *n Pharaoh* plagued, *o Sichemites* killed, *p Corah*, *Dathan*, and *Abiram* deuoured, *q* the people punished, *r Achan* stoned, *Sodom* and *Gomorrab* burned, *s* five and twenty thousand valiant *Beniamites* put to the edge of the sword, *t Amnon* slaine, *u Absalom* hanged: *x* and finally, all that are too passionate, lose heauen; and procure endlesse wrath; *y* whose end is damnation, whose God is their belly, and whose glory is their shame, which minde earthly things.

### *Curation and remedies.*

**I**nsensiblenesse, stupidity and dulnesse in apprehension, (which base minds haue by custome, ignorance, education, or by nature.) Time also (that consumer of all

To others.

*a* Gen. 4.  
*b* Gen. 34.  
*c* Gen. 39.  
*d* 2 Sam. 13.  
*e* 1. King. 21.  
 2. Chro. 24. 21.  
*f* 2. Chro. 21. 5.  
*g* Iudg. 9.  
*h* 1 Sam. 22.  
*i* 2 Sam. 17.  
*k* Gen. 4.  
*l* 2 Sam. 11.  
 To themselves.  
*m* Gen. 4.  
*n* Exod.  
*o* Gen.  
*p* Num. 16.  
*q* Numb. 11.  
*r* Iosh. 7.  
*s* Iudg. 20. 46.  
*t* 2 Sam. 13.  
*u* 2 Sam. 15.  
*x* 1 Cor. 6. 10.  
 Ephes. 5. 5.  
 Col. 3. 6.  
*y* Phil. 3. 19.

False remedies  
 as Dulnesse.  
 Time.



Passions.

all grief) and contrary bad passions, are no true remedies of passions : As sorrow to amend wantonnesse, and ioy to ouerthrow anger.

Bodily remedies of passions.

If the distemper of the body be the chief cause of any passion, it must be physically cured. All the noysome spirits & humours, that deprauate the organes, and peruert the function of the soule, must be altered, purged, diuerted, and corrected.

Reiect vulgar opinions and examples.

Withdraw thy selfe from vulgar opinions, that peruert thy imaginations, and inflame passions. Follow not the multitude; frequentation of vulgars is contagious. Beware of examples and customes; suspect that, wherewith all are delighted; and count it madnesse to follow the filthy traine of sottish peoples conceit.

Eschew objects occasions.  
Numb. 16.

Study to diuert euils, and auoyd all occasions of this frenzy. *Occasiones faciunt latrones*, yea, occasions should bee eschewed. The *Nazarites*, that they might abstaine from drunkennesse, were forbidden wine, as the occasion of drunkennesse. As also they were forbidden to eate the Raisins, lest thereby they might be allured to the wine. Beware also of any calling, errand, or exercise, to the which thy nature, gifts, or practise is not answerable; or to take on a heauier burthen, then thou art able to beare. Otherwise thou canst not but be continually molested; with struiuing against thy weake wit, staggering strength, and slender skill.

Beware of selfe-love.

Preserue thy selfe from a foolish dotage of thy selfe; be not thine owne idoll, nor thy owne farthest scope. In all things suspect thy selfe; beware of complacency; neuer relie on thy selfe-opinion: be humble and affable, and *leane not vnto thine owne wisdom.*

Prou. 3 5.  
Presse to the contrary passion.

If thou perceiue thy selfe inclined to any vehement and extreme passion, study to bow and bend thy selfe (as farre as thou canst) to the contrary extremity, that thou maist the more easily come to the *golden mediocrity* : As the *Philosopher*, by the similitude of a crooked staffe declareth; which to make it stand euen, we do bow it farre

*Arist.*



to the contrary side. But thou must be very wise herein, that thou stay not there too long, nor fixe thy selfe too deepe; nor bend too farre, lest thou doe breake.

Diuert thy heart to some other objects, and transport thy attention to some other thing. Giue thy ill ghest slender entertainment: while thy passiō looketh for thy attendance; neglect it, and be the more diligent in other affaires. Deuile some other (contrary to diuers) good passion, to exercise thy heart. In thy greatest delights, pawze vpon some sorrowfull object. In thy sadnesse, think vpon thy sweetest supream contentments; in thy anger, muse vpon some feare: Or else, if thou canst not change thy passion into one of another and better nature, yet alter the subiect thereof, and giue it some other thing to worke vpon. As for example: Turne thy sorrow to a sorrow for sinne: Conuert thy feare, to the feare of God; change thy ioy, to the ioy of the Spirit; conuert thy hatred of the person, to the hatred of his vice; and alter thy greedy appetites of food, riches, and honour, into these holy desires of righteousnesse, of the *bread and water of Life*, of the riches of grace, and of the prerogatives of the sonnes of God.

Learne in the greatest assaults and tempests of most vehement tentations, to be of the strongest resolution: As *Ioseph* was, when hee was allured by his vile Mistrisse: And *Abraham*, when hee was commanded to kill his sonne, pulled vp their hearts most resolutely. With one naile they did driue out another, and made an aduantage of tentation. *Iob*, at the brinke of desperation, most resolutely concluded, saying *Albeit God would kill mee, I will trust in him*. This is a most commendable act, practised onely by them that are of gallant spirits, and best regenerate by grace: at the brunt of greatest tentations, and in the middest of the race of most raging passions, to pull vp and hold their hearts, fast stayed, like well-bridled horses,

And because the egge may come to a Serpent, it would be

*Dum vitant  
stulti vitis  
&c.*

Diuert thy  
mind from  
the objects of  
thy passions.  
Change thy  
passion into  
a contrary  
passion.  
Or change the  
subiect of it.

*Ioh. 1. 12.  
Heb. 12. 22.*

A pregnant  
resolution.

*1. Cor. 10. 11.  
2. Cor. 8. 9.  
Iob. 13. 15.*

Stop passions  
in the entry.  
*Principiis obsta.*



Behold thy dis-  
figured selfe.

Conceale.

Restraine.

Delay,  
*Plut. in Arō.*

Beat downe  
thy body, euen  
in lawfull  
things.

*1 Cor 9. 27.*

*Greg. lib. 5.*

*Mor. & hō.*

*35. sup. Euā.*

*Iam 5. 5.*

The most ex-  
cellent and in-  
fallible remedy  
is mortificatio.  
What mortifi-  
cation is not.

be crushed in the beginning. *Pharaoh* would haue killed the Infants of the Jewes, to stop their increase. Passions would bee stopped in the beginning; lest unrestrained vlc come to a certaine habit.

When thou dost fall into any perturbation, take a view of thy selfe, and perceine how thy mind is corrupted, thy will peruered, thy eyes blinded (with imaginations false spectacles) making Mountaines seeme Mole-hills; and Mole-hills like Mountaines: That finding thy selfe made a foole vpon thine owne cast thou maist the more be induced to dislike and dis-hant thy passion.

If at the first incounter thou canst not get thy passion extirpate, yet at the least, conceale it for credit, that shame appeare not: And to eschew other inconueniences: that the world, not thy enemies, see not thy weaknesse. To restrain, is best learned before the greatest Auditors, where shame & discredit are helpers of restraint; as also by frequent inuaying (in common conference) against such a passion; which by time will make thee ashamed to giue it bridle in priuate. Execute nothing in thy passion. This was the counsell of the Philosopher *Athenodorus* to *Augustus Caesar*: before he should doe any thing in anger, he willed him to recite the Greeke Alphabet.

Beate downe thy body, and bring it to subiection, by abstaining, not only from vnlawfull pleasures, but also from lawfull and indifferent delights. This was one of *Socrates* his lessons, *Solus in illicitis non cadit, qui se aliquando & a licitis caute restringit*. A pampered body will repine. Delicately to entertaine it, is to extinguish fire, by Gun-powder. Fasting, praying, labour, study, and such like austerities, keepe it in subiection, and fitteth it the better for mortification.

But the most sure and excellent remedy against all passions, is true *mortification*; which is not euery restraint, or forbearing of passions. Neither is it to conceale them, or simply to want them: For Infants want many passi-  
ons,



ons. They also that are *gelded by nature, by man, or by age*, doe lack the passion of lust. Many bridle the perturbation of anger, with the passion of feare. And some can smother downe, and bridle their appetites, by the rule of reason. None of these wayes are mortification. For Christian *mortification* is, when by nothing so much we command and temper our passions, as by the due and deepe consideration, and right vse of *Christ his death*; wrought in the heart by the Spirit.

*Mortification* is so called, not so much for the killing of the life of passions, as for the mean and vertue wherby they are killed; to wit, *Christs death and Crosse*.

The ground of true mortification is our *union* with Christ, when *Christ dwells in the heart by fayth*: And we in him, *new creatures*: He the *Vine*, we the *branches*: Hee the *head*, wee the *members of the body*: In the increasing of God, wee growing up in him, into the unity of faith, to a perfect man.

The inward practice of *mortification*, stands in a sound meditation; and in true sanctified affection. *Meditation* is practised by *discourse*: which is not onely a prouision for the tempest, but also a sure anchor of the minde, in the midst of the storme; and giues the best temper to the soule, and the fittest rule to our perturbations, while it is rightly exercised vpon *Christs death*: Iudging thus, *that if one be dead for all, then were all dead*. And as Christ hath suffered for vs in the flesh: *Arme your selues likewise with the same minde*, which is, *that hee which hath suffered in the flesh, hath ceased from sinne*. Thus in his death (as in a large volume, written al with bloody letters) reade at once, thy infinite guiltinesse, thy endlesse misery, and that inestimable redeeming counterprice. All other things, (as fowles, fishes, and beasts) must die, to make our bodies liue: and it behoued the *Son of God* to giue his life, to make our soules liue. (O bloody liues!) In his death, behold the Fathers infinit wrath, in punishing our sinnes in his Sonne; his vnderferued mercy, in sauing

What it is.  
Rom. 6. 2. to 14  
Gal 6 14.

Why so called.  
Coloss. 3. 5.  
Gal. 5. 24. and  
6. 14.  
The ground  
of it.  
Ephes. 3. 17.  
2 Cor. 5. 15.  
Iohn 15 1.  
Ephes. 5. 23.  
Ephes. 4. 13,  
15, 16.

Coloss. 2. 19.  
The practice  
of it stands in  
two things.  
Meditation on  
Christs death  
practised.  
2 Cor. 5. 14.  
1 Pet. 4. 1.  
civvov.

Consider in  
his death:  
Thy owne  
guiltinesse and  
misery, and  
Christs coun-  
terprice,  
ἀνταπόδο.  
The Fathers  
wrath, mercy,  
and wisdom.



Rom. II. 33.

Affection.

Sorrow.

Zach 12. 10.

Ioy.

Gal. 6. 14.

Hope.

Colos. 3. 4.

Tit. 3. 13.

Phil 3. 21.

1 Ioh. 3. 3.

Loue.

2 Cor. 5. 14.

*Cos amoris  
amor.*

Luc. 12. 37.

Colos. 3. 21.

sauiing vs his enemies; and his vnſpeakable wiſedome, in cauſing diuine Juſtice againſt the ſinner, and mercy to the ſinner, ſtand together, without preiudice of other. *O the deepneſſe of the riches, both of the wiſedome and knowledge of God, how unſearchable are his Iudgements, and his wayes paſt finding out!*

As for affection; at the ſtrangeneſſe of Chriſts death, with the eclipsed Sunne, darkened firmament, renting vaile, breaking rockes, trembling earth, and opening graues: let thy heart be commoied, with hatred of thy ſelfe, & ſorrow for thy finnes. *Looke vpon him whom thou haſt pierced, and lament for him, as one mourneth for his own ſon; and be ſorry for him, as one is ſorry for his firſt borne. Exault in thy Redemer. Say, God forbid that I ſhould reioyce, but in the Croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world.*

Be confident in the hope and expectation of his coming, and of our glorification: That when *Chriſt which is our life ſhall appeare, then ſhall ye alſo appeare with him in glory; Looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauour Ieſus Chriſt, who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, &c And euery man that hath this hope in him, purgeth himſelfe, euen as he is pure.*

*Let the loue of Chriſt conſtaine thee, and poſſeſſe thee wholly; who if he had neuer loued vs, we had neuer liued: whom we muſt loue, becauſe he loued vs firſt. The Diamond faſhioneth the Diamond; fire conuerteth ſe- well into fire. The conſideration of his loue, will force vs to loue him, whoſe Maieſty the higheſt Seraphins doe admire. He is without Paragon in loue. His tender affection towards vs, ſtands euer in the Zenith. He humbleth himſelfe, to exalt vs; and protritely did he gird himſelfe about: we to ſit, and he to ſtand and ſerue. Let vs haue our conuerſation with him in Heauen. Let his peace preſerue our hearts. Let vs daily put on him as our garment,*  
and



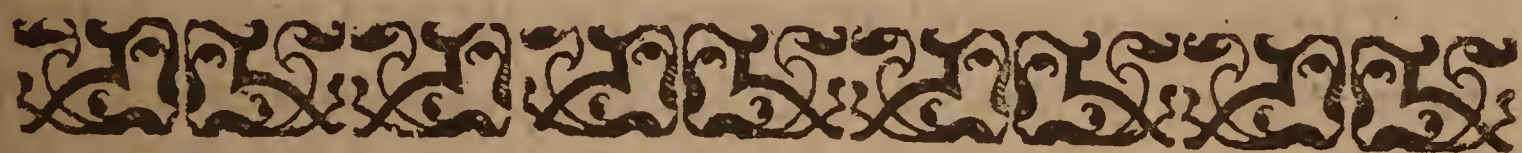
*and we shall haue no thought to fulfill the passions of the flesh.*

To conclude, In thy greatest assault of passion, meditate vpon Christs death, let the minds discourse stire vp the heart to holy passions : as to the hatred of thy selfe, sorrow for thy sinnes, feare of Gods wrath, reioycing in thy ransome, hope of endlesse glory, and loue to thy Redeemer : That al other vain and idle passions in the soule may fall downe before them, as *Dagon* did before the Arke. *Beare rule ouer thy minde, and thou shalt bee better then he that winneth a Citty.*

Rom. 13. 14

Conclusion.

Prou. 16. 32.



CHAP. XIX.

*The fury of Anger,*

Ephes. 4. 26. *Be angry, and sinne not.*  
Ira furor brevis est. Flaccus.

Description.



Anger is an inordinat perturbation, thirsting for the reuenge of an iniury. It is iustly to bee counted a disease. For as much as all vices are enranked amongst sicknesses; they that are angry, are sickely, and that of a fury and madnesse.

The first motion of anger, is an vnwilling chafe at the incountering with an iniury, without any minde or purpose of reuenge. The second motion is voluntary, with a concluded desire of reuenge. The first is a naturall infirmity, and almost ineuitable. The second is an acquired euill.

Anger what it is.

*Cum omnia vitia essent in morbis, iracundus morbosus nominauerunt.*

*Cic. l. 4. Tusc. quæst.*

The two motions of anger



Ephes. 4. 26.

*Ambr. Basil.*It differs from  
lawful anger, as  
The anger  
of God.

Mat. 3. 7.

Luc. 21. 23.

Rom. 2. 5, 8.

and 3. 5.

Maie 3. 5. and  
10. 14.The anger of  
zeale.\* *Ira cundia  
moderate spi-  
rans, zeli est  
armatura,  
Nazian.*

a Psal. 119. 139.

Mar. 3. 5.

b Iude 5. 6.

c Mat. 3. 7.

Dan. 3. 16.

Act 24. 10.

d Exod. 16. 20.

Numb. 12. 3.

Ier. 6. 10, 12.

1 King 19. 14.

Iohn. 2. 17.

e Numb. 16. 15.

Act. 23. 2.

Matth. 5. 59.

f Act 7. 24.

2 Sam. 13. 21.

Nehem. 5. 6.

*Bern.*Anger of forti-  
tude.*Arist.**Plato.*Anger not in  
beasts.Anger differs  
from crueltie.

euill. When the Apostle saith, *Be angry, and sinne not: Con-  
cessit quod natura est, negavit quod culpa est.* It is a mo-  
mentany madnesse: As the children of the first *Adam*,  
we cannot hold it out; but as the children of the second  
*Adam*, we should not hold it in.

It differs from all other sorts of *anger*, which are called  
lawfull.

The *Anger* of God is essentiall, and most iust: *Christ*,  
as he was man, was angry most vnspottedly: as when he  
looked round about vpon the people angerly, mourning  
also for the hardnesse of their hearts.

The *anger of zeale* hath euer the eye on Gods glory,  
the publicke good of the Church or Common-wealth,  
the priuate benefit of the iniurer, or iniured. It neuer de-  
generates into malice. It hateth not the person, for the  
fault; neither loueth the fault for the persons sake. b It is  
modest, milde, charitable, and free of bitternesse, in  
speeches and behaviour. c It kepeth decency toward all  
parties, according to their rankes: d And as the manner  
of it is seemely, so the matter of it is waighy and iust:  
For either it is Gods glory, e the preservation and de-  
fence of our selues, our life, our estate, and name; or the  
ordinary repelling and redressing of receiued iniuries;  
(It abhorreth all priuate reuenge,) the maintenance of  
others, by the law of charity; or the correction and bet-  
tering of others. Herein *Eli* did faile: the luke-warme  
anger of *Eli*, was his luke-warme zeale. The anger of  
fortitude and valour, is that *Cos fortitudinis*, the whet-  
stone of fortitude, the temper and file thereof, and the  
*Sinew of the soule*: this appeareth most in lawfull defence  
whether of ones selfe, or of others: As was *Moses* anger  
against the Egyptian whom he slew.

Anger doth not befall to beasts: who haue rage for  
reason, as man hath reason for rage.

Anger differs from cruelty: as when *Hannibal* saw  
the trench full of mans blood: said, *O formosum spectacu-  
lum!* Or when *Wolesus* the Proconsull of *Augustus*, in one  
day



day flew three hundred men, he walked proudly amongst the dead, and said, *O rem regiam! Non fuit hac ira, sed feritas.* Thus was not anger, but cruelty.

There are degrees in *anger*: Some are angry vpon some sudden occasion; and some are accustomed to be angry. There is an anger without voyce, an anger with the voyce, and an anger with word and voyce. Againe, anger is either hidden and subdued, or hidden and nourished, attending the opportunity of reuenge. It is againe either silent, or professed, by face, by speakeng, or by doing. Some are soone angry, and soone appeased: some are slowly angry, and slowly reconciled: some are contrary, soone angry, but slowly pleased; and some are slowly angry, and soone pleased.

*Anger* ariseth by a battell of two contrary perturbations, at one instant assaulting the heart. The griefe and mislike of the offered and offending iniury, causeth the heart contract it selfe, and make retrait of the thinnest blood, and purest spirits, from the neere and remotest parts: whereby the face groweth pale and blackish and great heate is gathered about the heart, which intestine flame incontinent breaketh out againe, with an enlarging of the heart, through the desire and delight of reuenge, which immediately appeareth with another visage in the face. So that grief at the iniury (contracting the heart) and delight to be reuenged (enlarging the heart,) the vehemency of them both, and suddenesse of this mixt motion, with the agitate heat boyling out kindleth anger. If it be vented by any word, deed, or resolution, it is the sooner quenched: but if the flame be any wayes forcibly restrained, it makes the agony so fervent, that the heart doth almost burst. It is a fiery passion, with a kindling of the blood about the heart. Those are most properly to be called angrie, who are soone stirred vp, both against those they should not, & vpon such causes, and forer and longer then is due, and who slowly are reconciled, and that not vnlesse a reuenge doe follow.

T

Anger

*Sen. l. 2. de  
Ira. c. 5.*

Degrees of  
anger.

*Ira. Iracun-  
dia.*

*Mille species  
sunt mali  
multiplicis,  
Sen. de Ira. l.*

*I. c. 4.*

The essence of  
anger, and  
ground of it.

*Sen. l. 2. de  
Ira, c. 32.*

*Dulce est do-  
lorē reddere.*

*Gen. 27. 42.*

*Compositum  
malum.*

*Naxianzen.*

*A. 5. 17.*

*I. Cor 13. 4.*

*Sum. 6.*

*Arist. l. 1. c. 1. de  
animal.*

*Ira quasi ira  
ab irando.*

Who are said  
to be angrie.

*Arist. eth. l. 4.  
cap. 5.*



The parts of  
anger.

1. Dolour.

*Arist. l. 7. c. 6.  
Eth.*

2 Imp tiency.

3 Rash iudge-  
ment.

4 Desire of  
reuenge.

*ὀργή, ἀπόρροια.*

The naturall  
affection of  
anger.

Mark 5.

and 10 14.

2. Cor. 7. 11.

Injuries reall.  
Prou 15. 1.

Luk. 4. 22, 28.  
injuries sus-  
pected.

*Anger* hath first a dolour, conceiued for some iniury; whether it be in effect, or in appearance and imaginati-  
on; whether it be bigane, present, or to come. 2. A felt  
impatency, and impotency, wherby it iudgeth the bur-  
then of the wrong to be more then can be borne. 3. An  
vsurpation, wherby it takes vpon it selfe to be both  
Iudge and party, and a caruer in its owne cause. 4. A de-  
sire to be reuenged, and to requite with dolour; incon-  
raged by some hope and power of performance. It desi-  
reth to punish him that hath not deserued, or to punish  
more then is deserued; or to punish beside a lawful man-  
ner, or to punish, not for the right end, (which is the  
conseruation of iustice, or correction of the fault,) loo-  
king more to the party, then to the impiety.

### *Part affected.*

**T**He immediate seate of this fury is that natural affe-  
ction of anger, whose moderate function and mo-  
tion should arise vpon a iust sorrow for euill, and a law-  
full desire of reuenge. When it is immoderately com-  
moued, then it is not only diseased of a fury; but like-  
wise also the heart and mind (by a simpa. hy) are mole-  
sted and agitate.

### *Causes.*

**N**Ot onely iniurious deeds, but words also (which  
are but winde) doe inflame the heart. *A grienous  
word stirreth vp anger.* When wee heare any thing that  
displeaseth vs, (were it neuer so smal) we doe conuert a  
mote into a mountaine. The *Nazarites*, who had heard  
*Christ* preach most sweetly, to their hearts approbation,  
because he did a little rebuke them, were so filled with  
*wrath*, that they attempted to precipitate him. Yea, sus-  
picious thoughts of vnfelt iniurie, are thought to be suf-  
ficient



ficient fewel to this fury. None that is angry, thinks his anger vniust. As *Hippias*, in his rage, killed all those his attending deare innocent friends, whom the Tyrant delated in his torment. When all were slaine, hee asked the traitor if any remained? Who answered, Thou thy selfe alone: I haue left no other that was deare to thee. We are so kicking-hearted at wrongs, that the lightest suspition and least coniecture, are imbraced for grounded verities, to fortifie our fury: For *Anger resteth in the bosome of fooles.*

If the iniurer be base, for contempt; or great, for impression; or a friend, for vnnaturality; or one obliged, for vnthankfulness; or one malicious, for cruelty; or one pardoned off, for insolency; anger is the more stirred.

Or, if the iniured be great: or greatly damnified, a speciall friend, or singled out from the rest.

Or, if the iniury it selfe be great, and doth preiudge vs much in the goods of fame, Fortune, body, or soule, in any one, or more of these. If the iniury bee vniuersall, extending the pestilent poyson to more persons. If it was committed wittingly, willingly, maliciously, & for some more great mischief.

Or, if the forme of the iniuring was vnder the colour of friendship, and with dissimulation, and premeditation. If publike, disgracefull, or any other way of a hundredth, whereby the manner may aggrauate the matter. In all those respects, iniuries are occasions to kindle vp anger: considering that iniuries are thought to be more then poynts of vnrighteousnesse. *Quia voluntas accedit, & omnis iniuria fit à volente: & non volenti.* And as *Aristotles* answer was, *Gratia citò, iniuria tardè senescit.* So all memories (how soeuer they bee dull in other things) are most pregnant to retaine the impression of wrongs: without wood, the fire is quenched: Iudging it alwayes a poynt of speciall wisdom to be repaired.

Euill education, worse example, and most wicked consuetude (becomming another acquired euill nature)

*Aug. ad Di-*  
*oscor. Sen. l. 2.*  
*de Ira c. 23.*

*Sen. ibid.*

*Eccles. 7 11.*

Aggrauating  
or iniuries ta-  
ken from the  
iniurer.

The iniured.

The iniurie.

The Forme of  
iniuring.

*Arist. Eth. l.*  
*5. c. 8. 9.*  
*Laer. l. 5. c. 1.*

*Prou. 26. 20.*

Education.  
Examples.  
Customs.



*Sen. de Ira*  
l. 1. c. 22.

Bilious com-  
plexion.

Loue defi-  
cient.  
Prou. 10. 12.  
1. Cor. 13. 7.

1. Sam. 17. 28.

Ielousie is a  
loue ill go-  
uerned.

Ignorance of  
common  
weaknesse.

Impariency at  
rebukes.

Selfe-loue.

a Gsn 4. 5.

b 1. Sam. 20. 30.

c 2 Chr 16. 10.

d Dan 3. 13.

e Luk 24. 28.

haue made anger habituell to many: As that child retur-  
ning from his education vnder *Plato*, when he heard  
his father (accustomed to anger) cry; said, I did neuer  
see this with *Plato*.

The body affecteth the spirit, according to the distem-  
pered constitution thereof, in a bilious complexion. An  
introsulphureous & gunpowdred distemper, is most ea-  
sily inflamed vpon the touch of the smalest sparkle of  
iniury. Such fiery men are daily seene to be most stirred  
and stirring. Their complexion, their manners, their dis-  
eases, and death are (oft times) found bilious and fiery.

When that mantle of sinne, and sufferer of all things  
(*Loue*) is inlaking, euery thing seemeth too naked. Cau-  
ses are inuented where there is none. Surmises are imbra-  
ced. Issues and expectation are more respected, then the  
nature of things. We may nor abide a higher, nor a hap-  
pier. *Eliab*, *Dauids* eldest brother, was very angry at  
him, and said, *Why camest thou downe hither? and with  
whom hast thou left those few sheepe in the wildernesse? I  
know thy pride, and the malice of thy heart, that thou art  
come downe to see the battell.* Neither may wee suffer a ri-  
uall; whereupon ariseth all the ire in ielousie; wherein  
loue is more extended then gouerned.

We are sighty of the moates that are in other mens  
eyes. We are like vnto the Ladies of the fairy (*Lamia*),  
who (as the Poets fained) vse their eyes abroad, and at  
home put them in a box. We think all others should be  
so perfit, that neuer one of them should offend. We are  
ignorant that in many things we offend all; and wee our  
selues, more then any other; whereby we giue to euery  
iniury a most vnwelcome entertainment.

A little thing will argue the deformity of our vices;  
the least checke whereof makes vs to chafe. Others per-  
fection displaieth our wants: The loue of our owne sel-  
ues makes vs enraged at others for their good. As *a Cain*  
against *Abel*, *b Saul* against *Jonathan*, *c Asa* with the Pro-  
phet, *d Nebuchadnezzar* against the three Children, *e the*

*Jewes*



*Iewes* against *Christ*. f Hereupon ariseth anger at reproofes, so that the fury of the Patient, may not abide the fauour of the Physician. Self-loue hath three speciall factors; whereof one is directed to climbe honours highest altitude, vntill it attaine to the eleuations Zenith. The other, by a contrary step, to seeke all commodity by descending to euery thing beneath, euen to the lowest metalline profundities. The third, to goe along and abroad for furnishing of pleasures, that they may be inioyed in chambering and wantonnesse. They all cry, *Who will shew vs any good?* And before they want, they will say, *Quid vultis mihi dare?* Whatsoeuer crosseth, irritats. Who is not with them, is against them; and opposites are their deadly enemies. *Cain* is grieved that one (although his brother) should bee preferred to him in heauen, or in earth. *Saul* is exceeding wroth, that the people should ascribe to *David* ten thousand, and to himself but one thousand. And *Haman* is full of wrath, when *Mordecai* bowed not the knee vnto him. *Laban* and his sons are offended at *Iacob*, for that hee got all his honour by taking away all that was their goods. And *Esau* greatly grudged at his brother *Iacob*, for pre-iudging him of his birth-right and fathers blessing.

Drunkennesse, as it darkeneth wit, and peruerteth the imagination; so beyond all the affections, it stirreth vp choller, by a conueniency of the sulphureous heate that is both in drinke, and in the bilious humour, concurring to make the greater flame, to kindle vp the heart at the smallest iniurie. *Cambyses* King of *Persia*, in his drunkennesse was incensed, at the gentle reproofe of his Minion *Praxaspes*, and killed his sonne. *Alexander* at the wine, killed (in his foolish fury) his most louing *Clitus*.

If the minde were firme, all the foresaid antecedent causes would haue little force: But when the minde is delicate, soft, and dainty, it is stirred vp by the most light and trifling toyes. As some will be irritat for a moat on their cap: as *Myndirides* the *Sybarite*, was grieved for

f Hof. 4. 4.  
*Senec. de ira.*

l. 3. c. 37.  
Selfe-loues  
three factors.  
Pride.  
Auarice.

Voluptuous-  
nesse.  
Psal 46.

Gen. 4.

1. Sam. 18. 8.

Hest. 3. 5.  
Gen. 31. 1.

Gen. 27. 36,  
41, 44.

Drunkennes.

A minde too  
delicate,



A weake wit.  
*Inuolidum omne  
 natura querulum  
 est. Senec. de  
 ira. l. 1. c. 13.  
 Muliebre & pu-  
 erile vitium.  
 Senec. de ira.  
 l. 1. c. 16.*

Nature cor-  
 ruption.  
 Gal. 5. 20.  
 Col. 3. 5, 8.

Anger appea-  
 reth.  
 Prou. 12. 16.  
*Alij affectus ap-  
 parent hic, emi-  
 net. Senec. de  
 ira. l. 1. c. 1.  
 Outwardly.*

that he lay vpon an inwrapped Rose leafe. The infirmer body is troubled with the least blast of ayre. The weakest and too tenderest minde is agitate with naughtiest occasions.

Or when the wit is weake, and wanteth wisdom and discretion; any externall cause is able to make the greatest irritation: As may be seene in aged, or in sicke persons, in women, or in children, and in whomsoever cometh neere them in feebleness of spirit. As vicerate and sore bodies mourne at smallest touches; so anger is a complaining, womanish and childish vice. The weakest wood are thornes and briars; yet touched, annoy forest: so the irefull are of thorny and briery kind; and being lightly touched pricke.

But there is ingraft in the heart a radicall impurity, and frowardnesse of corrupt nature, daily increased by custome, which bringeth forth this passion, amongst the rest of the workes of the flesh and members. And let reason doe what it can, it can neuer truly subdue this fury. By natures light, anger may be rebuked, and a little repressed, but neuer truly mortified.

### *Signes and Symptomes.*

**A** Foole the same day (he is prouoked) shall be knowne by his anger; but he that couereth shame (by bridling his affections) is wise. Anger imployeth (to the execution of its owne furie) the seruice of the face, to resemble; the mind to deuise; and of the tongue and hand to practise a requitall of injuries.

Anger sheweth it selfe in its owne colours. Into anger there are many shamefull things, which appeare in the face, in the voyce, and in the gesture. The Hebrewes call it *Aph* (the nose) by whose nostrils the flame breatheth out: or *Synecdochically*, because it appeareth most in the face. The lips tremble, the teeth gnash, the nostrils rise,



rise, the haire turne, the eyes reele, the colour of the face changeth, the feet moueth, the tongue stammereth, and bursteth forth (like vnto dogs) secret quarrelings. As *Shimei* did against *David*, 2. Sam. 16. 5.

Impatiency, curfings, blasphemy, reproch, reuenge, scolding, and threatnings, are the seuen children of anger. Moderation of speech and seemely behauour, are choked. Rightly it is called anger, from the word *angor*, because it strangleth, and sometimes so benummeth, that nothing is left, but with the Ass, to bite and to sting.

The Image of God is defiled; place is given to the diuell, wisdom is lost, righteousness forsaken, amity broken, verity darkened, and the light of nature and grace spoyled.

The angry minde is greatly agitate, and is like a faire, wherein there are great tumults, confusions, meeting of all parties, going hither and thither, with clamor and businesse. It causeth the smallest iniury seeme the greatest: inciting to reuenge, without all proportion. Lust, and Ire are molt euill counsellors. *Iratus etiam facinus, consilium praebeat.*

The angry man swelleth in pride, is hasty in resolution, displeased with euery thing, and cannot abide a gain-fayer, or a gain-stander. In his face he hath the characters of fury, impaciency, inconstancy, and impiety. He will not rest till hee auenge himselfe: hee abhorreth to giue place to God, or the magistrates anger: hee spareth no lies, when he lieth in wait of reuenge. His fury furnisheth him great strength to execute reuenge. His other passions leade, intice, dazle and incline him; but this draweth, compelleth, blindeth, and precipitates him into the gulfe of all impiety. He seeketh to be reuenged vpon euery thing; and when hee lacketh a convenient object, he will rage at any neere vnworthy thing: as *Balaam* at his Ass: *Xerxes* at the riuers and hills: he spareth nothing.

*Democritus ex*  
*Anton. maxim.*  
*ser. de ira.*  
*Iratus nil nisi cri-*  
*mina loquitur.*  
*Sen. in Thy.*  
*trag. 2.*  
*Impatiens ani-*  
*mus, diuæ, blas-*  
*phemia, probrū.*  
*Vlilio, rixa, mi-*  
*na, sunt iræ*  
*pignora septem.*  
*Furor iræque*  
*mentem præcipi-*  
*tant. Virg. Eneid.*  
*l. 2.*  
*Inwardly.*  
*Ephes. 4. 27.*  
*In his minde,*  
*and other*  
*passions.*  
*Cupido & ira pes-*  
*simi consultores.*  
*Salust. in Iugur.*  
*Ira.*  
*Sen. in prouerb.*  
*His fury.*  
*Rom. 12. 19.*  
*Deut. 35. 32.*

*Semper mendax*  
*iracundia, quare*  
*animo dolenti ni-*  
*hil oportet cre-*  
*dere. Senec.*  
*Furor arma mi-*  
*nistrat.*  
*His reuenging*  
*rage.*  
*Numb. 24. 1.*



His folly.  
P<sup>ro</sup>. 14. 17, 29.

P<sup>ro</sup>. 21. 24.

P<sup>ro</sup>. 19. 12.  
and 20. 2.

Care dange-  
rons.

*Sen. de ira. l.*  
*I. c. I.*

P<sup>ro</sup>. 19. 19.

Ensuing evils  
to a mans selfe.

*1. Tim. 2. 8.*  
*Plutar. Stob.*  
*Serm. 18.*

*Arist. l. 5. de*  
*Rep. c. 10.*

He that is hasty to anger, committeth folly, and he that is of a hasty minde, exalteth folly. Yea, he is a monster in nature, and contrary to God, Hasty to anger, and slow to forgive. Proud, hasty and scornfull is his name that worketh arrogancie in anger. But the wrath of a King is like the roaring of a Lion: he that prouoketh him vnto anger, sinneth against his owne soule.

### *Prognostickes.*

IF the habite of this furie be not preuented; or in the seminary not helped, the cure will bee most hard. If it begin to carry vs ouerthwart, the recourse to health will be difficult. *Nulla pestis humano generi pluris stetit.* There was neuer so dangerous a pest to mankind as this is. He that is possessed with this fury, though thou deliuer him, yet will his anger come againe.

It blindeth the wit, deformeth the body, and exposeth it to contempt and danger: it maketh the soule furious: it subuerteth mens estates, families, Commonwealths, kingdomes, and maketh one to lose his life with his sting: it defaceth Gods Image, quencheth grace, stoppeth prayer. *M. Cato* said, that an angry man, and a mad man differ in nothing, but *temporis mora*, by space of time: it is *initium insanie*, said *Ennius*, and *initium poenitentiae*, said *Seneca*. It beginneth with rashnesse and rage, and endeth with repentance and sorrow, surmounting the delight of reuenge. It is more reasonlesse then hatred, because hatred is separate from dolour, which doth euer accompany anger, and holdeth it green. And though it haue in it some poisonable sweetnesse, yet it tormenteth the owner and possessour with pangs, like Vipers, gnawing and gnashing within the mothers belly. It bringeth on deadly sicknesses, and oft-times doth more hurt to him that hath it, then the iniury it selfe.

Anger



Anger is a cruell monster, from which spring all seditions, tumults, battels, murthers, destructions. The gulfe of all euill degenerates into hatred. All euils come from anger : as reuelation of secrets, violation of friendship, ouerthrowing of piety, making men like the deuill, and violation of the whole commandements. *Anger is cruell, and wrath is raging, but who can stand before enuy?* Other vices mooue mens mindes, but anger precipitates. It conuerts men into monsters, beasts, tygers, deuils. *Saul* in his anger slew *Abimelech* the Priest, burnt the city of *Nob*, slew man, wife, childe and beast, and fourescore and fve Priests : and all this he did upon the imagination of an iniury. *Simeon* and *Leui* for one fault and offence of one, punished *Hamor* and *Shechem* : the prince and the people, he slew, spoiled, & led away captiue. *Phyrrhus* in his wrath slew his trusty secretary *Fabatus* : The Emperour *Bitillion*, his greatest friend *Cinnatus* : *Adrian* his only fauoured *Anpronia* : *Dioclesian*, his friend *Patritius* : *Alexander*, *Clitus*. But anger killeth the foolish man, and enuy slayeth the idiot. *A man of much anger shall suffer punishment.* Anger in thought is culpable of iudgement, anger in voice without word (for *Racha* in Hebrew, is not a word, but a voice of anger) is worthy to be punished by the Counsell: but who-soeuer is angry in word, saying, *Foole*, is worthy of hell. *Per gradus culpa, crescit ordo sententiae.* It excludes from the Kingdome of God.

### *Curations and Remedies.*

### PRESERVATIVES.

And first, of preseruatiues to hold out anger : and more easily performed : For vices are more easily repelled then expelled : like vnto bodily diseases, that are

To others.

Pro. 22. 24.  
1. Tim. 2. 8.  
Iam. 1. 20.  
Ioh. 8. 33.  
Pro. 27. 4.  
1. Sam. 21. 19.

Gen. 34. 25.  
1. Sam. 25. 13.

*P. Diaconus.*

Iudgements.  
Pro. 19. 19.

Mat. 5.

*Ambros.*  
Gal. 5. 10, 21.

Preseruatiues  
*Vitia facilius  
repelluntur,  
quã expellun-  
tur. Sen. epist.*



*Principijs obſta,*  
*&c.*

Discretion.  
Pro. 16. 32.  
Pro. 19. 11.  
*Animum rege,*  
*&c. Horat.*  
Wiſedome  
both humane  
and diuine.

Col. 1. 9.

2 Tim 3. 16, 17

Iam. 3. 14, 15,  
16, 17.

Draw neere to  
God with ſet-  
led peace.

2 Pet. 1. 4.  
Phil. 3. 20.

*Omnia mea me-*  
*cum porto.*

are more caſily eſchewed then healed. The enemy is to be driuen backe in the frontiers. Reſiſt the beginning of euill : medicine to an old malady is too late.

*To rule thy owne mind,* is better then *to win a city* : this is done by diſcretion. *The diſcretion of a man deferreth his anger, and his glory is, to paſſe by an offence.*

The gouernour of the ſoule, it is true wiſedome. The chaines and bridle are humane vertues by natures light : and diuine gifts by graces light. A wiſe man is perfit, and replenished with humane and diuine vertues. This is he that is filled with the knowledge of God, in all wiſdome and ſpiritually vnderſtanding, and ſo becommeth perfect in Chriſt Ieſus. To this purpoſe ſerueth the whole Scripture, which is giuen by inſpiration of God, and is profitable, &c. that the man of God may be absolute, being made perfect vnto all good workes. This is not that earthly, ſenſually, and deuiliſh wiſedome : out of the which ſprings bitterneſſe, ſtriſe, ſedition, and all manner of euill workes. But it is that wiſedome of meekneſſe which is from above : and is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy and good fruits, without iudging, and without hypocriſie.

Let thy indeuour be, to be like the higheſt Planets, that of all the reſt, are thought to be ſloweſt in courſe. And like the ſupremeſt region of the aire, in a perpetuall ſerenity : As one that draweth neere to God, and is partaker of the God-head, and hath his conuerſation in the heauens. Be neuer troubled with darkening clouds, nor turbulent thunders. Amongſt all earthly and humane chances (whereof iniury is one) walke with a diuine reſolution and courage. Count the goods of thy ſoule, to be the onely eſſentiall good. Place them within thy ſelfe, and reſoſe thy chiefeſt peace and contentment therein. Say with *Stilpon* the Philoſopher, All that is truly mine I carry with me. All other goods of fortune, count but aduentitious, and ſubieſt vnto alteration : Set not thy minde thereon : take them as thou maiſt haue



haue them : and haue them so as thou maist lose them : count baselier of them, then they are able to irritate thee. Let thy minde bee solid, and like a diamond that is neither bruised nor cut. Iniuries then may a little vex thee: but shall not ouercome thee : They may beate thee, but shall not hurt thee : They may shoote at thee, but thou art not penetrable.

Esteeme the euill will of iniurers. Pity them as diseased persons : be no more offended with them, then a Physician is with his impatient and petulant patients : but as *Demonax* his counsell was : Vices are rather corrected then checked: after the example of Physicians, who are angry at the sicke, but are ready to heale their sores.

As for the iniury it selfe, thou must labour, either not to see it : or if thou see it, not feele it: or if thou feele it, to heale it : and by a couragious insensibility, to ouercome it.

At euey light offence, vse the remedy of conuiency. It is the discreet mans glory to passe by an offence. And it is a mans honour to cease from strife. It is a most acceptable sort of pardon, willingly to bee ignorant, wherein euey one offends. Many iniuries would be despised, and purposely miske'd. *Melius est non agnoscere, quam ignoscere.* By a faire and honourable manner, scorne the iniury and the author of thy wrong. The contempt of contempt is excellent : and to auouch and thinke that iniuries doe proceede from any other cause, (as foolishnesse, weakenesse, womanlinesse, passion) then from contempt. All the greatest Potentates haue vsed this remedie : As *Agathocles*, *Moises*, *Antigonus*, *David*, and *Cesar*. A great minde becommeth a great estate. The great minde will be as little moued at vulgar wrongs, as the Lyon at the barking of curre. *Reuenge not your selues, but giue place vnto wrath : for it is written, Vengeance is mine : I will repay, saith the Lord : Therefore if thine enemy hunger, feed him*  
and

Pitty the iniurer.

*Motus in conditos, quos casibus adnumera.*

*Senec. l. quod in Sapient.*

As for the iniury, see it not, feele it not, ouercome it, and heale it.

*Quid. Epist. 3. heriod. Vince animos iramq; tuam, &c.*

*Pro. 19. 11.*

*Pro. 20. 3.*

*Sen. l. 2. de ira. c. 32.*

*Indignus Caesaris ira.*

*Magnam fortunam, magnus animus decet.*

*Rom. 12. 19, 20, 21.*



*Plutarch. in  
tract. de ira.*

How to vse re-  
bukes and cor-  
rections with-  
out anger.

and if hee thirst, giue him drinke : for in so doing, thou shalt heape coales of fire on his head. Bee not overcome of euill, but overcome euill with goodnesse : As Philip the Macedonian King did with the iniuring Nicanor : who not onely vsed conniuece at his calumnies : but also ouercame him by an honourable gift : whereby hee changed his tongue, and made him celebrate the Kings praises : Vpon the which occasion, the King said to Smicythus, Nicanors obseruer, Doe st thou not see, that it is in our hands to be well or euill spoken of ? The like he did with diuers others : through patience and clemency, he shewed himselfe to be a cunning Physician of diseased and furious mindes. For the victory is glorious, when the iniurer is snared, and made to stoope by a benefit : or of an enemy, is changed into a friend. The greater the fault is, the more excellent is the pardon : and the iuster the reuenge is, the more laudable is the clemency.

Smother not choller within, fret not inwardly, incorporate not anger, by hiding it. It is better it be a little vented and suffocate in the flame. *Omnia vitia in aperto leuiora sunt.* But if the offender abuse conniuece, and clemency, and is the more bold to offend : there must follow, first, milde admonition : then, more sharpe and priuate reprehension : then after, lawfull and discret castigation : To the which we must proceede, as to a remedy without ire, not that reuenge is pleasant, but profitable. Corrections would be seldomer then admonitions : that they may bee the more terrible, like thunder. The fox must not see thee daily like a lyon : for then custome will driue away feare. Let none perceiue Asses eares vnder thy Lyons skin, (folly in thy fury) for that will make thee more despised. And if thou wouldest vse any lawfull chafing to correct inormities : it must not bee common (as often, for light causes, or vpon all) for contempt. It must not be indirect, and by whispering behind the backe, for feare of encouraging to offend. It must bee direct,



direct, and set vpon him that offendeth, that he may feele it. It must be profitable, chastizing what is past, and warning what is to come. It must be medicinall for amendment, graue without laughter, serious without sport, and speedy without delay.

Make vse of all thy iniuries, and take a prooffe of thy selfe, and of thy vertues and graces by them. If thou be iustly iniured (*Iudicium est*) acquiesce and amend: As when the Courtier *Smicythus* delated *Nicanor* to King *Philip*, for detracting him: The King answered, *Nicanor* is not esteemed amongst the worst in *Macedonia*: it is therefore to be considered, whether I be in the fault or not: But if thou be vniustly iniured, he that hath done the wrong, will be ashamed.

Consuetude (that *other nature*) maketh many things familiar, and easie to be suffered or done: As *Mithridates* the King with custome of poison (beginning at little) was able to digest much of it; that at length, he could not be poisoned. Learne by little and little to digest choler. Many haue learned by vse, what nature hath not taught: some to walke vpon Cords, some neuer to laugh, some neuer almost to sleepe, some to carry intolerable burthens, and some to lye long vnder the water without breath; and all this for naughty respects: But much more for the tranquillity of thy mind and felicity of thy soule, accustome thou thy selfe to the tempering of this furious passion: And it is in our owne default if we amend not. *Socrates* did, by vse, attaine to great meekness and moderation of his Passion: He vsed to wrong and iniurie himselfe, that he might learn the more calmly to suffer the iniuries of others: He made his owne nature docible, by dantonning his owne desires: In his extreme thirst (hauing drinke present) he would behold it only: and command his desire in the presence of the thing desired. The like did *Plato* and those ancient Philosophers, who taught the remedies of anger, by their owne example and practise,

Make vse of  
iniuries.

Accustome  
thy selfe to  
bridle ang-r.

*Ufu lenienda  
ira. Senec.*

*Sanabilibus  
agrotamus  
malis.*

*Sen. de Ira.  
lib. 2. c. 13.  
Plutarch.*

Prepare



Premeditate  
iniurias.  
Count them  
common.

*Presume ani-  
mo multa tibi  
esse patienda.  
Sen. l. 3. de  
ira. c. 37.*

Consider the  
infirmities of  
others, & what  
may befall  
*Plutarch. de  
cohib. ira.*  
And thine also.

*Nuncubi &  
ego talis?*  
Be not suspici-  
ous nor credu-  
lous.

Be not curious  
*Non vis esse  
iracundus? ne  
sis curiosus.  
Sen.*

Prepare thy mind with the premeditation of iniuries, whereby as with an *Antidote*, it may be strengthened against euery prouoking accident. *Tela praevisa minus nocent.* No man is offended that he is cold in winter, or that he doth vomit in the sea, or that he is thronged in the publike streete, because these are foreseene, common and almost vneuitable. Presume in thy mind that many things are to be suffered. Thou canst be in no place where occasions of choler shall not be offered. The mind is to be made strong by premeditatiō. Meditate on the infirmities of others. Let nothing happen beyond thy expectation: none doth want their wants: what-euer wrong falleth out, let it be according to thy reckoning. When the report came to *Anaxagoras* of his sons death, he was the lesse grieved, for he had premeditated on his sons mortality. Think also vpon thine owne infirmities, and speake to thy own conscience, & consider how oft thou hast prouoked God & man to anger. And forasmuch as others are but like vnto thee: rather sympathize with them then be intraged: and say with *Plato*, And am not I such an offender as others are?

Beware of credulity: suspect the truth of euery report: let not thy eares be facill to tale-bearers. Belieue not willingly, what thou vnwillingly hearest: the falsest deceits haue the fairest colour of verity. Try before thou trust. we shall acquit many, if we begin first to iudge before we be angry: giue place to time, that it may bring some things to light. Take the absents part, and keepe thy minde in suspence: and suffer not suspicion to furnish coales to choller.

Eschew likewise needles curiosity, the norisher of suspicion. For a thousand iniuries, in thought, word, and intentiō, haue bin deuised that neuer did harme: which if the iniured party had knowne, he would haue needlessly disquieted himselfe: As *Antigonus* the king willed those two subjects that spake euil of him, to go further of frō his tent, lest he should heare them, & be angry at them.

Amend



Amend thy loathing and disdainning minde, prouoked almost to vomit at euery conceited trifle. Considering that it is too delicate and nice, starting at euery straw, childish, weake, womanish, and (through the scarcity of true iniuries) lasciuious, comoued with euery toy. The mind is to be hardly handled, that it may feele no stroke but that which is fore, Giue it no rest, correct it, let it not yeelde to too sudden opinions, nor mistake imagined iniuries. Bestow not thy thoughts vpon naughty things, bridle thy desired and delightfull pleasures: and let not the thing offend thee, that doeth not harme thee.

If thy body be of a cholericke distemper (disquieting and affecting thy spirit) seeke pertinent Physicke for choler. If selfe-loue, pride, voluptuousnesse, or auarice, incline thee to ire, haue recourse vnto their owne particular remedies.

Limit and lessen in thy owne conceit euery iniury: collect excuses from euery circumstance. Looke euer to the deficiency or sufficiency of the iniurers will and wit. If he be a child, let his childhood excuse him: if he be thy father, let reuerence moderate thee, if he be an enemy, he hath done what he ought: if he be a friend, he wil readily repaire: if she be a woman, she is the weaker vessell: if he be a King, it is folly to resist: if it be a beast, it is beastly to be grieued: if it be a calamity, it is God that doth it: if he be a good man, trust it not: if he be ill, maruell not. Expound things for the best, and take all things in some good part. Be alwayes ready (and out of thy louing sincerity & courteous construction) to eschew all aggravating of wrongs, and probable suspitions, whatloeuers is said or done: If doubtfull, iudge the best: if euill, suspend thy sentence: and if they touch thee neere, lessen them by some excuses.

Consider the danger and deformity of anger: what deadly diseases haue sprung from it, as feauers, palsies, collickes, pluries, apoplexies, inflamations, cholerick, caliacie,

Harden thy mind against supposed iniuries.

*Durè tractandus animus est, ut ictum non sentiat nisi graue. Sen. l. 2. de ira, c. 2.*

If thou be of a cholericke distemper. If inclined to selfe-loue, pride, intemperancy or auarice.

Courteous construction, gentlenesse, *Cādor animi. Circumscribenda multis modis ira.*

*Sen. l. 3. de ira. c. 11.*

*Mat. 1. 19. & 26. 60. 1. Cor. 13. 5.*

Consider the danger and deformity of anger.



*Cuspiannus  
Chromerus,  
lib. 18.*

*Fulg. l. 7. Ep.*

2.

*Sen. lib. 2. de  
ira. c. 36.*

Consider Gods  
patience to  
wards thee, and  
imitate him,  
Mat. 18. 21.

Mat. 6. 12.

Eph. 4. 32.

*Aug. sup. si  
non remiseri-  
tis.*

Mat. 18. 35.

Consider Gods  
prouidence.

cæliacke and illiacke passions? what inward torment, and secret heart-killing viperous bites? till shamefull requital be had: Like *Tamars* reuenge, who defiled her selfe with incest, to be auenged on her Father-in-law *Inda*. Many are like the foolish Bee, giuing the life, to get reuenge. The *Emperour Nerua* ended his life in a feauer, contracted by anger. The *Emperour Valentinianus* died by an irruption of blood through anger. *Venceslaus* the king of *Bohemia*, in his rage of choler against his Cup-bearer, fell presently into a pallsie wherein he died: *Ajax* through anger, fell in a deadly fury. Behold the furious and more then beastly deformity of those, that thou doest see daily in this passion, that the turpitude thereof may affright thee. As the *Spartanes* caused their children behold their slaues when they were drunken, to moue them to the detestation of the vice. Look also vnto thy owne deformity when thou art angry. It is the counsell of *Plato*, *Sextius*, *Seneca*, and many others, that the angry man should behold himselfe in a mirrour: That their owne deformity might make them mislike their passion: This is a better preseruatiue then curatiue: For he who doeth come to the looking-glasse, to change himselfe, hath already changed himselfe.

There is none mecker then God: there is none angrier then the Deuill: choose which of the two thou wilt imitate? God haue beene patient toward thee, he is slow to anger, and swift to forgive. Thou must forgive others (albeit it were *seventy seven times*) as thou wouldest haue God to forgive thee. Doe to others as thou wouldest haue the Lord of al others to doe to thee. And *even as God for Christs sake freely forgave thee: so doe thou forgive*. O fearefull sentence, if wee forgive not small things to our brethren, great things will not be forgiven vs of God.

Consider also the prouidence of God, without which no iniuries can be done or deuised. Be not like the dog, that runneth to the stone, and not to the castor. Consider



sider the pitifull estate of thy iniurer, deceiued by Satan, and deserted of God. Pitty the weake creature. Be enraged against Satan. Reuerence Gods prouidence : and hold thy peace, because *God hath done it*. Say with Christ to thy iniurer : *Thou couldst haue no power at all against me, except it were giuen thee from aboue.* And shall I not drinke of the cup which my Father hath giuen me? Say with David to Shimei, *Because the Lord hath bidden him, who dare then say, Wherefore hast thou done so? suffer him to curse, for the Lord hath bidden him.*

Consider the iustice of God : the merit of our sinne that is so great : and the basenesse of our persons that are but dust and ashes. By our sinnes we are worthy of all contempt, and by our vnworthinesse, we are subiect to all misery, and should be content of any contempt. Remember also Gods all-seeing eye : for he best keepeth himselfe from anger, that alwayes doth thinke that God looketh vpon him.

Trouble not thy selfe with too much businesse : Neither of things too many nor too great, nor desired aboue our strength. Our actions must not bee peruerse, nor arrogant, nor wicked. For in such things many must miscarry. Eschew debates and controuersies of disputations. Contention doeth nourish it selfe. It is more easie to detaine thy selfe from strife, then to withdraw thy selfe from it. *Make no friendship with an angry man, neither goe with the furious man, lest thou learne his wayes, and receiue destruction to thy soule.* Eschew grauer studies, and such as doe weary the minde : as also too much labour, watchfulness, hunger, thirst, which doe exasperate the minde, and kindle choller. A diseased minde is offended with little. Eschew all externall occasions of anger. As cholericke Cotys King of Thracia, when one did present him a number of goodly vessels of glasse : he recompensed the gift, and immediately brake them all at once, for feare through his choller he should be offended continually with his ser-

V

uants,

Psal. 139. 10.  
Ioh 19. 11.  
Luk. 18. 11.  
2 Sam. 16. 10, 11

Consider his  
iustice and all-  
seeing eye.

Eschew occa-  
sions.  
*φιλοσοφία.*  
Gen. 13. 8.  
and 21. 22.  
Mal. 2. 10.

Pro, 22. 24.

*Animus a-  
ffectus mini-  
mis offendi-  
tur. Sen.*



Consider our  
common vnion  
with Christ.

*Sanctæ partes  
sunt, si uniuersum  
venerabile est.*

*Sen. l. 2. de  
ira. Ibid.*

*Act. 2. 44. & 4.*

*32. 33. &c.*

*2. Pet. 1. 7.*

*1. Pet. 1. 22.*

*1. Io. 3. 14. &c.*

Meete wrongs  
with wisdom

*Eph. 4. 31, 32.*

Example of  
beasts, &c.

*Impetus bru-  
talis, & mo-  
mentaneus.*

Examples of  
the worst.

uants, when they happened seuerally to breake them one by one.

Consider that (by one common vnion with Christ our Head) we are the members of one body: If thou thinke it vnlawful to hurt the Head or the whole body: thou must also count it vnlawfull to bee intruded against any part thereof. If the whole bee venerable, the parts also are holy: the hand must not be angry at the foote, nor the feet at the eyes. All the members should agree to the conseruation of the whole, and euery part thereof. It concerneth the whole, that euery part be preserued. Here is commended that grace of holy and mutuall charity, amongst all that are in Christ, as members of one body.

And because wrongs meete with reuenges, the iniurer is prouoked to requite with a fresh reuenge. And what shall be the end of reuenges, but anger and reuenges? anger holdeth the fire burning with mutual reflects of iniuries: strife breedeth strife: Fire is not quenched by fire and anger is not stayed by anger. It is best therefore not to meete wrongs with wrath, but with wisdom: and to let all bitternesse and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, and tender-hearted, forgiving one another, euen as God for CHRIST's sake forgane you.

Remember that all other liuing reasonlesse creatures (as beasts, fowles, fishes) liue in perpetuall peace amongst themselves in their own kinde. If any strife be amongst them, it is but seldome. Consider also that they haue naturally their inbred weapons, wherewith they are full well content, & the most part carrieth them without vie. Man only is borne naked and armourlesse, whereby he is taught to bridle his fury, to liue in peace, and to be alwayes free of reuenge.

Remember the examples of others: some so horribly defiled and deformed in this vice: some againe by the contrary, so sincere and victorious ouer it: As may be  
scene



seene in the examples of *Abraham* with *Loi*, of *David* with *Shimei* : *Moses* with the people : of *Steuens* with his enemies : of *Christ*, who when he was reviled, reviled not againe, and when hee suffered, he threatned not who so sweetely did giue the promise with the precept: *Learne of me, that I am meeke and lowly in heart, and ye shall finde rest vnto your soules.* And of *God*, who is mercifull, gracious, and slow to anger, full of compassion and mercie.

The whole world doeth lie in sinne, and is set to doe euill. Anger is a publike vice, and what should more mitigate the ire of the wisest, then *turba peccantium*? All the euils in this world are either to be mourned at with *Heraclitus* (who euer was lamenting the misery *male uiuentium, immo, male peruentium*, of those that liued ill and perished ill : ) or to be laughed at with *Democritus* : esteeming all but vanity, and that there was no serious truth in any thing. *Vbi istic ira locus est?* *Socrates*, when one did strike him with his foot, willed by another to strike againe, answered, If an Asse had stricken me with his heele, should I strike againe with the heele? Where is then the place of anger? All things are to be scorned or lamented : yea, or amended. It is best therefore to beare patiently and peaceably (as farr as may be) with euery occurrent occasion of ire : at last, to be, not an enemy, but a rebuker of offenders: and to behold them with pittie, as a *Physician* would behold his patients.

### Curatiues and remedies.

Smothering and hiding of anger within (without the mastery ouer it) is but a bad remedy : reuenge also puts an end to anger, by taking pleasure in the reuenge. This is the inclination of this passion, to recompence euil for euil, and to cure one euil with another. Again,

V 2

A gift

Gen. 13. 8.  
2. Sam. 16. 10.  
Exod. 17. 4, 11.  
Act. 7. 60.  
1. Pet. 2. 22.  
Mat. 11. 29.  
Exod. 34. 9.

Consider there  
is no true ob-  
iect of anger in  
the whole  
world.

*Sen. l. 2. de  
ira. c. 10.*

*Aut ridenda.  
omnia aut  
fledenda. Sen. l. 2  
de ira. c. 10.  
Or amended.*

Bad remedies.  
Hiding.  
*Arist. ethic. l.  
4. cap. 5.  
Reuenge.  
Sen. l. 2. de  
ira. c. 32.*



Gifts.  
Pro. 21. 14.

Necessitie.

Reason.

Consider  
Christs passion  
*Aug. de con-*  
*flict & viti.*  
*Omnis enim*  
*hoc remedio*  
*morbus ex-*  
*tinguitur.*  
*Aug. Hom. 4*  
*in Matth.*

Reuel. 6.

Abhorre thy  
selfe.

2. Cor. 7. 11.

*A gift in secret, pacifieth anger : and a gift in the bosome, great wrath.* This is wisely done by the giuer : but a palliative remedy in the heart of the receiuer. Many bridle their anger vpon necessity : becaule either they dare not expresse it : or dare not thinke vpon reuenge : but this also is no sure remedy. Reason also is a great commander of this fury, but it is not the surest curer thereof.

If the passion of Christ the Redeemer be called to minde : there is nothing so hard, but it may be patiently borne. There is nothing so good as iust anger, as by faith to drinke a potion of Christs blood. For all sicknesses are queched by this remedy. Consider what great occasion was offered to *Christ his Maiestie* : what reuiling, buffeting, scourging, shame, paine, &c. Iniuries aboue all iniuries, by the most wicked, done against the most Innocent : but where was one sparke of his anger? for our sakes did he all, and suffered all, that we might be moued with his vnmooueable patience, and forced to follow his foot-steps. Thinkest thou that thy iniurer or iniury is vnworthy to be tolerated? yet remember that Christ is most worthy, for whose cause and command thou shouldest doe it. Thinke not to overmatch Christ in reuenging. Hee himselfe hath not as yet fully reuenged his owne blood, nor the blood of his *Saints*.

There hath none giuen thee greater occasion of displeasure then thou thy selfe. Thy best wisdom is but enmity against God, and against thy selfe : thou hast injured vpon thy selfe, more shame, more guiltinesse, more skathe, and more danger, then all the world could haue done. At the very instant when thou art stirred to choller, reflect thy flaming eyes vpon thy selfe, and be greatly offended with, yea reuenged vpon thy selfe. Abhorre thy selfe to the dust, no, euen to the hels: in an instant thou shalt be mute, & thy fury shall be diuerted from another to thy selfe. He that is angry at himselfe, ceaseth to be angry at another.

Remem-



Remember thy mortality, and that thou must die: haue thy putrid flesh and rotten bones in recent remembrance. And forasmuch as thou art mortall, keepe not immortall anger. As our bodies are mortall, so it is not conuenient that they that are wise should keepe immortall anger. Thou must leaue it at the last, the sooner the better.

In the midst of this passion, it is impossible to quench the fire at one instant. At the first thy fury will not pardon, nor yeeld. Onely obtaine thus much, that it may breathe a little, and iudge a little. Delay is a great remedy of anger, it shall cease, if it fall in suspence. The counsell of *Athenodorus* the Philosopher to the Emperour *Augustus Caesar* against anger, was: Before thou satisfie thy anger, repeate with thy selfe the Greeke Alphabet. This is a remedy not for clandestin lingring and secret ire; but for that feruent, gunpowdered, and sudden anger. In this interuall of time, the feruency setteth, and reason beginneth to preuaile. If one be mooued to repeate the Alphabet, in the midst of his fury, euen in the entrance of the repetition, the victory is begun. But in stead of the Alphabet, it were better to repeate some grauer sentences of Scripture, but best of all to conceiue some prayer. Alwayes the delay of the execution of anger is most excellent. *Socrates*, *Plato*, and *Architas Tarentinus* vsed the same, who would doe no euill in theit anger, but would say, I should punish thee, were not I am angrie.

In the delay of time there is great aduantage. Nothing can be well seene in this passion: it is like a stirred and drumly water, or like a raging flood. *Nihil diligenter in fluctu cernitur*. Giue anger time, time is a trier of all things: Time is not preiudiciall to true reuenge. A delayed punishment may be executed, but being once inflicted, cannot be reuoked.

Of him that is minded to continue in anger, it may be asked, whether he be minded to breake off his anger

Remember thy mortalitye.

*Arist. ethic.*

Delay a little.

*Antequam indulgeas ira percurre tecum Alphabetum Graecum.*

*Plutarch. in Apoph. fulg. l. 7. c. 2.*

The Greeke Alphabet.

*Sen. l. 1. de ira Caderem te nisi irascerer.*  
Time.

*Fabius Maximus cunctando restituit rem.*  
*Sen. de ira.*



euere or neuer? if euere? the sooner the better. It is farre better to leaue anger, then to be left of it. If neuer? with how turbulent and disquieted a life, doeth he crosse himselfe? What a kind of life hath the man that doeth euere swell in passion? It is madnesse to entertaine a fretting viper in thy bowels: or with his owne teeth daily to gnaw at the threds of his life, & to make it both miserable and short: or so to liue in this fury, that if death preuent him (because he liueth and dieth in sinne) the furies of hell may make him their spoile.

Diuert thy  
minde,  
To some other  
affection.

*P. Diaconus.*

Or meditation.

*Chr. hom. 47.*

*a Gen. 3. 19.*

*b Eph. 4. 27.*

*c Heb. 10. 31.*

*d Heb. 12. 29.*

Griue not the  
holy Spirit.

*Eph. 4. 30. 31,  
27.*

*1 Pet. 4. 8.*

*1 Pet. 3. 8, 9.*

In the most vehement *Hæmorrhages* and *fluxes* of blood, the fittest and quickest remedy is present diuersion (by opening a veine in some other part, to draw the force of the flaming blood else-where:) The like is to be vsed in the rage of anger, draw thy minde to other affaires. Thinke vpon some important subiect, that may either moue thee to care for thy estate: to grieve and melancholy, for some discontentment: or to ioy, because of the sweet fruition thou hast of some present hap: to delight thy minde, as *Clinias* did, by playing vpon the harpe: or to the terrour of conscience, in the remembrance of some personall and strange guiltinesse: or meditate vpon some graue and diuine sentences. *Ira fera est furibunda: incantemus eam, diuina Scriptura carminibus:* as, *a Thou art dust and to dust thou shalt returne.* *b Let not the sunne goe downe vpon thy wrath, and giue no place to the deuill.* *c It is a fearfull thing to fall into the hands of the liuing God.* *d For euen our God is a consuming fire.* And consider that place that is in *Marth. 18. 15.* to the end: And such like other sentences of Scripture.

Be loth to griue the holy Spirit of God, by whom we are sealed vnto the day of Redemption. For the which cause, be most willing to let all bitterness, and anger, and wrath, crying and euill speaking be put away from you, with all maliciousnesse: But aboue all things haue feruent loue amongst you: for loue couereth the multitude of sinnes: Be ye all of one minde, one suffer with another, loue as brethren, be pitifull,



be co rious : Not rendring euill for euill, neither rebuke for rebuke : but contrariwise blesse, knowing that yce are thereunto called, that ye should be heires of blessing. According to the which vocation, we ought to walke worthily, with all humblenesse of mind, and meekenesse, with long suffering, supporting one another through loue : Endeouoring to keepe the unity of the Spirit in the bond of peace : Considering that there is one body and one spirit, euen as ye are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme : One God and Father of all, which is aboue all, and through all, and in you all. It is a sure testimony that we haue the Spirit: for the fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse faith, meekenesse, temperance, against such there is no law. And that we are the first fruits of Gods creatures; If wee be swift to heare, slow to speake, and slow to wrath : For the wrath of man, doth not accomplish the righteousnesse of God. A badge of our election, so that we should, As the elect of God, holy and beloued, put on tender mercy, kindnesse, humblenesse of mind, meeknesse, long-suffering: Forbearing one another, and forgiving one another, if any man haue a quarrell to another : euen as Christ forgane you, euen so doe ye : And aboue all things, put on loue, which is the bond of perfectnesse. This *μὴ ὀργίζεσθαι*, long-suffering, it is the effect of loue, commended and commanded by God.

If thou thinke thy selfe by iniuries farre interest, let lawfull complaint to the ordinary Iudge, quench thy fury : and begin with Christs rule : If thy brother, trespasse against thee, goe and tell him his faults between him and thee alone : if he heare thee, thou hast wonne thy brother, but if hee, heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed : and if hee will not vouchsafe to heare them, tell it vnto the Church, and if he refuse to heare the Church also, let him be vnto thee as a heathen man, and a Publican. But yet a moderation is to be vsed, a relenting frō the extremity, and a remitting of a part that the Law makes thine

It is thy calling

Ephel 4 2, 3.  
Liue in vniity.  
Ephel 4 4 5, 6.

It is a testimony of the Spirit.

Gal. 5. 21, 23.

Ia. 1. 19, 20.

And of our election.

Col 3 12, 13, 14  
2 Pet. 15, 6, 7.  
10.

1 Cor. 13. 4.  
1 Thel. 5 14

Repaire thy wrongs by ordinary waies.  
Math. 18. 15,  
16, 17.

Iam. 3. 17. & 5.  
7, 8

Tir 3. 2  
1. Tim. 3 3.  
Phil 4 5.  
*ὁ ἄνθρωπος*



*Arist. remedy  
to Alexander  
Ælian. l. 12.  
de var. histor.*

*King Philips  
remedy did  
consist of cle-  
mency.  
Magnanimity.  
Eras. l. 4. a-  
pophtheg. de  
Phi. Mac. R.*

*Little compa-  
ny.  
Prou. 22. 24, 25*

*Giue him no  
occasions.  
Rom. 12. 19.  
Pro. 26, 20, 21.  
Silence.*

*Wisedome in  
curing the an-  
gry man.*

The remedy that *Aristotle* gaue to *Alexander*, was this. Anger should not be toward those that are equals, but are greater : thou hast not an equall. He might haue as well said, that anger should not be toward inferiours, for that is base ; nor toward superiours, for that is contempt and most vnlawfull. It rests, if anger should be, it must bee toward equals. And *Alexander* had none to match him.

King *Philip* remedied his anger against a calumniator, when he was counselled either to kill him, or to banish him : saying he would not, lest hee wandering amongst many, should speake euill of me. In that he killed him not *Clementia erat* : In that hee contemned his contempt, *Magnanimitas erat*, it was magnanimity : In that he banished him not, *erat prudentia*, it was his wisdom, that hee should not goe abroad to make more slander.

### *Remedies to cure anger in others.*

**M**AKE no friendship with an angry man, neither goe with the furious man, lest thou learne his wayes, and receiue destruction to thy soule.

Giue him no occasions of anger. Giue place vnto anger. Without wood the fire is quenched, and without a tale-bearer strife ceaseth : as the coale maketh burning coales, and wood a fire : so the contentious man is apt to kindle strife. Heere silence is commendable : but it is not alwayes fit, for it sharpeneth anger in some, if they imagine that silence come with contempt.

It is folly, in angers fury, to begin with words, which oft times irritates that madness: we should giue it a little liberty and space. Feauers are best cured in their intermissions, or remissions. The angry man would be a little smoothed in his anger : and by deuising to him better and fitter reuenges, to make him spend time, and  
relent



relent from his vehemency. In the meane time touch him with some shame, or some feare, and diuert his thoughts, that vnder colour he may be cured.

But when through any necessary occasion he must, or may be spoken to, mildnesse of answer is requisite. *A soft answer putteth away wrath, but grienous words stirre vp anger.* The softnesse of answer is in excusing the iniury, defending the innocency, acknowledging the fault, or crauing of pardon. &c. *A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.* A soft tongue is like water to quench hot iron, as did *Abigail* with *Dauid*. As a little sparke of fire is soone kindled, if one with his mouth blow vpon it; but is soone quenched, if he do spit vpon it. A man by his tongue is able both to kindle and to quench anger, and to *set on fire the course of nature*, and to flaken it againe.

Admonitions would be vsed mildly, without any mixture of austerity, lest by roughnesse we make our counsell vnprofitable. He would not be prouoked to aggravate his iniury, or defend his owne rage, neither to rebuk his reprobuer for greater faults: For he would be loth that his wound be ripped vp by a rough and mercilesse Chirurgion. Corrosiues are abhorred, because of their sharpnesse. The more wisdom & discretion, grauity and grace, affection and insinuation is vsed, the helpe is more effectuell. There is not another remedy more aparantly for anger, then the speech of a wise and graue friend.

Diuert his minde, by drawing it to some feare, and doe it either by degrees, or suddenly, that his heart may be affrighted with some feareful subiect, which presently wil quench this fury. For it is impossible to bee angry, and feare both at once.

If thou thy selfe bee the prouoker of him to anger. thou shalt soone appease and quench his flame; if thou haue done that same iniury to thy selfe, wherewith thou hast offended him, (a testimony that thou hast not done it of contempt) if thou vnfeinedly repent thy wrong; if thou

Soft speech.  
Prou. 15. 1.

Prou. 25. 15.

Iam. 3.

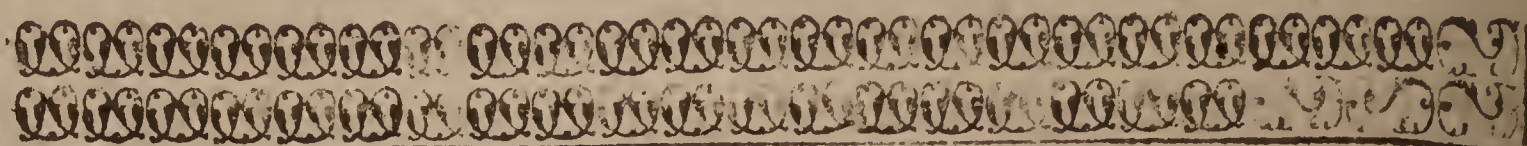
Wise admonitions.

Diuert his minde.

How to pacifie him whom thou hast angered.



thou humble thy selfe to him, and acknowledge thy offence. *Yeelding pacifieth great offences, Eccles. 10. 4.*



## CHAP. XX.

## The Passion of H A T R E D.

*GAL. 5. 19, 20. The works of the flesh are manifest, which are hatred, debate, emulation, wrath.*

*PROV. 10. 12. Hatred stirreth up contentions.*

## DESCRIPTION.

Hatred differs  
from enuie  
*Plut. in l. de  
different. odij  
& inuid.*

And from  
anger.



Hatred differs from enuie, for enuie exceeds not mankind; but hatred is found also amongst beasts, as may be seene in *Egiptus* and *Achantis*, who euer hated other, while they were liuing. and when they are dead, their blood cannot be gotten mixed, which if it be put together, it will separate it selfe incontinent. Again there is some hatred lawfull, but there is no enuie lawfull. Many may hate themselves, but none can enuie themselves.

Hatred differs from anger, for anger is more sudden: Anger may turne to hatred, but hatred cannot be turned into anger. In hatred, griefe is relented, but the desire of reuenge may be fresh. Anger is euer young and the older the weaker: but hatred becommeth aged, and the more old, the more strong, and is not wasted, but waxeth through yeeres.

There



There is one hatred lawfull, another vnlawfull. As *hee that loueth his life: shall lose it and hee that hateth his life in this world, shall keepe it vnto life eternall.* And, *hee that is partner with a theefe, hateth his owne soule.* No seruant can serue two masters, for either he shall hate the one, and loue the other, or else he shall leane to the one, and despise the other; you cannot serue God, and riches. There is a hatred with a cause, and a hatred without a cause. As *Dauids* enemies hated him without a cause, who did reward him hatred for his friendship. Christ said of the Iewes, *They hated me without a cause.* According to the cause, so is the hatred good, or euill.

Lawfull hatred, in God it is essentiall and most iust, whereby he hateth sinne, and the sinner, so that he deserteth him, to punish him: In man it is a comendable quality, and a Property of them that loue and feare God. *Ye that loue the Lord, hate euill.* Which *David* professeth of himselfe, *Doe I not hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee? I hate them with an vnfaigned hatred, as they were mine utter enemies.* It is commanded by God, *Hate the euill, and loue the good: hate the vices, but not the men; neither loue the vices, for mens cause.* It is not the part of a wise man, to hate them that erre, otherwise he must hate himselfe. For as wicked men are Gods creatures, we should loue them, but their vices, and in so farre as they defile themselves with wickednesse, they should be abhorred.

The hatred of *enmitie* is, 1. When wee hate the *euill* (as *Culpa*) done by the party offending vs, or them who we loue. 2. For this euill, we hate the Party as our enemy. 3. We desire some euill (as *pœna*) to befall him.

The hatred of *Abomination* is, when we loue the party and for that loue, we hate and detest all kinde of euill (whether it be as *culpa*, or *pœna*) that may befall him, or be done by him.

Euery sinne (as that onely thing that offendeth God  
or

Hatred two-  
fold.

Ioh 12. 25.

Pro. 29. 24.

Luc. 16. 13.

Againe two-  
fold.

Psal. 35. 19.

Psal. 109. 5.

Ioh. 15. 25.

Lawfull ha-  
tred.

Mal. 1. 2, 3.  
& 6. 8

Rom. 9. 13.

Psal. 67. 10.

Pro 8. 13.

Psal. 139. 21, 22.

& 119. 104,  
113.

& 26. 5.

& 31. 6.

& 101. 3.

Amos 5. 5. 15.

Rom. 2. 9.

Iud. 23.

Aug. in. ps. 136.

Sen. de ira.

Hatred of en-  
mity.

Hatred of a-  
bomination.

Sin, the pro-  
per object of  
hatred, not  
the sinner.



Luk. 14. 26.  
Ioh. 12. 25.  
How we doe  
hate our selues  
rightly.

What hatred  
is a sicknesse.

*a* Rom. 1. 30.  
*b* Mich. 3. 2.  
Prou. 29. 10.  
*c* Ioh. 15. 18, 25.  
*d* Prou. 1. 22.  
*e* Psal. 50. 17.  
*f* Pro. 29. 24.  
Hatred pro-  
fessed or dis-  
sembled.

2. Sam. 13. 22.  
Prou. 10. 18.  
and 26. 24, 25,  
26.

Cruell.  
Psal. 25. 19.  
Simple.  
Pro. 19. 7.  
and 14. 20.  
Hatred onely  
in action.  
Prou. 13. 24

or man ) is the proper subiect of lawfull hatred : but a sinner is an improper object, whom we should hate only *Respective*. Some other things also we should hate, but yet more *Respective*, and are not in themselves to be hated, but loued, (nature commanding their loue, and grace commanding their hatred. ) As we are commanded to hate father, mother, wife, children, brethren, sisters, and our owne life also, to follow Christ : then do we hate our soule best, when wee doe not yeeld to carnall desires ; when we breake the appetite thereof, and resist the lusts of the minde.

But it is an vnlawfull kind of hatred, wherewith we are diseased : and for the most part it is the hatred of *enmity* : a Such as the hatred wherewith wee hate God, *b* goodnesse, and good men, *c* Christ, *d* knowledge, *e* reformation, our neighbour, or *f* a mans owne soule. ( As when he commits sin, or communicates with other mens sins, ) which when he thinks he loueth it most : in hurting it, he hateth it most.

This hatred (worthy to be hated) is either professed, or dissembled, which is much worse. As was *Abshaloms*, against *Amnon* his brother. It is oft times couered, and coloured with *lying lips*, and subtile *invention*. It is againe either cruell, which hath a desire to hurt the partie hated ; or simple, which hath no desire to hurt : but a disdain to contemne, or carelesly to regard. *As all the brethren of the poore doe hate him.* And, *The poore is hated even of his owne neighbour.*

It is sometimes loue in affection, but hatred in action, *As hee that spareth his rod, hated his sonne.* This fond loue is cruell hatred, and here the louer is an enemy : for in stead of that care he should take vpon his childs soule there is nothing but cockering, and cankeri<sup>ng</sup> of the same.



*Part affected.*

**T**He immediate seate of this perturbation, is that naturall affection of hatred, whose function is to stirre vp the minde and heart, to abhorre or shun rightly all euill, absent or present : the highest degree thereof is a holy abomination, and disdainfull contempt. The lowest degree of it is a base and light estimation of any thing, because it is naughty, or filthy : when this affection becomes distempered, & immoderate, (either hating what should be loued, or hating too little, or too much, beyond the iust and lawfull measure) then is the soule diseased.

The naturall  
affection of  
hatred.  
Psal. 139. 21, 22.  
Esa. 30. 22.  
Phil. 3. 8.

*Causes.*

**T**He hearts of al men are in the hands of God, he moueth their affections as pleaseth him. *He turned their hearts to hate his people, and to deale craftily with his seruants.* This he doth, to aggrauate the guiltinesse of the wicked, to their destruction, and to correct sinne in his own, for their good. This is one of those affections that are not conuenient, and that doth accompany the reprobate minde, vnto the which God giueth vp many.

God most  
iustly.  
Psal. 105. 25.

They that are lying in their first generation, and haue not yet tasted of that *new-birth*, doe abide vnder the diuels parentage, and are like him in all his lusts, but specially in hatred : as Christ said of the *Iewes*: *Ye are of your father the diuell, and the lusts of your father ye will doe, hee hath beene a murderer from the beginning* : According to the which it is said of *Cain*, that he was of that wicked One, and slew his brother, through hatred.

Rom. 1. 28, 29,  
30.  
Satan.

Ioh. 8. 44. 47.

The wicked stumble at euery occasion, and make the best things, to become the causes of worst affections. As Christ saith : *Ye shall be hated of all men for my name.*

1 Ioh. 3. 12.  
Externall oc-  
casions that  
stirre the con-  
science and  
conceit  
Mat. 10 22.

And



1. Ioh. 3. 12.

Ioh. 3. 20.

Ioh. 7. 7.  
*Veritas odium  
parit.*

Ioh. 15. 19.

Selfe-loue.

Deut. 22. 13.  
2. Sam. 13. 15.

And *Cain* hatefully slew his brother: and wherefore slew he him? *Because his owne workes were euill, and his brothers good. Every man that doth euill, hateth the light.* And the cause is set downe, *lest his deeds should bee reprov'd.* Whatsoever they finde make a molestation to their sleeping conscience, that they abhorre and hate. The world hateth Christ, because hee *testified of it, that the workes thereof are euill.* Truth begetteth hatred, not of it selfe, but because of the perversity of mens hearts: when there proceedeth from it, hatred, which is the poyson of friendship. The world, as it loueth its own, so it hateth the godly, *because they are not of the world;* but appeare to the wicked to haue made defection from them, and consequently haue made defection and conuiction of them, and of their wickednesse. As Christ saith, *I haue chosen you out of the world, therefore the world hateth you.*

From deepest desires and delights, oft times ensueth the deadliest hatred, because of the strength of *selfe-loue.* As carnall loue, grounded on lust, the lust being gon, is turned vnto hatred: If the loue should cease, when the lust is gone, it were no maruell: but that it should be turned ouer to hatred, it would appeare strange: As *the man that takes a wife, and when he hath lien with her, doth hate her:* And *Amnon* who was sore vexed, and fell sicke for the loue of his sister *Tamar:* when he had lien with her, immediately *he hated her, exceedingly: so that the hatred wherewith he hated her, was greater then the loue wherewith he had loued her.* And seeing this strange *metamorphosis* is not onely in vnlawfull loue, but in that which is also lawfull: the cause cannot be ascribed to the loue, but rather to the lust in the loue; when a man hath his pleasant delights so suddenly quenched in the beloued object: He taketh occasion to bee reuenged vpon this so hasty annihilation, and choking of this his so pleasant delight. All hatred is deriued from loue, specially selfe-loue; as al negation from affirmation: we hate any thing, because it corrupteth that which we esteeme good, and do



doe loue. First, we respect loue, then hatred: whatsoeuer wee hate, wee hate it for the loue of some other thing. Loue is first in intention, and hatred first in execution.

The blindness of the minde, contracted by darkness, procureth this passion. *For hee that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* How great vanity and darkness couered the eyes of *Herod*, when he hated to the death, all the young children of *Bethlehem*? If hee beleued the Scriptures, how could he strue to inuert the immutable Prophecy? If hee beleued them not, what needed he so to rage? The minde being ouertaken with malice, is foolish, it precipitates it selfe. Here was a confusion of causes, as feare, doubting, suspition, madness of opinion, selfe-loue and such like.

One great wrong, or many lesser wrongs after others vnrepai'd; or such an one as hath rooted it selfe in the heart a long space, at the first kindled anger; the feruor and chafe of the *Ebullient* blood about the heart being once quenched, the dolour is relented, but the reuenging minde abideth: so anger conuerteth it self into hatred. Hatred is an old anger, gathered from many causes, and continuing long. *Festuca in oculo, ira est; trabs in oculo, odium est, sed si nutrias festucam, trabs erit.* Anger is a mote in the eye, hatred is a beame in the eye: but if thou nourish the mote it will become a beame.

Hatred is drawne with two horses, *Power*, and *Pompe*; *Feare* hath the charge of the one, and *Enuie* the charge of the other. Fiercely the Coach runneth to mischief: it is not stayed by Innocency, nor stopped by patience, nor hindered by shame: feare hath the greatest force, and is almost naturall and inuitable, so long as the feare remaineth. *Abimelech*, and his men of *Gerar*, hated *Isaac*, because they feared him. *Ioseph* was hated by his brethren because they feared he should draw al his fathers affection from the to himselfe. And *Achab* hated *Micaiah* the Prophet,

Loue.  
*terminus ad quem.*  
Hatred.  
*terminus a quo.*  
Blindnesse.  
1. Ioh. 2. 11.

*Malignitas sese ipsa precipitat.*  
*Chrys. sup. Mat. c. 2.*

Anger.

*Cic. 4. Tusc. quæst.*

*Aug. l. de finit Aug. in Mat Fe. re.*

*Bern. sup. Cant.*

*Hoc natura est insitum, ut quem time- ris, & hunc seraper oderis.*

*Cic. pro Sylla Gen. 26. 27. Gen 27. 1. Kin. 28. 83.*



1. Sam. 19. 29.

Vices.

*Max. ser. 6.*

Natiue corruption.

Gal. 5. 19.

Col. 3. 5, 8.

Tit. 3. 3.

Iam. 3. 14.

A secret antipathy.

*Plin. l. 10.**cap. 74.**Mizald. l. 1.**arcan.**Arist. l. 9. c.**1. de natur.**anima.*

Gen. 3. 14, 15.

Rom. 8. 7.

*Oderint dum  
metuant.*

Prophet, because he vsed to affright him, by prophecy ing ill to him. *Saul* became *Dauids*emie because hee was affrighted of him.

Many thinke they haue iust cause to hate mens persons for their vices : who are like to *Timon* of *Athens*, (iustly called *Misanthropos*) who being asked why hee did hate all men, answered, Iustly I hate those that are ill, and the rest I hate, because they hate not them that are ill.

Hatred is a *worke of the flesh*, wherein all doth walke before Regeneration, and the speciall cause is the want of heauenly wisedome, and too much yeelding vnto earthly wisedome, and vnto that natiue corruption.

There is a secret antipathy that causeth habituall hatred : As among the vegitals, the vine tree, against the colewort : the oke, against the oliue and walnut tree. There is a hidden discord naturally amongst many beasts, fishes, fowles, and vermine. As the Bees against the waspes, the spider against the serpent, the emmet against the rat, the greedy kite against the birds, the rat of *India*, against the crocodile. This antypathie is amongst sundry Nations, who hate other, and cannot giue any sufficient reason thereof : It is amongst sundry men, by reason of the opposition of their humours and spirits.

But it is greater betwixt the woman and her Seed, against the serpent and his seed : But most of all in man (so long as he remaineth of the old Serpents nature) against God. *The wisedome of the flesh is enmity against God.* This is a naturall and vniuersal antipathy in all men against God, and whatsoeuer thing belongeth to him. It ariseth vpon that secret guiltinesse of the heart, and hidden feare, whereby euery one is affrighted at his presence. Guiltinesse breedeth feare and feare begetteth hatred, that the heart wisheth there were not a God at all, Rom. 1. 30.



*Signes and Symptomes.*

**I**F any good thing be in the hater, or seeme to proceed from him; it is but like wine in a filthy vessell, it loseth the grace. He is euer in a businesse either fearing or deuising mischief; and what he deuisseth, he imagineth also that others will doe the same to him. Hee tormenteth himselfe in inuention of reuenges, and goeth mad when the execution thereof faileth. Hee gnaweth at his owne heart like a Viper; and with his malice, as with a saw, he rents his soule in two. He is a liar, a detracter, a scorner, a murtherer; and if he cannot kill with his hands he would faine haue the *Basilisks* eyes, either in his head or in his heart. His eyes are euill, because God is good: he reioyceth at the destruction of him whom he hateth, *and is moued with ioy, when euill commeth vpon him.* His words are the *words of hatred*: And if he say, hee loueth God, hee is a lyar: He cannot speake peaceably to him whom he hateth; and if he can, hee doth colour his hatred: He stirreth vp contentions, and will not spare to repudiate his owne best-beloued wife: Hee is a foole, euen when he thinks himselfe wisest; and hateth his rebuker.

The liuely  
character of  
the hatefull

*Socrates.*  
Deut. 22. 13.  
*Serra anima.*

Psal. 35. 15.

Iob. 31. 29.  
Psal. 109. 3.  
1 Ioh. 4. 20.  
Gen. 27. 4.  
Prou. 26. 24  
1 Ioh. 2. 9.  
and 4. 20  
Prou. 10. 12  
Deut. 24. 3.  
Prou. 12. 1  
Prou. 9. 8.  
Amos 5. 10.

*Prognostickes.*

**I**F hatred be secret, it is the more dangerous: hidden hatred is worse then open: and he that doth shew it, desires it may be knowne, and eschewed. If it be professed, it hath the lesse force if it become inueterate, it is the more hardly helped. The hater is like the *Basiliske* (king among the Serpents) it is noysome to all. The poysonable *Aspe* should be an ineuitable euill, were it not nature hath giuen it dimme eyes. Malice is lesse dangerous, when it lacketh competency of wit. The Ser-

The cases of  
hatred.  
*Sen. in Prou.*



The ensuing  
evils.

*Aug. in Psal.*

34.

Iob. 5. 2.

Judgments.

Luk. 26. 17.

Psal. 106. 41.

Num. 10. 35, 36

Deut. 32. 42.

2. Chro. 19. 2.

Psal. 21. 8, 9.

Psal. 68. 1, 2.

Psal. 74. 3.

Prou. 8. 35.

Deut. 30. 7.

Deut. 33. 11.

Psal. 34. 21.

Psal. 44. 7.

Psal. 89. 22.

Psal. 129. 5, 6.

Esa 66. 5.

Prou. 15. 10.

Ez k. 35. 6.

*Plutarch.*

Ioh 5. 15.

2. Sam. 13. 28.

pent in extremity of cold may be easily handied; not because it lacketh venome, but strength, to explicate it selfe, when it is contracted by cold : Many haue the heart of hatred, but want the hand of hatred; whereby it is the lesse noysome to others, but no lesse hurtfull to it selfe.

The hater is hurtfull to all both to good and bad, and to himselfe. It may be that ones malice hurt no other, it is impossible but it must hurt himselfe : For *wrath killeth the foolish man.*

The hatred of God is the greatest of all, and is visited vnto the third and fourth generation. God shall cause the haters of them that hate him, raigne ouer them. *When the Arke went forward, Moses said, Rise vp. Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. And when it rested, he said, Returne, O Lord, to the many thousands of Israel.* God will make his arrowes drunke with blood, when he begins to take vengeance of the enemy. His wrath falleth on them that hate him. *His right hand shall finde out them that hate him, and make them like a fiery ouen.* They shall be scattered, and flee before him; they shall vanish as smoke, and melt like waxe in the fire. He shall lift vp his strokes, and for euer destroy euery enemy that doth euill to the Sanctuarie. *Wisedome saith, He that sinneth against me, hurteth his owne soule and all that hate me, loue death,*

God will curse them, that hate those that are his : and smite thorow the loynes of them that rise against Levi (and his Ministers) and of them that hate him, that they rise not againe. *They that hate the godly, shall perish : and malice shall slay the wicked : they shall bee put to confusion, and plagued.* They that hate Sion, shall be ashamed and turned backward. He that hateth correction, shall dye : and except thou hate blood, blood shall pursue thee : a little sparke hath kindled a whole City, euen so *ex prinatis odij publica pernicijs.* Hee that hateth his neighbour, is a man-slayer, he abideth in death, and loseth life eternall.

The



The malicious is in darknesse, and walketh in darknesse, and knoweth not whether hee goeth, because that darknesse hath blinded his eyes. And, God giueth ouer haters, into the hands of their haters.

1. Ioh. 2. 11.

Ez. k. 23. 28, 29

*Curation and remedies.*

**T**He causes and occasions of hatred would be removed : take away the matter, and the fire shall bee quenched : take away the occasion, and the hatred shall stay, And because it is soone kindled, and slowly slackened, iniuries should be the more patiently tolerated.

Occasions removed.

*Plutarch.*

Hatred is forbidden : *Thou shalt not hate thy brother in thine heart* : and the remedy is annexed : *Thou shalt plainly rebuke thy neighbour, and suffer him not to sinne, or suffer not sinne vpon him.* Thus hee will amend, that thou shalt haue no more occasion in him of hate, but of loue.

Rebuke.

Leuit. 19. 17.

And if thou wouldest redeeme the hatred of thine enemy, and turne it into loue, ouercome him by thy benefits or kindnesse. *If he that hateth thee, bee hungry, giue him bread to eate, and if hee be thirsty, giue him water to drinke : for thou shalt lay coles vpon his head, and the Lord shall recompence thee.* And if thou canst doe no more, yet doe no lesse, then in necessity to helpe vp the Asse of him that hateth thee. Commit the euent vnto God. *Seres Domino : The Lord shall recompence thee.* David thus remedied the hatred of *Saul* against him, by his gentlenesse and kindnesse.

Remedie to amend thy enemies hatred.

Pro. 25. 21, 22

Mat. 5. 44.

Rom. 12. 20.

Exod. 23. 5.

Pro. 25. 22.

1 Sam. 24. 17, 18

Another remedy.

Be still reconciled with God, that his fauour and mercy may be extended toward thee, which when thy haters shall see, they may be softned in heart, and ashamed to continue in their malice. And pray to God, with *David*, and say, *Shew a token of thy goodnesse towards me, that they which hate me may see it, and be ashamed, because thou, O Lord, hast holpen me, and comforted mee.*

Psal. 86. 17.



Consider that  
he whom thou  
hatest, may be  
steadable.

Judg 11. 7, 11

Consider thy  
mortality.

Eccles. 9. 6.

Consider the  
object and  
cause of thy  
hatred.  
The hated.

The hater.

The occasion.

Rom. 8. 28.  
Thy owne ha-  
tred converted

The man wee most hate, wee may bee faine againe to loue, as one, by Gods prouidence, made steadable to vs, in the owne time. The world is vnconstant, time is mutable. *Ioseph*, once most hatred of his brethren, necessity moued them to loue him againe most tenderly. The Elders of Gilead did hate *Iphthah*, and expelled him out of his fathers house : but when the time of tribulation came, he became their beloued, *head and Captaine*. So loue, as if thou wert to be an enemy, and so hate, as one that is to loue againe.

Call to minde thy mortality: and what doth thy hatred profit thee for the present? It tormenteth the minde, and makes the conscience culpable: what shall it profit thee in thy death, when it shall dye, and thou shalt remaine damned? And what shall it auaille thee, when *thy hatred is perished, and thou shalt haue no more portion for euer, in all that is done vnder the Sunne?*

Looke vnto the object, and cause of thy hatred, and with a prudent eye consider them, and distinguish them seuerally. *The party hated*, the party *hater*, the *occasion* offered, and thy *owne hatred*. The *hated* himselfe is in ease, while as thou the *hater* art tormented. Thou imaginest the *hater* to be ill, or to haue done ill, the disadvantage shall be his : the guilty should bee tormented, and not thou that are innocent. The *hater* is thy selfe who should aboue all things labour to make thy selfe liue in secret peace of heart, free from all discontentment, and needlesse molestations : and while as thou thinkest the *hated* guilty, make not thy selfe (the *hater*) guilty to God.

As for the occasion offered (if thou be truly wise) out of euill, draw good, for there is nothing so bitter, that wants its owne sweet. God turneth all to the best, to them that loue him. And as for thy *owne hatred*, it is onely to be hated, which thou must learne to conuert, and diuert. Turne it from men, to their manners, and from hatred to their maners, to the piety of their persons

Diuert



Diuert thy hatred from all others, and fixe it vpon thy owne hatted, that it may suffocate or kill it selfe. How many humorall diseases in the body are cured by diuersion and alteration; diuerting them to another place, and conuerting them into another nature? And why should we not doe the same, with the humorous perturbation of the minde?

And as for the hatred of God, and of Christ, and of all goodnesse, godlinesse, Christians, thy owne soule and saluation, &c: It is onely helped by the loue of God: which is also a generall remedy of all hatred. He cannot hate man, that loueth God; neither can hee loue God, that hateth man. He cannot but hate sinne, that loueth God. *Ye that loue the Lord, hate euill: the loue of Christ so constraineth them.* This is onely obtained by the regeneration of the Spirit: the circumcising the fore-skin of our hearts, and by imploring God for the same. And, *The Lord thy God will circumcise thine heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.*

That thou maist be the more easily reduced from that hating of God, and induced to loue him: as likewise to preferue and confirme thy affection towards God: consider and meditate vpon these things following: God is an inexhausted treasure, the Well-spring of all, profitable in all, by all, and aboue all.

In Him there is a Paradise of ioy, floods of pleasure for them that loue him. He doth giue them *drinke out of the riuers of his pleasure*: For with Him, *there is the Well of Life, and in his light we shall see light.* This is a soueraigne sweetnesse, that allayeth all inferiour bitterNESSES. This is that hony out of the Rocke, and that secret (but more sacred) *Manna* in the Desart, causing those *Inbilies* of heart, with all the festiuities of a good conscience, and future hope.

He is spotlesse, and infinite in goodnesse, free from all imperfection, in whom all properties flow in essence and

Diuerted.

The loue of  
God.

Psal. 97. 10.

Deut. 10. 12. 16  
Deut. 30. 6.

Remedies a-  
gainst the ha-  
tred of God,  
and to make  
vs loue him.

Motiuēs  
therero.  
Psal. 36. 89.  
Considering  
his perfect  
properties.



Psal. 73. 25.

His beneuolence.

Ephes. 4. 6.

Our resemblance of him.

1. Ioh. 3. 2.

Our full and finall contentment in him.

abundance, full of force and efficacy. His beauty is transcendent and intire. It is not like the worlds beauty (Dragons gall in viols of christall.) He is that pure Fountaine of life, he is good to *Israel*. Thou maist say: *Whom haue I in heauen but thee? and I haue desired none in the earth with thee.* He is the center, and the circumference of all things, from whome all things proceed, and in him reside: Full of Maiesty, magnificence, bounty, kindnesse, iustice, simplicity, charity, beauty, vnity, omnipotency, verity, immensity, prouidence, impassibility, eternity, wisdom, and perfection of all perfections. The Angels behold these, the blessed Saints contemplate them, and we wandring pilgrims thither doe aspire.

His beneuolence surpasseth, of all benefactors he is the best. *In him we liue, we moue, and haue our being:* hee is our Father, more neere and louing then any in earth. *That Father of all, which is aboue all, and through all, and in vs all:* we beare in our soule his perfect pourtraite and Image aboue all other creatures. The Image of his Deity and Trinity is ingrauen, both in our body, and in our soule. He ransomed, marked and tintured vs with the blood of his Christ, and adorned vs with the resemblance of present graces, and future glory, that when Christ shall appeare, *we shall be like him, for we shall see him as he is.*

As the fire fleeth to his Sphere, the riuer to the sea, the stone to the center, & the Loadstone turneth to his pole: so the heart (so resembling God) should bee touched with a secret sympathizing desire to bee vnited to him with an affectuall and effectuall loue. Nothing can satisfie the *wit* of man but *truth*, and no truth, but that *Prima veritas in essendo & dicendo*: That first verity in essence and speech, and infinite in both. Nothing can content the will, and all the wishes of the heart, but goodnesse, and yet no gilded goodnesse that is in all these inferiour things. They are but as a sight and taste of meate to a man staruing in hunger. In God only is folded vp  
all-sufficient



all-sufficient contenting goodnesse. And he himselfe is that onely most conuenient and supream object of all our wits, wils, desires and delights.

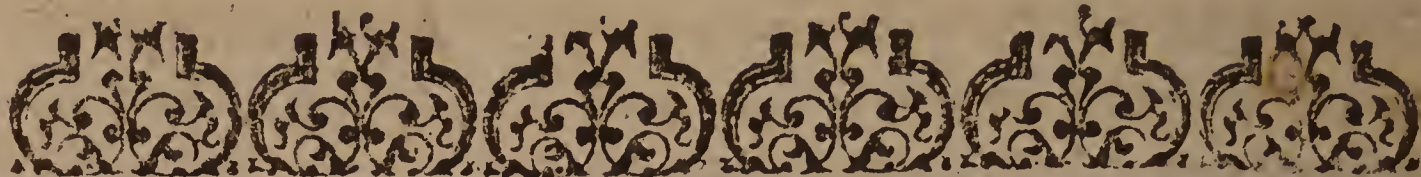
Our whole dependance is vpon him, our only defence against our common enemiss, *sinne* and *Satan*, is by him. *Herod* and *Pilate* turned their hatred into loue, that they might worke their mutuall hatred against Christ the more: and should wee not turne our hatred of God in loue, that we may hate sinne and Satan the more? If hee loued vs first so greatly, and so vnderferuedly: if he be to vs more necessary then our life, so pleasant, so profitable, such a sufferer of iniuries of vs, and for vs (as Christ gaue himselfe to be a rancome for vs:) If he hath not onely punished, but pardoned our offences: If he hath rid vs from so many euils of body and soule, of guilt and punishment, bigane, present, and to come, and imparted to vs himselfe, with so many millions of graces heere, and degrees of glory hereafter: If Christ hath loued vs vnto the death, and hath suffered most willingly such excessive paine, to deliuer vs from that endlesse paine: Should we not (in the consideration, that both hee is so excellent in himselfe, and so louing vnto vs without dimension) conuert our hatred into loue? and to meet him with some true measure of correspondent affection? and with some proportionate gratefull, and effectuall recognition, stirre vp our hearts, and say to our owne soule: *My soule, praise thou the Lord, and forget not all his benefits: which forgineth all thine iniquities, and healeth all thine infirmities: which redeemeth thy life from the grane, and crowneeth thee with mercy and compassions: which satisfieth thy mouth with good things, and thy youth is renewed like the Eagles.*

Our dependance vpon him.

Our Redemption is by him

*Psal. 103. 2, 3, 4, 5.*





## CHAP. XXI.

## The consumption of Enuie.

PROV. 14. 13. *Envy is the rotting of the bones.*

## DESCRIPTION.

Enuie is a consumption.



It is iustly called the *rotting of the bones*, it is so painfull to the minde, and hurtfull to the body; and (like a feuer hectick) doth consume a man, and bring him to his end; as the rottenesse of the marrow doth, that lyeth within the bones.

What it is.

*Cic. Tusc.* 4.

Mat. 20. 15.

Prou. 28. 2.

and 22. 9.

and 23. 6.

Enuie hath  
two objects.  
Happinesse.

Vnhappinesse.

It is a dolour for the good of others. Christ declared it well, when he sayd, *Is thy eye euill, because I am good?* Those eyes are sayd to be euill, vnluckie and bewitching, *que geminam habent pupillam*, whereby their sight is not simple; so the enuious misconceiue and sinisterly mis-interprets another mans felicity.

It is a compound and confused passion, hauing two sorts of objects: Whereof the first is, the *welfare* and *happinesse* of another, for the which the minde conceiue, sometimes a sadnesse and discontenting grieffe, and sometimes a hatred, and sometimes both, Because that good which we mislike in others, either we want it, and would haue it; or wee feare some euill to come of it, to our selues, or to others whom we loue; or we think the partie enuied, is vnworthy of it. The other object is, a reioycing at the vnhappinesse of another.

The



The enuious man reioyceth at the euill things that befall others, and is sorry at their good things.

It is a molestation to good men, when they see the felicity of the euill: It is a maladie to euill men, when they see the prosperity of the good.

*Inuidus ad-  
uerdis gaudet  
mæstusque  
secundis,  
Socr. Anton.  
in Meliss.  
S. 70. P. 1.*

*Part affected.*

**E**Nuie is not a simple, but a compound perturbation: It hath not a naturall affection, to bee the immediate seat of it. For at the beginning, man had not created in his soule any affection of enuy. That peruerse passion did appeare in man, onely after the fall. It is seated in other naturall affections, and ariseth out of them, to wit, *auarice, pride, and hatred*, as may euidently be seene amongst the causes following.

Naturall af-  
fections.

*Causes.*

**T**He enuious taketh his first occasion, from the prosperous and happy estate of others. Where there is no light, there is no shaddow, and where there is not some felicity, there is no enuy. Enuy is bleare-eyed, it may not behold the brightnesse of others. Like vnto fire, it assaults the highest things. Rightly called, The fortunes opposed. The *Beetles* (bred of the Asses dung) are alwayes attractiue, vesicatiue, and vlceratiue: they delight to erode and consume the finest wheat, and fairest flourishing Roses. So doth enuy follow those that are famous, and flourishing by vertue: And the neerer the *en- uied be*, the *enuier* is the more stirred. Vicinity and prosperity are the parents of enuy. It is dim-eyed, it cannot see a-farre off: and neere-hand it seeth too peruersely, with the spectacles of a wicked imagination, causing all things seeme more and fuller then they are. As one in reasoning

*The prosperity  
of others.  
Fumus gloria  
inuidia est.  
Inuidia lippa  
est.  
Tanquam ig-  
nis summa Pe-  
tit.  
Tit. Lilius.  
Antagonista  
fortunatorum.  
Cantarides.  
Qui virtute  
florent.  
Vicinumque  
pecus grandi-  
us vber habet.  
Ouid.*



*Actius. Sincerus conspectu Frideric.*

*Reg. Pontanus.*

*Arist. Rhetor. Figulus figulo inuidet.*

*Plutarch.*

*Eccles. 4.4.*

*Selfe loue.*

*Auarice. qui inuident egent. plant. in Tracu. l. Ambition.*

*Hatred.*

*Aug*

*Ignorance of Gods providence. Psal. 73. 15.*

reasoning with some physicians, what was best for the quicknelle of the sight: some alleadged brused Finkle: some, brayed glasse, but he said *Inuidiam aio*: I say, enuy, for it maketh our neighbours goods seeme more then they are.

Enuy ariseth vpon those things that are neere vs: One begger is woe, that another by the gate doth goe. Enuy fretteth most at those that haue recently risen. But if the rising haue cost him much, as by great suffering in warres, or by painfull seruice for kings, enuy is then the lesse moued. But if glory and greatnesse come to any freely, and by fortunes fauour, (as they speake) it is the more stirred. The enuious makes anothers happinesse his owne torment: but when the best, in their best estate are enuiied, it is not their misery, but the enuious malady. *Salomon beheld all trauell and all perfection of worke: and found, that this was the enuie of a man against his neighbour.*

Selfe-loue begetteth too many needelesse desires. It is hardly satisfied with its owne aboundance: it liketh the good things of others which it neuer tasted, better then its owne, which it daily enioyeth. Because of rich desires, it makes it selfe alwayes poore. In the midst of wealth, when it seeth others haue what it wants, it enuieth, because it lacketh. And if there be therewith, a minde puffed vp with ambition, thinking that others light, is like to darken their candel: others fire to draw away their heat: or others glory to obscure their sparke: they fret the more. These three doe craue a fourth to concur: *Hatred*, hating him that hath the thing we loue. All conspire to beget enuy. In regard of superiors, because he is not equal to them: in respect of inferiours, lest they be equall to him: in respect of those that are equall, because they are made equall. So *Saul* enuiied *Davids* felicity: *Rachel*, *Leahs* fecundity: *Cain*, *Abels* piety and grace.

The ignorance of Gods providence, and the sinister and foolish iudging thereof. Not reuerencing his disposing



sing hand (distributing to euery one as it pleaseth him best) and thinking that euery thing befalleth by fortune or skill: maketh many to fret at the prosperity of others. The wicked enuying the prosperity of the goodly. The godly againe enuying the prosperity of the wicked; wherein *David* was a little infected, and acknowledged himselfe herein to be foolish and ignorant, because hee looked not rightly vpon Gods prouidence, the disposer of his benefits and iudgements: in the which malady hee found himselfe pained, vntill he went vnto the Sanctuary of God, and was rightly cured by information from the Word.

There is nothing so pregnant in the beginning of enuie, as is *madnesse of opinion*, whereby men stand in conceit of themselves, and in a rash iudgment toward others. The welfare of others dazleth their eyes: and are grieved that such great glory, riches, pleasure, vertue, wisdom, fame, or such like, should befall on such vnworthy and naughty persons: and they themselves (in their owne complacencie) being much more worthy, haue not the like. They grudge, they murmur, till at last they can take no ease, till they disease themselves in the torment of enuy: contenting themselves with detesting the enuied: wishing, or speaking, or doing something to his prejudice. If any opposition be made to his foolish opinions, and doting, presently he will raise his *Logomachies* and *strife of words*, whereof cometh enuy, railings, euill surmizings.

The minde of man runneth head-long into many vices, because of our native frowardnesse: So that the Scripture saith not in vaine: *The Spirit that dwelleth in vs, lusteth after enuie*. This is that *wisdom* that is earthly, sensuall and deuillish, because the deuill is the first author and fautor of it: it is but plaine madnesse and foolishnesse, as it is said of the Gentiles, who in times past were *vnwise* in many things, but in speciall, in *living in maliciousnesse and enuy*. This is one of the manifest workes of the

Psal. 73. 22.

Madnesse of minde.

1. Tim. 6. 4.

Native corruption.

1a m. 4. 5.

1a m. 3. 15.

Tit. 3. 3.

Gal. 5. 19. 21.

Rom. 1. 28, 29



1. Cor. 3. 3.

*the flesh, and one of the effect of a reprobate minde. It buddeth forth in those that are carnall, and walke as men.*

*Signes and Symptomes.*

Iob. 31. 29.  
Nazianzen.  
l. 1. de Theol.  
His objects,  
and how he  
worketh on  
them.

**T**He ruine of others, is the enuious mans reueneue. The ioy of others is his annoyance, *ut muscæ vulneribus*: As flies delight to sit and feed vpon the wounds of others, so the enuious comforts himselfe in other mens discomforts. He is grieued to see others haue as much, or more then himselfe. He is a peeuish and iealous misinterpreter of good things. If hee know the miserie of him whom he mislikes, he will reioyce to haue such a subiect whereon to exercise his pittie. His passion followeth (like a shaddow) him that walketh in the clearest Sunne: And like vnto smoake, flieth vp on high, as though it would couer and darken the skie. He aimeth at the highest, and disdaineth the lowest. He makes himselfe unfortunate, with other mens fortunes, and thinkes himselfe decaying when others do prosper and rise. His eares are itching, to heare of others, what his tongue would faine speake. The praises of others pierce his heart. Hee is like the deuill, who enuyeth, that man should attaine to glory which hee himselfe lost: not because he was euer in hope to get it againe: but only because hee once had it, hee disdaineth that any should now haue it.

His torment.

*Intabescitque  
videndo.  
Ouid metam.*

He is inwardly tormented, and outwardly disfigured. Hee is both the delinquent, and the punisher. His sleepe is troubled, his pleasures interrupted, all his delights are tartered, the more he seeth, the more he is wasted: His inward griefs and gripings of mind are great, he cannot be without vexation. He is tormented when he seeth any goe with him, before him, or behind him. Hee is *Cain-like*, fretting at the graces of others, and at  
sunne-



sunne-shine of the righteous. The enuious is fed with dainty meate, for hee doth continually gnaw vpon his owne heart, and vpon the felicitie of others

He shrouds his passion vnder the fairest pretences, and will not spare to preach *Christ, even through enuie*: or rather vnder the preaching of Christ, *to make more contention, supposing to adde more affliction* to those whom he enuieth. His desires are alwayes vn-satiabie. Hee is a priuie detracter, and doth publish the worst, against the best, when he finds his best time: He is ready to sow his tares amongst the best corne, and to spread abroad the vntruest reports, and against the truest honesty. His grudgings are great, his murmurings are many: He delighteth to haue many fellowes in misery, but most few (yea none) in felicity: He is alwayes charged with his gunpowdred humour, waiting when he may best shoot: His passion in his face is deciphered: He is pale, his body groweth leane, his eyes hollow: he hath a pining carcasse, consumed with a wasting spirit. Enuy is imagined of the *Poets* to dwell in a darke caue, disquieting her selfe with torment, reioycing at others harme: abounding with gall, leane and pale, her teeth blacke, and eyes looking askint,

His other disposition.

Phil. 1. 15.

Gen. 4. 5, 6.

His countenance.

*Pallor in ore, &c. Ouid. met. lib. 2. fa. 15.*

### Prognostickes.

**T**Here are some countries, as *Creta (Candie)* that haue no venomous beasts: but there is no fellowship that wanteth the venome of enuie. It is a pestilent euill and hard to be helped. It is the roote of all euils, the fountaine of mischiefe, the seminary of sinne, the matter of offences. It is an interminable euill: It metamorphoseth a mans mind into a diuels spirit. By it was procured the worlds fall, and Christs death. It is the daughter of pride, and parent of cruelty: it kindleth sedition. *Naboth* and *Abel* were killed by it.

Enuy vniuersall and full of ensuing euils  
*Chryl. in hom. Cyp. in ser. de liuo.*

*Iam. 3. 14, &c. & 4. 1, &c. 2 Cor. 2. 12. 20 Aet 7 9. & 17. 5 I. King. 21. 1. I. Ioh. 3. 12. Rom. 1. 21. I Cor. 13. 4. Tit. 3. 3.*

It



Pro. 14. 30.

*Nazian.**Flaccus.**Invidia Siculi**&c. maius**tormentum.**Expedita in-*  
*stitia. Fran.**Petr. Socrat.*

Reu. 16. 2.

Pro. 17. 5.

1. Ioh. 13. 14.

Iob. 5. 2.

Consider nar-  
rowly the oc-  
casions of thy  
enuy.*Plutarch.*

It shooteth at others, and hurteth it selfe more then others: it is a rottennesse to the bones, and consumption to the body, like rust to the iron, or blasting to the corne, *æstrum impuri spiritus*; The furie of an vncleane spirit. The Snake, Adder, and Toade poyson others, but not themselfes: the enuious poisoneth himselfe by his enuy. Enuie hath nothing good but one, it excruciates the owne author and owner: It is at once, a sinne and a punishment: Together the enuious sinneth, and is punished: an expedite kind of iustice: It were good he had eyes euery-where, that at the sight of all that hee seeth happie, he might be tormented. Enuie drinketh vp the most part of its owne venome. It is the vlcer and the saw of the Soule.

The enuious (because of his secret torment) is more to be pitied then enuied. His enuie is a conceiued viper, and will not otherwise be borne, but by corroding and renting of the belly. Like the Vultures eating vp continually the heart of *Prometheus*. And like the foolish *Bee*, that looseth the life with the sting. It burneth the heart, and wasteth the bodie, and is like the worme that breedeth in timber and consumeth it. The enuious *shall not be unpunished, he abideth in death: And enuie slayeth the silly one.*

### *Curation and Remedies.*

**I**F the occasions of enuy were remoued, it would soone cease. Take away the fewell, and the fire will cease. But it were extreame vnreasonable, that any should become unhappie to cure anothers enuie: And because the nature of enuie stretcheth it selfe not toward any mans person simple, or toward any mans felicitie, without respect of the person: but toward the person, as he inioieth and liueth in his present felicity.

For



For so soone as the felicity goeth from the person enuied, or the person enuied, doth by death goe from his felicity, enuy doth cease of its owne accord. It is the duty of a vertuous man to make it cease willingly, before it cease of necessity. Conceiue in thy minde the happinesse of others, abstractly, as a seperable accident, inioyed onely but for a short time, and as a borrowed loane, which perhaps to morrow must appertain to some other. Consider againe, the happy man in abstract, from his happinesse: and conceiue him in thy minde, as a mortall man: perhaps to be stripped naked to morrow, as running fro that thou enuiest in him, and posting to his graue. His best things are but in their *Fieri* and doing. Attend with patience the finishing of the Comedy or Tragedy. And if he be godly, he is to be crowned with glory, when thou liest condemned in torment with deuils, because of thy deuilish enuie.

Diligence must be vsed for the attaining or renewing of our regeneration: which doeth vtter it selfe most in loue that *enuieth not*: *It is not puffed vp, it seekes not her owne things: it suffreth all things.* We are all the mutuall seruing members of one body, vnited to one Head. The good things of others are for our benefit, if wee could see it. The strength of one serueth for the vse of another. The repining at the happinesse of an other member, is but the maligning of our owne welfare. Loue thy friends in God, and thy enemies for Gods cause. If thou thinke that any doe prouoke thee to enuy, thinke it thy obliged duty to pray for him as a Christian, Put him in thy secret prayers, and thy enuy shall cease. If those that are good, and not of the worst sort, be prosperous, it moueth mens minds a little to fret: But if the wicked or vnworthy doe flourish, it encreaseth the passion much more: Their bondlesse death, lusty life, their fat bodies, their aboundance passing their desires, their licenciousnesse, presumption, blasphemy, and daily increasing in riches, prouoke (euen the godly) to impatient fretting.

Points of consideration.

*Pascitur in  
viviis lixor,  
post fata qui-  
escit.*

Loue and mo-  
tiues thereto.

1 Cor 11. 4.

Rom. 13 10.

Consider nar-  
rowly the pro-  
sperity of  
others.

Psal. 73. 3.



Points of con-  
sideration.  
Gods proui-  
dence.

*Walke  
worthy  
of Light*

Walke worthy  
of the light.

Rom. 13. 12,  
13, 14.

Amend thy  
pride and  
Philaury.  
*Suffoca matrem  
et non erit filia.  
Aug. de verb.  
domin.*

freeting. The chiefe remedie is to enter with *David*, into the Sanctuary and Schoole of God. Learne by his Word and Spirit, that hee ordereth all things most wisely and iustly hee correcteth thee with the want of the good that others haue : and tryeth others by the benefits that thou wantest. Consider that expected endlesse felicity, prepared for the godly, which makes them contemne all earthly vaine pompe, vnworthy to be enuied. Who can charge God with folly, that hee bestoweth on any more then is meete? Who can challenge him of vnrighteousnesse, that hee giueth him lesse then is due? Consider that none haue sincere blessings, pure and free from the mixtures of troubles : he that hath the fairest shew, may haue the greatest sorrow. The consideration of the one, should keepe vs from enuying the other.

Consider the season, that it is now time that wee should arise from sleepe, and after that the darknesse of ignorance be past, it is our speciall duty that all wicked affections (which are the fruits of darknesse) by the sauing and santifying (knowledg of Gods truth, be driuen out of vs : that we order all our passions, and actions, according to that certaine and sure rule of all righteousness : for if now our saluation be neerer, then when we beleued, the night is past, the day is at hand : it is our duty to *cast away the workes of darknesse, and let vs put on the armor of light. So that we walke honestly, as in the day : not in gluttony and drunkennesse, neither in chambring and wantonnesse, nor in strife and enuying : But put yee on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lusts of it.*

Pride hath not a barren belly : where-euer it is, it bringeth forth her children, whereof enuie is the most frequent. Strangle the mother, and there shall bee no daughter. Endeavour to be indued with the contrary quality of humility, but because pride is not the only mother of enuy, but likewise *Philantie* and *Complacencie* doe procreate



procreate the same : they are likewise to be take away, and helped by their particular curations.

Consider that we are all brethren by nature, hauing one father *Adam*, one mother *Eue*; of one generation; of one matter; of one manner of comming to life, and one departing from it. Nature hath made vs all *equall* : and teacheth all to beare equally with other. We are all againe brethren spirituall : *There is one body and one spirit, euen as yee are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all* There is one mother (the Church:) and one common brother, who is Mediatour betweene God and man, which is the man *Christ Iesus* : we are all create vnto one end, to wit, to possesse that heauenly inhericance, there to liue together, and reioyce together eternally : we are all the heires of God, and fellow heires of Christ, members of one body, redeemed with one blood, called vnto one hope. The consideration of these and such like, should make vs walke worthy of the vocation whereunto we are called, *With all humblenesse of minde, and meekenesse, with long-suffering, supporting one another through loue : Endeavouring to keepe the vnity of the Spirit in the bond of peace.*

Temporall things are but finite, they cannot satisfie all, and are lesse then can content any one: the more they are diuided amongst many, they content the lesse. Hereupon ariseth enuy, when one desireth to haue what another hath: the hauer (is thought) either to frustrate or restrict the wanter from his desires. It is the duty of all, to moderate and bridle their delights and desires in temporall things : and to attaine to true contentation, by despising in some true measure those things below : and by conuerting our appetites to spirituall, heauenly, and eternall things, which are not scantied by the number of possessions: the more that they are enioyed of many, they doe appeare the more. And because they are infinite in

Y

matter

Consider thy vnity and alliance to him whom thou enuieest.

Ephes. 4. 4, 5, 6

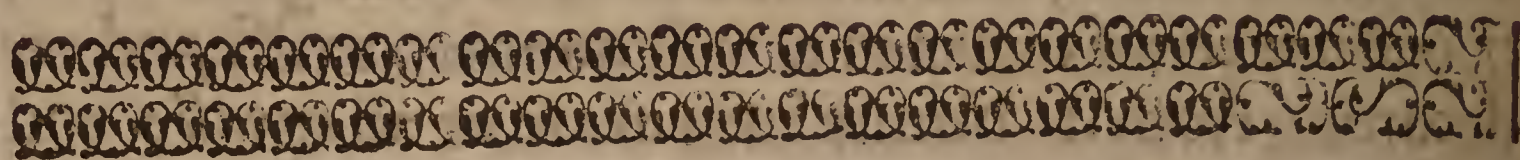
1 Tim. 2. 5.

Ephes. 4. 2, 3.

True contentation, a notable remedy of enuy.



matter, manner, measure, and time, they make full and finall contentment: and make all those inferiour things the lesse, and vnworthy to be enuied.



## CHAP. XXII.

*A trembling heart.*

Deut. 28. 65. *The Lord shall giue thee there a trembling heart,* 1. Sam. 14. 15, 16.  
Psal. 55. 4. *Mine heart trembleth within me.*

## DESCRIPTION.

The object of feare.

Feare is a sickness.

The object of feare is some terrible thing.  
*Arist. eth. l. 3 c. 6. Ibid. c. 7*  
Luk. 21. 18,  
9068792.

Many sorts of feare: as naturall.



Xtremity of feare forceth the heart to tremble, because of those imminent euils that vnwillingly the mind doth apprehend: as opposed and contrary to our will and good. Feare is a pitifull and miserable perturbation, and most vnseemly to be in a man: for it is shame for a man to be called fearfull, and to be sicke of such a filthy sickness.

The object of feare is some *euill*, disliked and detested as *noisome* and *imminent* (although in appearance only, and perhaps neuer to come to passe:) It is therefore called, The expectation of euill, euen of such an euill, as is to our apprehension *terrible*, or as Christ calleth such euils, fearfull things: such as we would faine eschew. They that put desperate hands on themselves (which is one of the most terrible euils) because they haue no will to eschew death, they feare it not, but seeke it as some good thing.

1. There are many sorts of feare. 1. A *naturall* feare, from



from the which no man can be freed, wherewith Christ himselfe was affected, but not infected. And many of the best are molested with it,

2. *A blinde or vaine feare*, where there is no cause: That is that *Panicus terrour* (so called from the fained God *Pan*, who was thought to be the author of sudden terrours without cause, distracting one out of his wits) which befallerh to men of all degrees, orders, ages, professions, the most graue, ho'y, wise, temperate and strong whereof beasts are not free, as horses, dogges, &c.

3. *Carnall and infidel feare*, when the fleshly arme of man is feared more then God. This is that a *feare of man that bringeth a snare*, That forbidden feare, b *Feare not man that is able but to kill the body.* c *This is that feare that should not be feared*: this was in *Abraham* when he denied his wife, but more in *Peter*, when he denied his Lord. It was in *Iacob* for *Esau*, and in *Samuel* for *Saul*.

4. *Seruile feare*, which is like a mercenary seruant, fearing punishment for offending, and fearing to offend, for feare of punishment: And like an adulteresse, fearing to offend, not for loue, but for feare of her husband: His presence is burthensome, if he be absent she feareth his comming. It is like the people of *Israels* feare of the oath the breach wherof was feared more for the punishment then for the sinne. Or as *Saul* feared the people more for danger to his owne person, then for loue to their persons. Or as the people of *Israel* feared *God* for his iudgements, and serued their *Gods* for their phantasie. This *seruile feare of God*, is chiefly for his iudgements and wrath. It is proper to the wicked: and is most iustly called wicked or miserable: Because the most wicked and miserable are diseased with it.

5. *Desperate feare*, is a kind of seruile feare, and the highest degree therof: which was in *Saul*: and is in damned deuils. 6. *Filiall feare*, which is a louing reuerence, whereby the heart stands in awe to offend any; But chiefly this filiall feare is toward *God* for his mercies,

Heb. 5. 7.  
Luk. 22. 44.  
Mat. 26. 38.

Blind.  
*Politan Miscel.*

*Pausanius*  
l. 10  
Carnall.  
a Prou. 29. 25.  
b Matth.  
c 1 Pet. 3. 14  
Isai. 8. 12.  
Deut. 9. 19.  
Seruile.  
2. Tim. 1. 7.  
Rom. 8. 15.

1 Sam. 14. 26.  
1 Sam. 15. 24.  
2 Kin. 17. 40, 41

2 Tim. 1. 7  
Davia from  
david.

Desperate.

Filiall.  
Ephs. 5. 33.  
Rom 13. 7.  
Leuit 19.  
Numb. 12. 8.



Psal. 130. 4.

Rom. 8. 15.

Isa 66. 5.

Gen. 22. 12.

Ephes 5. 33.

All the sorts of  
feare compa-  
red together.

Psal. 55. 19.

Isa. 57. 11.

The godly and  
vngodly how  
they feare.

What feare  
diseaseth the  
soule.

(with whom there is mercy that he may be feared.) For wee haue not receiued the spirit of bondage to feare againe, but we haue receiued the spirit of adoption, whereby we crie Abba Father. This is like the feare of a louing child, reuerencing his father; It honoureth him whom it affecteth, with a sweet respect. It spareth nothing, and feareth nothing, to feare him rightly. *Abraham* for his feare to God, feared not to kill his owne sonne. This is like a chaste and louing wife, that feareth the departing of her husband, and feareth to offend him absent or present, through the loue she beareth toward him.

The *blind feare* is foolish: the *naturall feare* is pittious: The *carnall, seruile, and desperate feares*, are impious and faithlesse. The *filiall feare* is godly and faithfull.

The *blind* and *naturall feares*, are more indifferent: The *carnall* and *seruile feares* are forbidden, the *filiall* is commended and commanded.

The *seruile feare*, to the vngodly is a pedagogue, driving to the desperate feare: But to the godly it is a pedagogue, leading them to the *filiall feare*.

The godlesse may be without all kinde of feare, because they haue no *changes*: And because *God holds his tongue a long time*: But the godly feare alwayes. The vngodly may haue all the sorts of feares, in their full measure except onely the *filiall*, whereof they can haue no part. The godly may be troubled with the *blind* and *naturall feare*: snared in the *carnall*, and terrified and prepared with the *seruile*: but encouraged and comforted with the *filiall*.

The vngodly begin at no feare, and come to the *carnall*, and from the *carnall* they proceed to the *seruile*: And this oft increaseth, till it become *desperate*. This againe neuer ceaseth till it become endlessse: But in the godly, the *carnall* and *seruile*, are conuerted into the *filiall*. The more he wanders from God, his *seruile feare* is the more: but the neerer he is to God, it is the lesse.

With all the sorts of feare the soule is troubled and diseased:



diseased : except onely the *filiall*, wherewith it is cured, comforted and saued.

Phil. 2. 12.

*Part affected.*

**T**Here is in man a naturall affection of feare, whereby the soule is griued, vpon the apprehension of some imminent and impendent euill. The euill is conceiued, as future : but the neerer it is, it makes the more stirring : whether the euill be reall or apparant, it is all one: when the occasion is iust, and the measure competent, then it is rightly stirred, and well accompanied with study, sollicitude, and fore-sight. If the euill be a turpitude, it hath following it, blushing and shamefastnesse : albeit it be a bigane committed euill. This naturall affection is the immediate seate of this disease, when it is forced to bee distempered, and exceed without iust occasion, and is neither ruled by grace nor reason, disturbing both minde and heart: and inordinatly disquieting the whole person. The heart contracts it self, recalleth home, and recollects within it selfe, all the spirits almost, whereby the externall parts of the body grow pale, cold, with a moist sweate : yet sends some of them out againe, to furnish a little courage and strength to the body. In this colluctation of spirits gathered and scattered, the heart not knowing what to doe, there followeth a secret trembling of the heart within : and if it be great, it makes all the body quake.

The naturall  
affection of  
feare.

Shamefastnesse  
Mark. 8. 38.  
Rom. 6. 21.

Trembling.

Dan 5. 6

*Causes.*

**B**Ecause men feare not God truely, hee iustly inflicts vpon them this *trembling plague*. And where they thinke themselues most sure, there *they shall be taken with feare*. Euen with the terrours of an euill conscience,

God giuing  
man ouer to  
feare.  
Psal. 14. 5.  
Ier. 20. 4.



2 Tim. 1.7.

Rom. 8. 15.

Deut. 28. 65,  
66, 67.

Leuit. 26. 36.

Satan.

1. Sam. 16. 14.

Dangers.

Psal. 55. 4.

Weaknesse of  
heart, causeth  
naturall feares.*Cantabit va-*  
*cuus, &c.**Arist. l. de a-*  
*nima.*

Iudg 8. 20. 21.

*Perdifficile*  
*est hominem*  
*prorsus exu-*  
*ere. Laert.*

wherewith he launceth the most deeply : and as men whom he will destroy, hee terrifieth and pierceth them thorow with the spirit of feare : He giueth them a trembling heart, till their eyes fall out, and a sorrowfull mind, making their life to hang in suspence before them, fearing both night and day. He doth send upon them a faintnesse of heart, that the sound of a shaken leafe shall chase them, and they shall flie as flying from a sword, and shall fall, no man pursuing them. The deuill is busie by his illusions, through Gods permission, to plague the heart of the wicked with many bad and mad feares. As the Spirit of the Lord departed from Saul, and an euill spirit sent of the Lord, vexed him with strange feares.

Dangers prouoke feare : if the euill seeme great and imminent, if our indangerer be our enemy, malicious, deceitfull, powerfull, experimented, wise, and neer adiacent: and we our selues weake, vnwise, naked, empty, and without means to eschew: herewith all the dangers of threatnings, afflictions, visible perils, crosses, and terrours of death, greatly procure feare.

There are many of weake spirits by nature : and by ouer-soft and delicate education, made weaker, and more subiect to feare then others. As women are more fearefull then men: voluptuous men more then the temperate: and the rich more then the poore ; They that haue the greatest hearts, haue the least courage, and most feare. They that are yong, are more fearefull then they that are old : Iether feared to slay Zebath, and Zalmunna because he was yet yong : which his father Gedeon feared not because he was elder. The weake minde complaineth before it bee troubled; it presupposeth euils, and falleth before the time. There is no heart without some measure of wickednesse, specially if the euils be sudden. Zeno answered to one who asked him, why he was afraid at the barking of a dog? It is impossible that any man can be so strong and stout of courage, but sometimes he must shew himselfe to be a man in weaknesse. Aristippus almost



almost shipwrackt, was so afraid, that a feare-lesse Sou-  
dier did scorne him, because he did not behaue himselfe  
*Philosophically*; But he answered, Thou and I haue not  
the like cause to be affrighted: Thou art not fearefull for  
the life of a knaue, but I am affrighted for the life of a  
Philosopher. Sudden euils doe so affect the imagina-  
tion, that before a man can gather his wits, he must bee  
some what perturbed. This is a feare of weaknesse, pro-  
ceeding of the infirmity of humane nature, which was in  
a *Jacob*, who immediatly after he was comforted of the  
*Angel*, was affrighted of his brother *Esau*. *b Paul* had  
many of these naturall feares. *c* So had *Moses*. *d* The  
people were astonied at the quickning of the dead corps  
*e* And the three Apostles at Christs transfiguration. This  
sort of feare is no sinne, except it exceed or degenerate  
into some other sort of feare.

Corruptiō of iudgement, maketh vs that we know not  
what things are terrible, what not terrible, and what are  
neutrall. Opinion and strong imaginations haue the grea-  
test sway in vs. There are many things that do more af-  
fright vs then assault vs. It is onely our apprehension that  
makes many things euill in appearance, which are not so  
in themselues, or in effect. Hereupō comes that *blind feare*  
where there is no true and reall occasion, the fault is only  
in the corrupt imagination. As *Anno 900.* when the soul-  
diers in the oposed Army did folow with great cries the  
Hare that was flying toward the city of *Rome*: the Ro-  
mans within were so exanimate with feare, that at the  
tumult they did ly in such heapes within the wales, that  
the enemy easily did come and ouercome them. Infants  
are terrified at those that haue their faces masked, or at  
the naming & faining of Ghosts: which proceeds vpon  
their naturall imagination, so strong to conceiue such  
feares, and weake to discerne them.

At the sight or remembrance of those that wee feare  
most, this terrour will arise. As *Cassander* being made  
King of *Macedonia* and *Greece*, when he did in *Delphi*

*Gellius l. 19.*  
*cap. 1.*

*a Gen. 32. 7.*  
*b 2. Cor. 7. 5.*  
*c Exod. 2. 14.*  
*Heb. 12. 21.*  
*d Luc. 9. 16.*  
*e Luc. 9. 34.*

Corrupt ima-  
gination.

*Sapius opini-*  
*one labora-*  
*mus quā re.*  
*Sen. Epist. 13*  
Blind feare.  
*Sigibertus.*

*Plutarch.*



see the image of *Alexander* (whom he feared when he was aliue) was so terrified, that his whole body trembled. *Lions, Tygers, Serpents, Toads*, at their first sight strike a terrour into mens mindes, albeit they be free of any danger by them. Many are affrighted at their owne shadow.

Antipathies.

ὁ δὲ φόβος.

There are in men some antipathies and peculiar strange natures (which is common also to beasts) whereby they (being otherwise men of great courage) will hate and feare this or that thing, without any kind of reason, and whereof they neuer were, nor could be hurt. They will be affrighted, some at a Mouse, some at a Cat, some at Cabadge, some at waters, some at the sight of bleeding. The cause of all this, is not expressible, it is insit and inherent. But more evidently men may haue their imaginations depraued with the tincture of the fumes of melancholy: whereby they will be affrighted of euery thing, both sleeping and waking, and will procreate to themselues (out of their deluded melancholious imagination) terrours of all kind.

Incredulity-  
the cause of  
cursed feares.

Deut 28. 58.  
compare with  
65. v.

These cursed feares, *carnall, seruile, and desperate*, are the children of infidelity: they cannot be for saluation, neither can they seeke nor get pardon. It is a lawfull and naughty feare which obtaineth no mercy, where faith is deficient, and that faithfull and true feare of God is contemned: whereupon doe follow most iustly (as punishments) those bad feares that perturb the soule. *If thou wilt not feare this glorious and fearefull name, The Lord thy God: the Lord shall giue thee a trembling heart* He that with feare trusts not in the Creator, euery creature doth afford him Tempests of terrour.

An euill con-  
science.

Pro 28. 1.

Psal. 33. 5.

There is nothing more able to breede feare, then an euill conscience of a reproachfull life. *The wicked flee when none pursueth: but the righteous are bolde as a Lyon. The workers of iniquity feare, when there is no feare.* Sinne maketh an euill conscience: an euill conscience terrifies: the heart is afraid of God the Iudge of sinne.

This



This was true in *Adam*, although he would not confesse it, when he said, *I feared, because I was naked*. Hee expressed a false cause, for hee was naked before: hee concealed the true cause, which was an euill and terrifying conscience. The greatest malefactors want not in secret, their secret terrours. The most wicked conscience hateth God most; and because it hateth, it alwayes feareth, and fleeth from him: The greatest matter of ioy, they make the greatest matter of feare and terrour: They doe behold nothing in him but power, iudgement, and wrath: they looke not to sinne, as it offendeth God, but as it offendeth themselves and procuring iudgements: they feare to sinne, onely for feare of the punishment of sinne. An ill conscience furnished feare to *Belshazzar*: and to *Felix*.

Gen. 3. 10.

*Oderunt dum metuant.*

Dan. 5. 6.

Act. 24. 25.

*Signes and Symptomes.*

**T**He heart melteth, the knees smite together, and sorrow is in the loynes, and blacknesse in the face. They change many colours, like the *Chamelion*: and if the face shew nothing, yet within there lurketh a trembling minde. Feare closeth the pores, coarcteth the spirits, spoyleth the strength: the haire starteth vp, the voyce is interrupted: feare is the bond of speech, a cold sweat will be ouer the body: the soule is so coarctate, and draweth it selfe into selfe, that almost it suffocates it selfe: their sleepe is interrupted: their eyes are open, and see not; they heare, and are not attentiu; they speake, and expect no answer.

At home, and in peace, the fearefull are couragious, but in extremities nothing: in words bold, in deeds naughty: they tremble before the Trumpet: they delight in that, that maketh them lurke: they can bee angry at nothing: they dare enterprize no great thing. They molest themselves in euery trifle, *In pulicis morsu*

*Deum*

The liuely characters of the fearefull.

Nahum. 2. 10.

*Morbus timidus est loco festi.*

*Impossibile est timere simul, et irasci.*

*Timidi nunquam stant in trophæo.*

*Claud. de bel. get.*

Ioh. 12. 42.



Malus interpres  
rerum metus.

Psal. 55. 4, 5,  
6, 7.

Dan. 5. 6.  
Act. 24. 25.

Ensuing evils.  
1 Sam. 21. 13.

Esa. 33. 14.  
Mark. 8. 38.  
Rom 6. 21.  
Gen. 3. 10.

Ioh. 4. 18.

Pro. 1. 26.  
Pro. 10. 24.  
Iob. 3. 25.  
Esay 66. 4.  
Ezek. 11. 8.  
Senec.  
Pro. 29. 25.

*Deum iuuocant.* Their religion is but slender: and if they beleue, they dare not confesse: they would flee, and can scarcely goe. If the feare be smaller, it puts wings to the heeles; but if it be greater it naileth the feet fast. For lacke of right resolution, sometimes they are made desperately bold. *David* sets downe some symptomes of his owne feare, when he said, *My heart trembleth within me, and the terrours of death are false upon me, and a horrible feare hath couered me. And I said, Oh that I had wings like a Dove: then would I flee away and rest. Behold, I would take my flight farre off, and lodge in the Wildernesse.* Great care and solicitude doth accompany the fearefull, all pleasures are eclipsed, no fruition of good is felt, he thinkes his life vnpleasant, hee cannot get his wits gathered for resolution. *Belshazzar* in the midst of his mirth, and *Felix* in the midst of his felicity, through their feare, trembled.

### Prognostickes.

**F** Feare is the seminary of sinne; it maketh the heart to enterprize many bad, vn honest, and vnlawfull wayes of reliefe: it maketh many other sinnes seruiceable to it, and for feare, many euils are committed: it is a competent punishment for hypocrites: It is the sister of shame: *I feared, because I was naked, said Adam.*

It euer hath painfulnesse and care; it mocketh and tormenteth with shewes of euils, and spoyleth reall goods. *The feare of the wicked commeth to passe: for that which the wicked feare, shall come upon them.* God will chuse out the wickeds delusions, and will bring their feare upon them. Feare hath driuen many to most great dangers. *The feare of man bringeth a snare, but hee that trusteth in the Lord, shall be exalted.* Of all euils, it is one of the greatest. Many haue runne mad herewith: and how many haue put violent hands on themselues, thinking to end their



their feare by a desperate ending themselves? Oft times present death hath followed vpon feare, suffocating the vitall spirits. When *Abigail* told *Nabal* (after his drunkenesse was gone) the threatening words of *David*, his heart *died within him*, and he was like a *stone*. And when the feare is more for the fleshly arme of man, then for awe of the power of God, his Iudgements doe follow, and that threatened second death. Many become miserable with feare, and some haue died, for feare to die. And God shall make *Pashurs*, (.i. Terrifiers) *Maggormissabibs* (.i. Feare round about.)

1. Sam. 25. 3.

Reu. 21. 8.

Ier. 20. 3, 5.

### Curation and remedies.

**F**Eare is many wayes badly cured, when either it is hid or altered a little, as *Sauls* feare was with musicke: or when one forceth himselfe aboue his feare in terrible dangers, either that hee may acquire ambitiously some honour, or to eschew some greater punishment (as doe those that are desperate.) Sometimes feare is suffocate with anger and fury, with drunkenesse, with hope of victory. Other times it is smothered downe by the encouragement of Art or experience, as in souldiers. Ignorance holdeth downe feare: hope of gaine suffers not feare to be felt.

Present protection and safety allayeth it: as when *Barak* desired the company and protection of *Deborah* the Prophetesse. This was the comfort (but not the cure) that *David* gaue to *Abiathar*; *Abide thou with me, and feare not, for with me thou shalt be in safegard*. So *David* wished the wings of a Dove, to flye from his feare.

Vexe not thy minde with euils before they come: they may as well neuer come, as come: feares and hopes deceiue both alike. All things in time, by turnes come and goe. There are millions of vnexpected aduentures, hid within the hand of Gods prouidence: Imalest accidents

Bad remedies  
of feare.

*Semper au-*  
*dax inscitia.*

*Impiger ex-*  
*tremos, currit*  
*mercator &c.*

Horat.

Iudg. 4. 8.

1 Sam. 22, 23.

Psal. 55. 6.

Things future  
are vncertaine.



Esa. 41. 14.  
and 51. 12.

*Adhuc cœ-  
lum voluitur  
Dum spiro  
spero.*

Measure euils  
and premedi-  
tate them.

*Malum totū  
ipse metire.*

*Sen. Ep. 24.*

Be strong.

1 Sam. 4 8, 9.

*Audendum  
aliquid, si vis  
esse aliquid.*

*Propert.*

Waies to be-  
come strong.

True wisdom  
Pro. 3. 13, 24,  
25. 26.

*Fortitudinis  
mater pru-  
dentia.*

*Ber. l. de conf.*  
Prayer.

dents haue ruinate the grcatest fortunes: the man thou fearest most, is but a mortall worme. The euill thou tremblest at, is either momentany, imaginary, or contingent. The wheele is still mouing, and will not stay. So long as there is life, there is hope. Man purposeth, but God disposeth. In the sharpest maladies, the predictions are neuer certaine.

Learne to measure all feared euils: thou shalt finde the euill is either not so great, or else shall not be so long, as that thou shouldest be so farre disquieted. Present to thy selfe in thy premeditation, some more fearefull dangers that may happen thee. Learne in thy thought to wrestle against them. Whilest thou hast leisure, giue to thy selfe some false alarms, against the which in time de- uise some aduantages, that thou maist arme thy selfe, and be prouided for a retrait: that when reall perils are im- minent, they may be the more familiar, and thou the lesse afraid.

There is nothing so good, as a minde truly strong, great, prompt, confident, resolute, with a large, cleere, and settled resolution. Such as the Philistims tooke vnto themselves in their wofull feare against the Hebrewes, saying, *Be strong, and play the men, bee valiant and fight.* It resteth all vpon this, that thou command thy selfe. Thou must boldly attempt something, if thou wouldst bee any thing worth: It is the part of a man generously to suffer accidents.

Wisedome maketh the best and strongest resolution against feare. *Blessed is the man that findeth it; if hee sleepe, he shall not be afraid, and when he sleepeth, his sleepe shall be sweet; he shall not feare for any sudden feare.* The foole at all aduentures, is euer vnder changing, like the Moone, but the truly wise abideth firme, and is like a foure-squa- red stone: for a foure-sqaed stone stands euenly, on whatsoeuer side it falleth: Wisedome is the mother of courage.

Where wisedome or strength faileth, it is best to seeke it



it at God, as did the people of Israel in their straites: And Christ in his feare: but we must first strive to be in favour with God, otherwise we shall get none of his counsell. As when *Saul saw the host of the Philistims, hee was afraid, and his heart was sore astonied. Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Vrim, nor yet by Prophets.*

The truly wise ceaseth not with a holy feare, to feare God. *A wise man feareth, and departeth from euill, but a foole rageth and is carelesse: A wise man is strong: for a man of understanding increaseth his strength, for with counsell thou shalt enterprize thy warre. The righteous are bold as a Lion. This is that Wisedome of God, wherein is true fortitude. It is via Regia, the Royall way; none walketh in it but the strong, and he is strong onely: He that declineth to the right hand, is the foolish-hardy; and hee that falleth to the left hand, is the fearefull.*

Let the true filiall feare of God overcome thy carnall and seruile feare. *If thou prepare thine heart, and stretch out thine hands towards God: if iniquity be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle. Then truly shalt thou lift up thy face without spot, and shalt be stable, and shalt not feare. Let God be thy feare, and thou shalt not feare the wickeds feare.*

This feare not to be feared is the beginning of wisdom: It is the first, and the last lettter of the *A. B. C.* of our life: It is the Anchor of the heart, and makes the soule firme against all other feare. *Tutissima res est, nil timere prater Deum.* It is a most sure thing, to feare nothing but God: where it is not, the soule is made naked and open to euery terrour.

It is the Seed of righteousness, the keeper of innocency: It is a sonne-like feare, with a sonne-like loue to God: as the Father: It is a louing feare, and a fearing loue. In the one thou beginnest to be wise, in the other thou art perfected: because the beginning of saluation is the feare

Exod. 14. 10.  
Heb. 9.  
Reconciliation  
with God,  
1 Sam. 28. 5. 6.

The feare of  
God.  
Prou. 14. 16.  
Prou. 24. 5, 6.

Prou. 28. 1.

The filiall  
feare cureth  
the seruile-  
Exod. 18. 21.  
Iob. 11. 13. 14.  
15

Prou. 1. 7.  
Eccles. 12.  
Esa. 8. 12, 13.  
Greg. mor. l. 6  
Anchora cor-  
dis,  
Senec. in  
Prou.

Semen iusti-  
cia.

Bern. in Can.  
Ser. 37.

Custos inno-  
centia, Cyp. l.  
2. Epist. 2.



Psal. 19, 9.

1 Ioh 4 18.

Prou. 1. 33.

Conuert all  
feares into  
filiall feare.

Exod. 20. 20.

a Esa. 8. 12, 13.

b Exod. 14. 13

c Deut. 10. 12.

20.

d Deut. 13. 4 11

e Deut. 17. 13.

f 1 King. 18. 3,

12.

Gen. 15. 30.

Psal. 119. 120

Confidence in  
God.

Psal. 56. 3, 4.

Esa. 43. 1, 2, 3, 5

feare of the Lord; and loue is the fulfilling of the Law: It admitteth the mixture of no other feare, because it is *Cleane*: and expelleth all other feares, as naughty, and corrupt humours of the soule. *There is no* (base, carnall, seruile, foolish, nor desperate) *feare in this loue, but perfect loue casteth out feare, for feare hath painfulnesse: and hee that feareth is not perfect in loue.*

The neerer we come to God with *filiall feare*, the *seruile feare* is the lesse: Learne to conuert the *carnall* and *seruile feare*, into the *filiall feare* a *Feare not their feare, but sanctifie the Lord of Hosts, and let him bee your feare, and let him be your dread.* For this faithfull feare: It is *c Louing, cleauing to God, d obedient, and an e amending feare.* Obadiah the gouernour of Achabs house, professed this feare, and that he *f feared God greatly from his youth*: So long as we are not fully regenerate, the *seruile feare* cannot be fully conuerted into the *filiall*; yet this may subdue and captiuate the other: as at last the scholer may command the Pedagogue, when he leaueth his childishnesse, and commeth to some more perfection. Lot *feared to dwell in Zear*: He *seruilely* feared punishment, and *filially* feared to offend God, by remaining amongst the wicked. David was sometimes beaten with the *seruile*, to make him seeke his remedy in the *filiall*: as hee saith, *My flesh trembleth for feare of thee, and I am afraid of thy iudgements.*

It is good to confide in God: *I trusted in the Lord* (said David) *and feare not what man can doe to me.* And to meditate vpon the great, and good things he hath done and promised to doe to vs. This was Gods recipe, which he gaue to his people to cure their feare. Thus saith the Lord that created thee, O Iacob, and hee that formed thee, O Israel: *Feare not for I haue redeemed thee I haue called thee by thy name, thou art mine: when thou passest thorow the waters, I will be with thee, and thorow the floods, that they doe not ouer-flow thee: when thou walkest thorow the very fire, thou shalt not bee burnt, neither shall*



shall the flame kindle vpon thee. For I am the Lord thy God, the holy one of Israel, thy Saviour : I gaue Egypt for thy ransome, Ethiopia and Seba for thee. Feare not for I am with thee : Why should man that is placed in the bosome of God, feare man? it is best to depend vpon the promise and prouidence of God. This is the ground of true fortitude, the quencher of all feare. Fortitude is the science of the suffering of things, without feare, obeying that highest Law of Gods prouidence.

But when we haue his promise ioyned thereto (which those that exceled in fortitude amongst the Gentiles had not) we may haue our feare so much the more well cured. God gaue this counsell to many one : to <sup>a</sup> Abraham to <sup>b</sup> Isaac, to <sup>c</sup> Iacob. <sup>d</sup> Moses gaue this counsell to the Israelites. <sup>e</sup> And many times was this medicinall memorandum giuen vnto them : <sup>f</sup> Pluck vp your hearts therefore and be strong, dread not, nor be afraid of them, for the Lord thy God himselfe doth goe with thee, he will not faile thee, nor forsake thee. And as God gaue this counsell to Ioshua, so Ioshua gaue it vnto the people. Thus Elisha cured his seruants feare, when he said, Feare not, for they that bee with vs, are more then they that bee with them : and prayed that he might see it, and saw the Mountaine was full of horses and chariots of fire round about Elisha. This is that most frequent diuine remedy against feare, so frequently set downe in Scriptures, but in speciall, 1. Chron. 28. 20. 2. Chron. 20. 15, 17. Psal. 3. 7. and 23. 4. and 27. 1, 3: and 46. 1, 2. and 49. 5. and 56. 4. 12. and 91. 5. and 112. 7. and 118. 6. Esa. 12. 2. and 41. 10, 13, 14, Feare not thou worme, Iacob : I will helpe thee, saith the Lord.

Without all preiudice of the feare of God, or dependance vpon his promise and power: all ordinary meanes in wisdom should be vsed to remedy our feare. The feare of God maketh vs holy, it should make vs wise also. When Iacob was greatly affrighted of his brother Esau, he vsed wisdom, and diuided his people & his goods: thinking he should make some safety, and so mitigate his

Aug. de. ver.  
Dom.

Chrysippus  
Cic. Tusc.  
quest.

Fortitude.

Consider his  
promises.

<sup>a</sup> Gen. 1. 51.

<sup>b</sup> Gen. 26. 24.

<sup>c</sup> Gen. 46. 3.

<sup>d</sup> Exod 14. 13.

<sup>e</sup> Numb. 21. 34

Deut. 1. 21, 26.

and 3. 3. 2. 27.

and 7. 21.

and 20. 1.

<sup>f</sup> Deut. 31. 6.

Ioth. 1. 9.

and 8. 1.

Numb. 14. 9.

2. King. 6. 16.

Esa. 41. 14.

Ordinary  
meanes.

Causa pusilla  
nocet, sapiens  
nocentia vitat

Gen. 32. 7.



1 Sam. 7. 7.

1 Sam. 28. 6, 7.

1 King. 19. 13.

Judg. 6. 27.

Gen. 31. 31.

Feares of conscience, desperation, melancholy.

Poynts of pre-meditations-

Bad remedies against the feare of death.

his feare. The Israelites when they were afraid of the Philistims, they vsed the spirituall meanes of prayer, to helpe their feare. It should be farre from vs to runn from God, and seeke to any that hath a *familiar spirit*, (as did *Saul*) or to any other vngodly meanes. The lawfull meanes may be vsed. What *Gedeon* feared to doe by day, he did it by night. When *Jacob* was afraid that *Laban* should take his wiues, he fled.

As for the feare that accompanyeth a troubled conscience, seeke the remedy thereof amongst the remedies of a wounded spirit. As for the feares of desperation, see the remedies thereof in its owne place. As for the feares arising vpon melancholy, let the same be phisically cured. If they arise vpon some secret antipathy, or weakness of spirit: the meditation of these former counsels will helpe: and draw thy minde from childishnesse and tendernesse, that thy foolish imagination may see its owne folly, and that the minde may be firme and strong as is already set downe. It resteth to set downe some remedies, against the feare of imminent crosses, and of death.

Learne to fence in the schoole, before thou fight in the field. Premeditate grauely vpon fearefull euils, before they come: the most sharpe and sowrest things are made sweete by digesting. Be euer prepared for the worst: and imminent euils shall affray the lesse. Consider that nothing can befall thee, but from a diuine, wise, and fatherly hand: the bitterest crosses are the best remedies, tempered by the wisdom of that greatest Physician for our poore soules worst maladies. Settle thy heart in the loue of God, expecting that all thy greatest feared euils (if thou be good) shall serue for thy greatest good.

To be weary of the world (because of occurrent miseries that oppresse the heart with griefe) is a vulgar remedy of base mindes, against the feare of death. It is not commendable, because it is inforced, and death is wished vpon a wrong cause; willing to die, onely to eschew



eschew greater misery. As *Iob* for his sores: *Elias* for his periecation; and *Ionas* for his Gourd, did wish presently to die.

Ignorance also of death, and of deaths euill consequents, makes many carelessly intrude themselves vpon the danger of it, and boldly banish the feare of it. But this is a most perillous remedy, because it maketh men to die in sinne.

Be daily dying, in resolving to die daily. Deaths summoners, casualtie, sicknesse, age, daily doe attend; the first two are peremptory, the last makes more delay: wrastle with death in thy mind, ere thou wrastle with him in thy body. Account death euer present: be not like the *Epicure*, that feareth death, affrighted for not being: Nor like the worldling, who feareth to die, afraid for future misery: Nor like the *Demi-Christian*, who feareth to die, for being in doubt what wil befall him; whether miserable, or to be turned to nought. Nor be like the conuincd Atheist, who in his dying looketh downward, and seeth three terrible spectacles; *Death*, *Iudgement*, *Hell*; two to be passed thorow, and to abide in the third eternally: But be like a couragious and comforted Christian, that looketh vppward, and beholdeth with *Steuens*, the opened heauens to receiue thee, and the glorious Angels to carry thither thy soule: as one that can die, dare die, and would die, and knoweth after death he shall be, and shall be happily happy for euer.

Let thy sins die before thy selfe; and thy life, before thy death: Innocencie of life, and an acquainted studied knowledge of the vertues of death, doe giue the soundest confidence against the feare of it. Aske at God the lesson to *Number thy dayes*. Liue well, that thou mayest die well; and may haue little to doe when thou art dying, but to die. If thy care be great to liue well, thou mayest care the lesse to die well. As *Dalila* cut *Samsons* haire wherein his strength did lye, to infeeble him: so pull thou out deaths sting, wherein his venomous

Z

strength

A soueraigne remedy against the feare of death.

Daily resolution to die.

*Psal* 39.4.

Motives thereto, by diuers considerations.

Innocencie of life.

*Psal* 90.12.

*1 Cor* 15.56.



2 Tim. 4.

Misery of this  
life.

Prou. 20. 9.

Rom. 7. 14, 23

Gen. 47. 9.

Vncertainty of  
this life.

a 1 Pet. 2. 11.

b Hebr. 13. 14.

c 2 Cor. 5. 6.

d Phil. 1. 23.

The blessed  
estate of the  
Elect.

Iob 19. 26.

Reuel. 22. 4.

1 Ioh. 3. 2.

Vanie of the  
world.

Eccles. 1. 2.

Iob 7. 3.

Consider Gods  
providence.

1 Sam. 2. 6.

Act. 4. 28.

Psal. 139. 15, 16  
and 56. 8.

and 39. 10.

strength lyeth: Deprecate sinne, repent for it, turne from it, cleaue fast to God, fight a good fight, keepe the faith.

Consider the misery of our liues in respect of sinne, and the euils thereof, our daily corruptions and rebellions, in minds, wils and affections, euer offending God, and indangering our soules, daily tentations, diuellish suggestions, a daily battell, a daily sorrow, daily sicknesses, (which are daily dyings) that wee may once learne to dye well; fearing, trembling, wandring, and swimming in the tempestuous seas of a thousand miseries, that thou mayest say, *Few, and euill haue bene the dayes of our pilgrimage.*

Consider that we are but *a strangers and pilgrims*, *b we haue here no continuing Citie.* *c Whilest we are at home in the body, wee are absent from the Lord:* *d And detained bound from him, till we be loosed.*

Consider the blessed estate of the glorified, freed from all their miseries, and triumphant in vnspeakable ioy; yea, though after their skinne, wormes destroy their body, yet shall they see God in their flesh, whom they themselues shall see feeding their solace in the *face of the Lambe, and his name written in their fore-heads:* and are like him, for they doe see him as he is.

Consider the vanitie of all things that are in the world, and all things therein contained, done, suffered, and attained, nothing contenting, nothing continuing: the best, the greatest, the wealthiest, (that lacke no delight, no opportunity, no ability, no dignity) must, at the last, say with *Salomon, Vanitie of vanities, and all is but vanitie; wherein all our time hath bene but the moneths of vanitie and painfull nights.*

Looke not on death directly, neither consider it in nature, (which sheweth it horrible) nei her in the Law, (which sheweth it cursed, and a passage to the second death) but behold it throrow the transparent glasses of Gods Prouidence, and Promises. Behold it in that prouidence,



uidence, and all the circumstances thereof of God, fore-seene, fore-appointed, and laid on deservedly. By his providence we liue, and by the same we must die: for *It is appointed unto men that they shall once die, and after that cometh the Iudgement*: we were borne to die, and euery moment wee are running to our end: we must giue place to others, as others gaue place to vs. Feare will not helpe one houre: the peremptory dyet cannot be altered. Where there is no remedy, feare can make no helpe: what is most iust and common to all, should iustly be regarded.

Behold it in the promises of grace, which sheweth death to vs, changed by Christ into a sleepe, and a passage to heauen, whereby in effect it is become as no death. The victory and sting of it is gone: it giueth much more than it takes: it takes vs not from our selues, but sets vs at liberty, and restores vs to our selues: it shuts vs not vp in darknesse, but freeth vs from it, and brings vs to light, and ioy vnspeakable and glorious. We are purged from our drosse, and vnfolded from our chaffe. We haue his promises in death, that he will by his presence both mitigate the paines, comfort the heart, and guard it against the Diuell, and his power. We haue his promises after death, of a most sure blessednesse, and of a building from him.

Looke not on death, but looke thorow death, as thorow a darke dungeon, behold that blessed estate and Paradise of ioy, whereunto it is a passage. Looke not downe to death, but looke ouer it: Hold not thy eye downward to the streame of vgly terrours, while thou art going thorow deaths deepest riuer; but set thy foot sure on ground, and cast thy eye vpon the banke on the other side, and fix thy sight on that Mount Sion, and celestia'l Ierusalem.

Behold thy death in Christs vnion with thee, and it shall appeare nothing to be feared. For though death seuer the bodie and the soule for a time, it cannot dis-

Gen. 42.  
Hebr. 9. 27.  
Eccle. 7. 2.

*Sic verum  
summa non a-  
tur.*

*Feras, non  
culpes quod  
vitari non po-  
test.*

Consider death  
in Gods pro-  
mise and  
Word.

Rom 5. 2. 3. 4.  
and 8. 31.  
Reuel. 14. 13.  
2 Cor. 5. 1.

In temporall  
death, behold  
eternall life.

Consider  
Christs insepa-  
rable vnion  
with thee.



Rom. 8. 11.

Rom. 8. 35, 38,  
39.Compare this  
life with the o-  
ther.

a 1 Cor. 7. 31.

b Phil. 3. 21.

c 2 Tim. 4. 8.

d Job 14. 14.

e Phil. 1. 23.

f 2 Cor. 5. 8.

g Hebr. 11. 10.

h 2 Cor. 5.

Entertaine the  
first fruits of  
eternall ioy.

linke them from Christ. Although two branches were neuer so farre distant in their high tops; yet they may stand fast in the tree, wherein they remaine. The body being in the earth, is still ingraft in the true vine; and the soule being in the heauen, it still abideth in the former vnion. Both againe are in him, to be vnited with themselues gloriously and eternally. How ioyfull shall that meeting be? *Who shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.*

Put this life and that life in paralell. a The fashion of this world goeth away, b this vile bodie shall be changed, and fashioned like vnto Christs glorious bodie, c *with a crowne of righteousness*, d *when our changing shall come*. e We are bound in the fetters of sinne, and miseries, in death we are loosed to be with Christ, f and to dwell with him. Here wee haue no continuing Citie, there we looke for a City, g hauing a foundation, whose builder and maker is God, h made without hands, and eternall in the heauens. Death must loose the soule from the little prison of the body; that the body may goe to a larger prison of the earth, and the soule to a most large Paradise in the heauen, vntill the paradised soule be vnited againe with the imprisoned body, that both may be glorified together.

Entertaine a true taste of the first fruits of the ioyes of the world to come, that thy conuersation may be still in the heauen. Arme thy selfe with future happinesse; thirst for the ioy that is set before thee, thou maist couragiously aduenture to goe to it, through paine, death, hell, and all things. *Cleombrotus*, to attaine to his soules immortality (whereof he only did but reade in *Platoes* books) from



from a high rocke did willingly precipitate himselfe. But so much the more with *Steuens* eyes we should look to heaven, and with the Saints tongue say *come, Lord Iesus*. Let thy ioy flow from a true sorrow for sinne, and proceed from iustification, let it be entertained by the holy vse of the Word, Sacraments, prayer, and practise of piety, let it be rooted in the heart. If it be solidly begun, it shall moderate the terrours of death, and shall abide eternally.

When the houre of death commeth, goe as it were out of thy selfe, ouercome all cogitations, and wholly rest and rely thy selfe on Gods speciall, faithfull and louing promises, that are all in Christ, Yea and Amen.

Lift vp thy heart to him in prayer: if thou canst not pray as thou wouldest, or shouldest, yet at least strue by sighs, sobs, gronings, which are acceptable praier before God. For prayer stands more in affection, then in action: and say with *Babilas*, the Martyr of *Antioch*, when hee was going to his death, *Returne vnto thy rest, O my soule, for the Lord hath been beneficiall vnto thee. Because thou hast deliuered my soule from death, mine eyes from teares and my feet from falling, I shall walke before the Lord, in the Land of the liuing*. If the vehemency of paine or sicknesse peruert thy thoughts, and words; it is not the thought of thy heart, it is against thy will, it will not be imputed to thee.

Die willingly, and obediently. They that liued obediently, or repent truly, that they haue not liued obediently, cannot but dye obediently. Thou shalt finde, *that the day of death is better then the day of birth*. The *Patrician* heritickes of old, ranne for their death; but thou in the loue of thy God, and last, and best obedience to him (as to thy dearest Father) rune, meet, and imbrace death. Commit thy soule vnto God, as vnto a faithfull Creator. He shall giue thee drinke out of the *Riuers of his pleasures*: For with him is the Well of life,

Ioh. 16. 20.  
Mat. 5. 4.  
Prou. 14. 13  
Luke 16. 25  
Rom. 5. 1.  
Luke 12. 20  
and 16. 22.

Remedies against feare, in the very houre of death.  
Rest on Gods promises.  
wholly.  
1 Sam. 30. 6.  
Pray.  
Psal. 25. 1

Heb. 12. 12  
Psal. 10. 17.  
and 145. 19.  
Psa. 116. 7, 8, 9.

Die obediently, and willingly.

Eccles. 7. 3.

1 Pet. 4. 19.  
Psal. 36. 8, 9



Psal. 17. 15.

Psal. 16. 9.

Luke 23. 46.

and in his light shalt thou see light, and shalt behold his face in righteousness, and bee satisfied with his Image. For in his presence is fulnesse of ioy, and at his right hand are pleasures for euermore. Say, Father, not as I will, but as thou wilt, And with Simeon, Lord, now let thy servant depart in peace. With Paul, I desire to bee dissolved, and to be with Christ. With Stephen, Lord Iesus, receiue my spirit. And with Christ, Father, into thy hands I commend my spirit.

The most excellent remedie against all feare of all perils in life and death, is the feeling of that sweet peace that Christ leaueth, and giueth to his owne: As hee himselfe promiseth: *My peace I leane with you, my peace I giue you &c.* Let not your hearts bee afraid, Ioh. 14. 27.

CHAP.



## CHAP. XXIII.

## The heauinesse of Sorrow.

PROV. 12. 25. *Heauinesse in the heart of man, doth bring it downe.*

PROV. 14. 10. *The heart knoweth the bitter-nesse of the Soule.*

## DESCRIPTION.

**S**orrow is a passion of the heart, arising vpon the apprehension of some present, or neere assaying and noisome euill. It differs from feare, which apprehendeth euils as they are future: this, as they are present. The people of the Iewes, in their mourning, did acknowledge it to be a sicknesse, saying; *This is my sicknesse, and I will beare it.*

Sorrow is either godly, or worldly.

Godly sorrow is either for sinne, or for trouble: The sorrow for sinne is not hurtfull: it causeth repentance vnto saluation, not to be repented of. It bringeth forth the whole seuen effects of true repentance: to wit, *Care of amendment: Cleering from other mens guiltinesse: indignation against our selues: feare to offend God: great desire to approue our selues to God: zeale of his glory: reuenge against our owne corruption.* Nothing is so competent a matter of mourning, as sinne; which is to the

Sorrow what.

It is a sickness  
Ier. 10. 19.

Diuision.  
2 Cor. 7. 9, 10,

Godly sorrow  
for sinne, and  
seuen effects  
thereof.

2 Cor. 7. 11.



Psal. 51. 3.  
 1 Pet. 1. 5, 6, 8.  
 2 Cor. 7. 9, 10.  
 and 6. 10.  
 Rom. 5. 2, 3.  
 and 8. 26.  
 Prou. 40. 10.

Heft. 4. 2.

For trouble.  
 Lam. 3. 3.  
 1 Pet. 1. 6. 8.  
 Psal. 120. 5.  
 Pro. 18. 14.  
 Rom. 8. 23.  
 Eccles. 7. 4.  
 Rom. 12. 15.  
 1 Cor. 12. 26.  
 Phil. 2. 26.

wicked the chiefe matter of their ioy. With their fleshly ioyes they banish all sorrow both of their sinnes, and of their sores. But the godly, euen after that their bigane sinnes bee repented for, pardoned, and the tyranny of them subdued, doe keepe them in good remembrance, not to condemne them any more, but to humble them the more, and to hedge them from sinnes to come. They sorrow for sinne, and reioyce in correction: they sow in teares, and reape in ioy: they reioyce in trembling, and in the midst of heauinesse they haue ioy vnspeakable and glorious: their sorrow is not to be sorrowed for. *The heart knoweth the bitternesse of the soule; and a stranger shall not meddle with his ioy.* So that the heart at once may haue both great sorrow for sinne, and vnspeakable ioy in God: the sorrow is more felt of themselues, then known to others.

It is a comfortable sorrow, one to sorrow for his owne sinnes, both bigane and present, Rom. 7. 22, &c. and for the tentations of sinnes imminent, 1. Pet. 1. 6. For the sinnes of others likewise, as did *Lot*, 2. Pet. 2. 8. *Dauid*, Psal. 119. 158. 136. *Ierem.* 13. 17. *Ezra.* 9. 3. *Christ*, Mark. 3. 5. *Luk.* 9. 41. *Paul*, Rom. 9. 2. 2. Cor. 2. 4. They that doe so, are blessed, Mat. 5. Thier sacrifices & contrite heart are acceptable, Psal. 15. 17. They are marked in the fore-head with the lettell *Tan*, Ezek. 9. 4. God looketh to them, Esa. 66. . They need not stand mourning without the gate of mercy, but may boldly enter in, as most welcome to God: who is contrary to the *Persian Kings*, that might abide no mourners, nor mourning apparell in their presence.

Sorrow for trouble in the godly, is naturall, moderate, and conuerted to the sorrow for sinne, and in the end, to ioy. He is sorry for the absence of God, and counteth it his greatest trouble. Hee is sometimes subiect to the heauinesse of a wounded spirit. Hee doth sigh in himselfe, waiting for the redemption of his body: hee sympathizeth with the trouble of others, and of the Church:

he



he sorry for the affliction of *Ioseph*, and desolation of *Ierusalem*, *Neh. 2. 3. Psal. 137. 1. Ier. 14. 17.*

If godly sorrow exceed, and become a fulnesse of heavinesse, oppressing the whole faculties of the soule: or if it be anguish and trouble of conscience, whereby the heart is ready to be swallowed vp with ouermuch heavinesse: in that case, it is to be cured by the remedies of a wounded spirit.

As for worldly sorrow, it is either fained or reall. Fained sorrow is such, as hath but onely the outward countenance, and shew of griefe: It is sometimes vsed in the profession of religion, as by those that *looke sowre*, and such as doe *afflict their soules for a day*, and *bow downe the head as a bulrush*, and *lie downe in sackcloth and ashes*. Sometimes it is vsed at funerals: Some doe it by imitation or affection: Some by conduction and hiring: and other some by commandement. This ceremony began at the *Egyptians* and *Caldeans*. The *Grecians* borrowed this custome from the *Egyptians*, and the *Romanes* from the *Grecians*, who concluded their funerall mourning with their *Supremum Salve & vale* to the corps.

It was vsed in *Israel*, *2. Chro. 35. 24.* This lamentation for the dead would not bee fained, nor immoderate. *1. Thes. 4. 14.* But would be decent, without the infidels ceremonies, *Leuit. 19. 27. & 21. 5. Dent. 14. 1.* True, moderate, *Act. 8. 2. 1. Thes. 4. 14. 1. Sam. 3. 31. &c.* And more for the worthiest, *Iob. 11. 33.* And lesse for the unworthy, *Ier. 23. 19. Act. 5. 6, 10.*

Real worldly sorrow (*causing death* of body and soule) is that which is immoderate, and humbleth not the heart kindly, but disquiets it, disturbs and distempers it, whether it proceed from outward euils and losses, wherewith the best may be diseased: as *Dauid*, *Iosua*: Or from inward euils, as most from melancholious humours, and worst from an euill conscience.

This is a most miserable sicknesse of the soule. *Μεγας*  
*ἔστιν*

*Amos 6. 6.*  
*Ἀσυνουία.*

*2 Cor. 2. 7*

Worldly sorrow fained.

*Mat. 6. 16.*  
*Isa. 58. 5.*

*Herodot.*  
*Diodorus.*

*Salve eternum mihi maxime Palla, eternumque vale, &c.*  
*Vir. Æneid. 3*  
*Ier. 9. 17.*

Reall sorrow.

*Psal 42. 5.*  
*Ios. 7. 10*

It is a sickness.



*Menād comi.*  
*Antiphanes.*

Pro. 12. 25.

2 Cor. 2. 4.  
Συνοχὴ καρδίας  
Λυγρὴ ἐστὶ τὸ  
λυεῖν  
Psal. 42. 4.  
Iob 39. 16.

The naturall  
affection of  
sorrow.

2 Cor. 7. 11.  
Ioh. 16. 20.

ἔστιν ἡ λύπη πικρὸν: Sorrow is a most great euill *Ἀπὸ τοῦ λύπῃς*  
*ἔστιν ἀνθρώπων νοσθ.* All sorrowfull grieve is a sicknesse to  
a man: And truly faith the wisest, *Heavinesse in the heart*  
*of a man doeth bring it downe.* It bringeth it downe, be-  
cause it wasteth the naturall, vitall, and animall spirits:  
Because sorrow, by troubling and afflicting the heart,  
consumeth it: whose spirits are wasted; partly by con-  
traction of the heart, whereby the spirits are choked  
(according to the which sorrow, is called anguish and  
straitnesse of the heart,) and partly by dissolution of the  
spirits (whereby sorrow is called *dissolution*) because it  
dissolueth the spirits, and consequently wasteth the body  
and sometimes resolueth it into teares or sweate: It is  
also fitly called, A powring out of the heart like water.

### *Part affected.*

**A**S feare respects euill future and imminent: The na-  
turall affection of sorrow, respects euill as present:  
at the which it should be rightly grieved, and be as care-  
full to shun it. It should be both moderate and rightly  
stirred, at that which is euill indeed. And as the euill  
is in greatnesse. so shall the mourning be continuat  
and arise (if the euill so require) to lamentation. This is  
the immediate seat of this perturbation, when either  
it is grieved at that which is not euill in it selfe: or not  
so great an euill as it appeareth: or when it is more or  
longer grieved then it should be; then it makes a sensible  
dolour and paine in the heart. The heart is next affected  
by this too farre stirred passion: and by a sympathie the  
minde is exagitate.

*Causes.*



*Causes.*

**G**Od inflicteth heauinesse and sorrow of heart, iustly punishing the former insolency of those that haue prouoked him : As *Ierusalem* confessed, *Behold and see, if there bee any sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath. He hath made me desolate, and daily in heauinesse.* Againe, *he hath filled me with bitternesse, and made me, drunken with wormewood:* That is he hath made me to lose my senses, with great anguish and sorrow. Hee correcteth the heart of his owne with sorrow : to learne them the better to sorrow for sinne : and to make more of the ioyes of his Spirit.

Satan is ready to be employed, as that euill and malicious spirit, directed and permitted at the commandment of God, to execute his will against the wicked. As *the euill spirit was sent of the Lord vpon Saul, and vexed him* with sorrow and grieuous pangs.

Externall troubles, dolours, disgraces, disappointings, losse of friends, parents, wiues, children, honours, profits or pleasures doe mooue this passion: but so much the more, if thy minde be infected with selfe-loue, or customable impatiency : whereby it is made weake, and is not prepared and armed for both fortunes; yea, not onely doe losses of the things we had, grieue vs : but also the want of the things we would most haue, do as much mooue : As *Rachel*, when she saw that she bare *Iacob* no children, said vnto him in the anguish of her heart: *Giue me children, or else I die.* *Achabs* spirit was sad, because he could not get *Naboths* vineyard.

Amongst externall causes, must also bee numbred such things as are the cause of a melancholious distemper, and in speciall, any melancholious food, as danelled bread and drinke, too much watching, immoderate venery, idlenesse, solitarinesse, abiding too much

God.

Lam. 1. 12, 13.  
1 Sam. 2. 33.

Satan.

Externall  
trouble.

Gen. 30. 1

1 King. 21. 4, 6

Melancholious  
nutriment.



Melancholy.

And how.

A doubt answered.

in one place. (that hath grosse aire ) too much cruditie and drinke without meate, and such like : that are the antecedent causes of the bad humour of melancholy.

The imagination and phantasie, oft times, without any externall cause, is mightily perturbed with the fumes and blackish vapours of atrabilious humors, and adust melancholious blood : whereby many strange terrors and implacable sorrowes are bred : this commeth to passe, because the braine and ventricles thereof (the instruments of discretion) are depraved and darkened by the cloudy vaporious spirits, arising from that ebullient blackish puddle, obscuring our native cleare animall spirits. It is not so extreme at the first, as it groweth to by proesse of time. This maketh not a simple absence of light, but a substantiall and peruerse obscurity : becomming by time habituell to the braine, depraving the conceit, whereby it breedeth alwayes fearefull and sorrowfull passions, and forgery of disguised shapes causing great anguish : the imagination sending dolefull reports (but yet false) to the heart. The heart againe answering with the like melancholike affection, turneth all ioy into discomfort, and all hope into feare, and all confidence into despaire. One might maruell how any grosse humor in the body can affect the simple soule? But the answer is easie : The soule is not so much affected, as the functions thereof are depraved and perturbed, That firmamentall spirit (*vinculum & vehiculum anime*, whereby the faculties of the soule doe worke, and the functions thereof are practised) is infected and depraved by the contagion of the subtillest vaporious spirits of melancholy. And as it is, so are the actions and passions of the soule : as if the eye see thorow greene spectacles, all things appeare greene, according to that *medium* : euen so, when the spirit is depraved, all the functions of imagination and passion are depraved.

When



When many sinfull pleasures haue begotten an euill conscience, they are conuerted into many secret sorrowes, albeit they thinke their worst deeds shall neuer make trouble, yet at last they finde the smart. *Euen in laughing the heart is sorrowfull, and the end of that mirth is heavinesse.* Amongst sports and greatest delights, the vngodly haue gripings of sorrowes, and vexations of heart: When their pleasures are ended, their pangs doe begin: Their mirth was impure and mixed with secret griefes, but their sorrow shall be pure, without any intermeddling, and mingling of comfort or hope, to sweeten the tartnesse of their terrours. They may be thoroughly sad, but neuer thoroughly merry: *Their reioy- cing is short, and the ioy of hypocrites is but for a moment: and like the noise of thornes under a pot: Their laughter shall be turned to weeping.* They haue euer a sting of an ill conscience, marring their mirth: *there is no peace to the wicked: their guilty conscience is like an arrow-head sticking in their flesh: that in the midst of their most iocund pleasures, it paineth them with priuie sorrowes.* It is like a most painfull canker, that gold, silkes, and iewels, may couer, but not cure. In regard of their restless conscience, they are like the raging sea that cannot rest. And so much the more, *for feare of death, they are all their life-time subiect vnto bondage, knowing (against their wils) that it is appointed vnto men that they shall once die, and after that cometh iudgement.*

*Signes and Symptomes.*

**T**He countenance is cast downe: all melodie is conuerted into riuers of tears. His eares are open to euery alarum, but deafe to euery comfort: the hands ready to beat the brest: his eyes are hollow and dim for griefe, all his strength is like a shadow. He is a brother to the Dragons, and a companion to the Ostriches. His

An euill conscience.

1 Cor. 7.

2 Sam. 11. 25.

Prou. 14. 13.

Iob 20. 4, 5.

Eccles. 7. 8.

Luke 6. 25.

Isai. 57. 21.

Hebr. 2. 15.

Heb. 9. 27.

Common Symptomes.

Nehem. 2. 2, 3.

Lam. 3. 48, 49.

Iob 30. 29.



Iohn 7.7.

Ioh. 3. 1, 20.

24. &amp; 16. 8. &amp;

30. 27, 30.

Lam. 1. 20.

Speciall Symptomes, if it come of melancholy.

Deut. 28. 65.

Speciall Symptomes, if it come of an ill conscience.

1 Sam. 16. 14

Common Symptomes.

Iob 5. 7.

1 King. 21. 5.

His pulle is small and creeping, his naturall humours are viciate. In longing for death, his sighing commeth, before hee eat. His face is pale and full of wrinkles, his flesh fadeth, his skinne groweth blacke, and his bones burne with heat: His bowels and Melt doe swell, and boile without rest.

If it proceed of melancholy, many of those former symptoms will appeare in him: as also his cogitations will be vaine, his eyes now and then too fixed. He cannot get his sighes deepe enough, nor raised so high as he would haue them. He conceiueth many absurd and ridiculous imaginations of himselfe. His sorrow hath no externall cause: He will imagine his least sinnes to be the greatest, and his indifferent sinnes to be sinnes against the holy Ghost: and sometimes will not otherwise be perswaded, but that heauen, earth, and hell, are all conspired against him. His sorrowes come by interualls of time, and now and then he findes vnuoluntary heats and sweats.

If it come vpon an euill conscience, his heart trembleth, and hath secret terrors: His heart gripeth, and is heauie in the midst of his greatest delights: the most horrible sinnes that he hath committed, will now and then be obuersant before his eyes: He findes a worme within him gnawing at the root of his heart: When he lookes for greatest ease, the fury of his euill conscience disquiets him: He thinks God hath a controuersie against him. Whiles his face is smiling, his conscience is checking him: in the midst of all his delights, his inward ioy is eclipsed: The euill spirit of terror and bondage vexeth him: He goeth about to be eased by some worldly delight, but cannot find his ease sound: and no sooner doth the play goe, but as soone the refreshment goeth with it: and the griefe and torment returneth.

In his most serious adoes, he is sluggish and senselesse: His appetite and digestion faileth, for sorrowes are his meat: he bids farewell to familiaritie: solitarinesse he thinketh



thinketh some solace. He is like *Bellerophontes*, the killer of *Bellerius*, and sonne to *Glaucus*, of whom the Poet writes, He feedeth his sorrow with fancies: when he seeth he cannot profit with weeping, he weepeth the more. As *Solon* said at the buriall of his sonne: He maketh himselfe a spectacle of pity, his complaints are infinite. If his sorrow be light, he will be expressing it: but if great, his mouth is tonguelesse. Hee is, as if hee were turned (as the Poets faine) like *Niobe* (that miserable mother, and daughter of *Tantalus*) into a stone, by the power of sorrow. He is vnmeet for himselfe, for his calling, for the world, and for God: and becommeth like one that hath gone downe to the den of *Trophonius*: neuer to laugh, nor to be merry againe. He curseth the day of his birth: and abhorreth that life should be giuen to the heauie heart.

The sorrowfull heart fretteth at euery thing. It is rent with lamentation, distracted with carefulnesse, and assaulted with desperation. The mind is darkned, sleep is banished, and findeth painfull nights, full with tossing to and fro vntill the dawning of the day. He is affrighted with dreames, and astonied with visions: *His sighes are many, and his heart heauie*: His wit decayeth, hee is pensive and suspicious. His courage is conuerted to cowardlinesse: He becommeth so effeminate, that if he were amongst the *Thracians*, it behoued him to be clad like a woman: Armies of sorrowes (hee thinkes) are against him. Euery thing is tart vnto his thought, and vnsauoury to his heart: his whole life is bitter, and all his actions poisoned.

### *Prognostickes.*

Sorrow is hard to be cured: it excuseth and couereth sit selfe with so many beautifull colours of reason, goodnesse, godlinesse, necessitie, counting it a point of grauitie, a matter of conscience, an ornament of wisdom,

*Qui solus miser in campis,  
&c.*

*Cura leues loquuntur, ingentes stupet.  
Senec. Dirigit visu in medio, &c.  
Exod. 6. 9.*

*Iob. 7. 3, 4.*

*Lam. 1. 22.*

*Iob 10. 17.*

*Case dangerous.*



*Eurip. in Orest.*

Enfuing euils.  
Deut 28.65.

Prou. 12. 25.

Prou. 17. 22.  
*Menand.*

*Antiphanes.*

Death.  
2 Cor. 7. 10.  
*Laertius.*  
*Plutarch.*

*Giral. 1. tom. hist.*

*Quoniam Aristoteles non cepit Euripum, Euripus cepit Aristotelem.*  
*Celins. l. 29. cap. 8.*  
*Sen. de Consul.*

dome, a companion of vertue. If the cause of it be latent, it is the worse, and worse to be cured: It is the more deadly plague, in so far as the cause of it is the more hid, and consequently, the more difficile is the cure. Sorrow is a goddesse terrible, yet curable. It is a punishment of sin, an enemy to nature, iniust and impious, pernicious and hurtfull: A murmurer against God, nature, law, and against the whole world. Sorrow, of its owne nature, is the cause of many euils, and is the greatest euill: it oppresseth and wasteth both body and mind: *it bringeth the heart downe*: It pierceth to that which is within, and bringeth weaknesse vpon the strongest parts: *A sorrowfull minde drieth the bones*. Sorrow breeds diseases vnto men: it bringeth on fury, and naketh many one to put violent hands in themselves, because it is a kinde of madnesse, and a neighbour vnto madnesse.

It causeth death and condemnation. *Plantius* the *Numidian*, at the sight of his dead wife, presently died. *Diodorus* the *Logician* died for sorrow, because he could not answer the question of *Stilpo*. *Homer* died with sudden sorrow, because he was not able to answer a fishermans question. The like became of *Philetas Cous*. *Aristotle* the Prince of Philosophers, when hee came to *Chalcis*, and saw the ebbing and flowing of *Euripus*, (that narrow Sea neere *Boeotia*) seven times in the twenty foure houres: because he could not find the cause, he fell into an incurable disease, and at last desperately thrust himselfe in the Sea: whereupon rose the Prouerbe, *Torquatus* the younger, for griefe of his banishment, slew himselfe. *Achitophel*, for the sorrow of his disgrace hanged himselfe. And *Indas* in desperate sorrow (arising from his euill conscience) did put hands in himselfe. *Octavia*, sister to *Augustus*, for the death of his Princely sonne *Marcellus*, was so oppressed with sorrow, that none was able to comfort her, and could not be cured, but spent her life in anguish. *Phineas* wife, when shee heard the sorrowfull newes of the taking of the Arke,



Arke, the death of her husband, and father-in-law, for sorrow of heart, she bowed her selfe was deliuered and dyed.

*Curation and remedies.*

**T**He violence of sorrow, is not at the first to be striuen withall, because it is so furious and vndantoned a beast: It is hardlier ouerthrowne by withstanding, then tamed by following: neither would sorrow be too much concealed: It is like a fire, the more couered, the more it rageth: hidden griefes, if they burst not out with some vent, they will burst the heart within: It is no small ease to a sorrowfull heart, to haue some faithfull friend, in whose eares they may disgorge some of their griefe.

The most easie remedy of sorrow, is to take away the cause of it: If it come of euill, the euill to be remoued, as when *Hezekiah* got his death delayed: If it come of the losse, or want of some good, the good to be restored: as when *Jacob* found his sonne *Ioseph* againe: or else the euill still remaining, or the good still absent: but therewithall a greater euill eschewed: As when a Merchant in the Sea doth auoyd death, by losing of some of his wares: or a greater good obtained: As when *Paul* reioyced in his bonds, vnder the hope of his reward in Heauen.

Teares doe appeare a little to mittigate sorrow: and shedding of teares is a kind of easing of griefe: whereof there are diuers sorts: Some for ioy, which shew kindnesse: some for misery: some both for ioy and misery (as the teares of Repentance, called the *foode of the soule*) and some for deceiuing, which are teares of dissimulation. Howsoeuer teares arise from a griued heart, and distill from weeping eyes: yet they are the vnfittest salve that any can apply to cure sorrow: as they mitigate some-what the heart of him that is griued (although

A a

they

Sorrow at the first not to be striuen with, nor concealed  
*Plutarch,*

Occasions remoued.  
If 38. 13, 14, 20

Gen. 45. 27.  
Or supplied.

Teares mitigate sorrow but little.  
*Expletur lacrymis, &c.*  
Gen. 45. 2, 14. 15. & 46. 29.  
Diuers. kinds of teares.



they be womanish:) so they moove the hearts of others to compassion: They tye the hands of the *Omnipotent*: They silence the accuser: pacifie the aduersary: overcome the invincible: and are able to change vengeance into mercy.

There are many, that when either their hearts are too weake, or their burthen too strong: neither reason nor religion is able to worke on them: and yet *time* will overcome their sorrow. Time is the Physician of all sorrow. Hee that finds no end to his mourning by counsell; he will find it by time: The reason is, None may mourne both greatly and long. If sorrow be inveterate, it is scorned, and not without cause. It is a foolish thing therefore to reject so many excellent remedies, & in the meane time, to suffer time, (the consumer of all things, and perhaps of thee before thy griefe) haue more power ouer thee, then wisdom and piety. Wearinesse of mourning in a wise man, is the vilest remedy of mourning. It is farre better to cease from sorrow, before it cease from thee.

It is impossible alwayes to get the cause of sorrow remooued (which if it could be done, the griefe would be instantly eased: Friends are oft times found to be miserable comforters, or else none at all. Teares are not alwayes at command, and they profit but little. To waite vpon the physicke of *time*, is vncertaine, whether time will consume vs or our griefe first. It is therefore most necessary to set downe some very exquisite remedies to cure sorrow in the heart: while as yet the externall and antecedent cause thereof remaineth vnremooued.

As Physicians doe with agitate humours in the body, (which are in a violent motion) when they cannot get them conueniently purged, nor suddenly altered: some they call backe to their owne fountaine: some they draw aside to some more conuenient place: So likewise are the proper remedies of sorrow, either by *reuulsion* or *derivation*. By *reuulsion*, when the heart recollects it selfe, and directly recals it selfe home, vnto it selfe, from the

Time is a remedy, but base  
*Sen. Epist. 65*

*Sen. Epist. 97*  
*Aut enim simulatus aut stultus est.*

*Sen. Epist. 65*  
Wearinesse in mourning a vile remedy of sorrow.

*Iob. 16. 2.*

More fit remedies.

Remedies of two sorts.  
Remedies by reuulsion.  
Recollection of heart, by a wise and lofty estimation of the selfe

evils



euils that prouoke it to passion: As when the mind esteemeth it selfe so serene, so high, so excellent and worthy, that it scorneth to be affected with any kind of euils: as things inferiour, so base, so naughty, and vnworthy of the commotion and seruitude of a diuine mind. The euils againe, are accounted either not euils, or else so small and light (were they neuer so great) that they are thought vnworthy that the soule should be molested and pained for them. The royall minde disdaineth to complaine of them, iudging the sorrow for them to bee against nature (defacing natures beautie:) against equity (reproaching nature law, that hath made all things changeable:) against Piety (murmuring against the prouidence of God) and against our owne utility: (killing vnder colour:) As *Iael* killed *Sisera*, couering him with a blanket, and driuing the naile into his braine hard to the head. Esteeme sorrow to be a Viper, bred in our bosome: It effeminates, and couers with indecent shame: It drieth vp the bons, and eclipseth the light of our good fortune: It tarteth the sweetest things that we enioy, poisoning our best vertue and deeds, and making our whole life bitter: This remedy is rare and excellent, but very difficill; yet the ancient Philosophers did teach it, as the *Platonists*, *Stoicks*, *Peripateticks*, and diuers haue attained to it: as is recorded of *Socrates* in his death.

Remedies by *deriuation*, are when the heart diuerted from the euill that griueth it, vnto some other obiect, whereby it may be mooued to haue more ioy in it, then it had sorrow in the euill: or may be made in a manner, and in some measure to forget the euill: These kinde of remedies are both more easie and more vsuall. In bodily physick, hæmorrhagies, fluxes, inflammations, defluctions, and such like are cured by diuersion, and turning the influent streame, from one part more dangerous, to another lesse perillous.

This is vsed both in smaller and greater euils.

A disdainning  
of euils.

A contempt of  
sorrow.

Iudg. 4. 18, 19.

Remedies by  
deriuation and  
more easie.



*Abducendus  
est animus,  
&c. Sen.  
See Ioh. 14. 2.*

*Preparation of  
the minde:*

*By premedita-  
tion, and reso-  
lution.*

*And corrobora-  
tion of it, by  
vertue and  
grace.*

When a Chirurgeon is to open a veine, or launce an Apostume, hee will make his patients (for feare of fainting) withdraw their sight, cloze their eyes, looke away, or behold some other thing: that by diuerting their sight, their imagination may be somewhat diuerted. Souldiers in battell, haue their minds diuerted from all perill, by the hope of victory. Many running to their death, haue diuerted their minde from all sorrow in dying: Some considering the miseries of life: others for estimation and glory, to shew courage. The *Martyrs* haue not beene afraid, nor their minds casten downe in the flames of fire: and that, because their mindes were diuerted from their *flame*, to their *Crowne*, and *high price of their calling*. Vulgars will say to their neighbours distressed with sorrow: *Forget it. thinke vpon some other thing*. The mind is to be drawne to other studies, thoughts, cares, businesse: and finally, oft times to be cured with change of place.

The minde would be prepared, before it fall into the conflict of sorrow, and be made ready and strong for all grieuous and distressed accidents: That when they come, they may finde the heart made firme: and the heart may find them the lesse terrible. Premeditation and expectation of euill, make the minde to gather its owne forces, and to make perfect preparation for the tempest. He the exerciseth himselfe with conceit of euils, finds the reall conflict with them easie. Whatsoever is long looked for, it falleth on the lighter: and things when they come, are halfe passed in their violence: It is good for the minde neuer to bee secure, lest suddenly surprizing euils make it miserable, and leaue it desperate. *Resolution of minde* giueth heerein the safest advantage.

If one would object, it is a torment to the mind to thinke on euill before it come; The answer is, It is no paine, but a pastime: and the vnspeakable comfort in the time of trouble, doeth more then recompence the trauell. The soule would bee also made, like a well fortified



tified and furnished Castle: stored with his own prouision of proper goods (not with the goods of the body or fortune, for they make little helpe) of vertue, and of grace. *Socrates* so delighted in vertue, that no kind of sorrow did euer alter his countenance. But the inward Iubile of the mind, in the kingdome of grace, excelleth: which standeth not in meate, nor in drinke, nor in such like bodily trash, but in *righteousnesse, and peace, and ioy in the holy Ghost*, which keepeth the soule so firme, that no in countring euils can deiect it.

When euils doe befall thee, it is impossible to be altogether void of passion (as beasts are, who haue no reason) neither shouldest thou be like a foole, who can vse no reason: but like a man indeed, to whom reason is giuen against euils: either to auoid them, or else to abide them: Seeke thy remedies from within thee, collecting them from reason. Vse reason for a remedy of thy dolour. Out of reason may bee drawne many exhortations, persuasions, many counsels, many comforts. *Heauinesse in the heart of a man doth bring it downe: but a good word reioyceth it.*

*Marcia*. at the death of her worthy sonne *Metellus*, by sorow was almost brought to death: but was restored by the counsels & comforts of *Seneca*, which he drew from reason. If thou be stricken with sorrow, for the death of any most deare friend, gather thy comforts from such grounds as these: It is a Statute of God and nature to die. All things are gouerned by a diuine power. Sorrow profits not the dead: *The day of death is better then the day of life.* All things arise to fall. And euery thing is drawing to an end.

If thou be in sorow for the losse of worldly goods: reason doth afford grounds of comfort: As the losse is little Thou hadst contentment when thou hadst not this that thou wantest. Thy losse may be repaired with double in thine owne time: nature is content with little. All things are but lent by God, and are to be restored at his

Rom. 14. 17.  
Psal. 4.

Remedies  
drawne from  
reason.

*Rationem habere, pro doloris remedio.*

*Epictetus.*

*Anton. & max. See. cle. dolore,*

Prou. 12. 25.  
Examples and  
specials hereof  
Death of  
friends.

Eccle. 7. 3.

Losse of goods



will. There is nothing stable in this world. There is no fixed felicity in pleasures, pompe, or riches. *Cræsus* (that most wealthy King) banished *Solon* from his soile, because hee reprov'd him for setting his felicity in his wealth : and saying, *There is no man happy before his end.* But at last, when he was to be put to cruell death by *Cyrus* King of *Persia*, he cryed out. *O Solon, Solon!* If thou lose the goods of fortune, content thee with the goods of the body : If thou lose the goods of the body, content thy selfe with the goods of the mind. In thy losses, looke not on the thing that thou wantest, but on the things that thou hast: and enjoy them.

*Plutarch.*  
Reason, the  
ground of all  
morall cōfort.

*O philosophia  
tyrannica  
sunt præcepta  
tua: dolere  
prohibes.*

*Stob. ser. 106*  
Consider the  
examples of  
others.  
*Iam. 5. 10. 11.*  
*1. Pet. 5. 9.*  
*1. Pet. 12, 13.*

Some tart things a little sweetned, make a pleasant sawce. Lighten all thy sorrowes with reason. *Res per se tristes ratione sunt allevanda.* Vpon those, and such like reasons, did the whole morall, *Philosophers* ground their remedies against sorrow, and gaue their counsell and precepts according thereto : So that *Euphrantes Syrus*, at the death of his wife, did quarrell *Philosophy*. To consider what grieve others have suffered more then thou : how patiently they have borne their euils ; and how they had their sorrow cured, affordeth no small comfort and remedy. As the suffering of the *Prophets*, the patience of *Iob* and what end the Lord made : knowing that the same afflictions are accomplished among your brethren, which are in the world. Thou must not thinke euill accidents to be a strange thing, but shouldest rather reioyce, in as much as we are partakers of *Christs* sufferings, that when his glory shall appeare, yee may be glad and reioyce. To consider that thou hast the *Sonne of God* a fellow-companion in suffering, both with thee, and for thee, is a most forceable remedy (which none of all the *Philosophers* did ever vnderstand) to breed thee comfort in the midst of sorrow, and to sweeten all thy soares, comparing them with his wounds.

There is none exempted from sorrow : euery one hath his owne fit therein, some more, some lesse. All men are  
in



in their owne times miserable. Thou canst see none that complaine not of somewhat. *Solon* made one of his mourning friends behold from an high Castle, all the whole houses in the City: and willed him to think with himselfe how many sorrowes and mournings had beene there, what there are presently, and what, and how many are to be thereafter, and said to him, Cease to mourne for humane euils, as if they were proper to thy selfe onely: Haue not our betters indured more? and haue not we deserued more? The comparing with others is a great comfort in misery: and associats make some solace.

But neither can reason (were it neuer so cleare) neither can examples (were they neuer so many) remoue sorrow so well: as to runne to the God of comfort, and to his Word, the true Fountaine of comfort: *For whatsoeuer things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope.* It is a vaine thing to striue against him that is greater then man: and who giueth no account of all his matters: For though God spake to man by his diuers iudgements: yet hee is not vnderstood, vntill hee open the eares of men, even by their corrections, which he had sealed (that is, that hee determined to send vpon them) that hee might cause man to turne away from his enterprize that is euill: and to beat downe the pride of man, and keep backe his soule from the pit. Hee is also stricken with sorrow vpon his bed, and the grieve of his bones is sore: but if there bee a messenger with him, an interpreter, one of a thousand to declare vnto man the righteousness of God: And speaking to him of grace, shall (pray to God and) say, Redeeme him (that he goe not downe into the pit) by the reconciliation that I haue found: then shall his flesh bee refreshed more then a childe and shall returne as in the dayes of his youth. The meaning whereof is this, that the principall remedy of sorrow vnder affliction, is to be had from God, that

*Val. Max.  
lib. 7. cap. 2.*

The ground of  
spirituall com-  
fort, is to runn  
to God and to  
his Word.

2 Cor. 1. 3, 4.  
Ps. 119. 50. 76.  
Rom. 15. 4.

Iob. 33. 12, 13.  
and 19. 23, 24.

Iob. 33. 23.

Specificke re-  
medies.



Iam 5.14.  
2. Cor. 1. 4. 6..

A consideration  
of the necessity  
of trouble  
punishments.

Corrections.

Trials.

Gal. 4. 14.

Martyrdome.

Ioh. 5. 34.  
Tertul.

as he giueth the wound, so he must furnish the salve, The administration of this diuine remedie, is commended to the faithfull and rare messenger of God : His method must be first to declare to the patient, the equity of God in his gouernment, and specially in inflicting that particular crosse vpon the party. Secondly, to preach and declare to the patient, the grace and mercy of God. Thirdly, to pray for the patient, that he may bee reconciled to God, and obtaine mercy. The disposition of the messenger is set down, that he must be such a one, as hath found sensible expiation with God, and comfort from him.

Consider, all calamities are either *punishments, corrections, trials*, or *Martyrdomes*. *Punishments* are either vniuersall, that touch equally whole mankind, as common troubles, *Gen. 3. 17.* Sicknesse, *Psal. 36. 10, 11, 12.* Death, *Rom. 5. 12. Psal. 9. 7.* or particular exemplary iudgements, that doe befall those that are facinorous, *Luk. 23. 41. Num. 25. 14. 1. Cor. 10. 11.*

*Corrections* are fatherly chastisements, *Heb. 12. 7. 1. Cor. 11. 23.* whereby the godly are afflicted, and admonished both of their daily infirmities and spots, *Ier. 30. 11.* and of their grosser sinnes, *Lam. 1. 14.* and warned in times comming, to take heed to their wayes, *Isa. 38. 15. Ioh. 5. 14.*

*Tryals* are such calamities as God layeth vpon his owne to try them, and to fine them, as one would doe with metall in the fire. *Psal. 66. 9. Zach. 13. 9. 1. Pet. 1. 7.* As was the affliction of *Iob*, *Iob 1. 19. Lam. 5. 11.*

*Martyrdome* is that calamity that fell vpon those, whom God did select to beare witnesse of his truth, vnto the death, *Heb. 12. 1. Isa. 34. 10.* Whereby, as by a cloud of witnessses, others (that are so hard to beleue) through the ineffable kindnesse of God, may be allured to beleue the truth : The blood of Martyrs is the Seminary of the Church.

It is good for thee when thou sorrowest vnder calamity,



mity, to vnderstand how thou sufferest, that accordingly thou maist finde thy remedies. If thy calamity be a very punishment and that thou sufferest, as an euill doer: It is best for thee, 1. To acknowledge thine iniquity; and the equity of the punishment : 2. To conuert the sorrow of thy paine, vnto the sorrow of thy sinne : Say not so much: Alas my sores, as, Alas my sinnes : 3. Runne to God by prayer : 4. And set thy heart vpon the hope of that other life. This way the penitent theefe remedied his sorrow when he suffered.

If thou thinke thy calamities be corrections; there are many excellent remedies thereof dispersed through the Scriptures, but most compendiously set downe in the Epistle to the Hebrewes, Chap. 12. 1. to 14.

And if they bee trialls, thy remedy is, to diuert thy minde from thy trouble, and to fixe thy care vpon thy present gracious, and future glorious estate. Thou art vnder hope of an inheritance immortall, undefiled and that withereth not, reserved in heauen, wherein he hath to reioyce. The triall of faith is much more precious then gold that perisheth, and shall be found to his praise, and honour, and glory, at the appearing of Iesus Christ, in whom hee hath cause to reioice with ioy vspeakable and glorious. If when thou doest well, thou sufferest wrong, and takest it patiently, it is thankes-worthy : It is acceptable to God. Heereunto thou art called : Thou shouldest follow Chirsts example : Thou art blessed : the Spirit of glory rests vpon thee : Thou shouldest not bee ashamed, but glorifie God in this behalfe. Thou shouldest not thinke the fiery tryall, a strange thing, but shouldst reioyce, in as much as thou art partaker of Chirsts sufferings, that when his glory shall appeare, thou maist be glad, and reioyce.

If thou fall vnder the calamity of *Martyrdome*; the remedies against all griefe therein, doe vspeakably abound; and are so plentifully ministred by diuine influence of the secret power and comforts of the Spirit, that no tongue can expresse them, nor penne set them downe,

Remedies of  
sorrow vnder  
punishment.

Luke. 6. 21.  
Psal 6 and 3<sup>2</sup>.  
Ier. 31. 9.  
and 50 4.  
Luke 23. 41.

Vnder cor-  
rections.

Vnder triall.

1. Pet. 1. 3, 46,  
7, 8, 9.

1. Pet. 2. 20, 21.  
and 3. 16, 17, 18

1. Pet 4. 12.

Vnder Mar-  
tyrdome.



downe, they are euen so vnspeakable, and so glorious. They are collected most vsually, 1. From the cause of their suffering, which is the greatest of all causes: the defence of the *Truth*. 2. From the Author, *God*, whose will it is. 3. From their inward perswasion of faith, and ioy of the *Spirit*. 4. From the contempt of this life. 5. From the hope of the life to come. 6. From the sufferings of *Christ* for their Redemption. 7. From the example of others. 8. From the great zeale they haue to the glory of *God*: And such like many mo grounds.

But because there are many customable calamities that will befall men; which at the first they cannot consider whether they bee simple punishments, corrections or trials: or if they haue a mixture of these, it is necessary that a common and a mixed remedy be set downe to cure such a mixed grief. And first, meditate vpon the diuine Prouidence & Will of *God*, without the which, an haire of thy head cannot fall to the ground, nor the diuell can haue power ouer a Sow, Marke. 15. 12 Whatsoeuer crosse befalleth, *God* decreeth it, Rom. 8. 28. hee effectuates it, Esa. 45. 7. Amos 3. 6. he ordereth and disposeth it to his owne glory, and the good of the afflicted, correcting in iudgement, Ier. 30. 11. 2. Sam. 16. 10. Psal. 39. 9. Herein did *Christ*, and all the godly, greatly mitigate their sorrow, and collect comforts: *Not as I will, but as thou wilt*, Luc. 22. 42. *The will of the Lord be done*, Act. 21. 14. Luc. 9. 32. Mich. 7. 9. 1. Pet. 5. 6.

Whatsoeuer calamity befalleth thee, presently begin, or renew thy reconciliation with *God*. *Wherefore then is the living man sorrowfull? man suffereth for his sinne. Let vs search and try our wayes, and turne againe to the Lord. Let vs lift up our heart with our hands, vnto God in the heauens.* By this meane thou art made partaker of *Gods* fatherly affection, wherewith hee loueth thee in the midst of grief. Thou maist easily be assured of the hope of deliuerance, because he is euer present with his own, when they doe seeke him: and doth not cease to comfort and helpe

A Catholicon  
and common  
remedy for  
all sorrow,  
Consider Gods  
prouidence.  
Luk. 21. 18.

Reconciliation  
with God,  
which p. ocu-  
reth either:  
Lam. 3. 39. 40.

Lam. 3. 33.  
Psal. 23. 4.  
and. 91. 15.



helpe the sorrowes of his owne, some one, or moe of these wayes following:

1. *Mitigating* and easing the burthen: as *Ioseph*, and *Paul* were ealed in their prisons, *God is faithfull, which will not suffer vs to be tempted aboue that we be able, but will euen giue the issue with the tentation, that wee may be able to beare it. In wrath he will remember mercie.*

2. *Corroborating* and strengthening the heart inwardly to beare the burthen, by the power of the holy Spirit, whereby the burthen is thought light and momentanie. *Paul was filled with comfort, and exceeding ioyfull in all his tribulation. Hee tooke pleasure in anguish, and when he was weake, then was hee strong. Nazianzen* in his dangerous sicknesses prayed to *CHRIST*. *Helpe me, or if thou refuse remedy, furnish mee with strength, strongly to beare my sickness.*

3. *Conuerting* all euils into good, euen vnto a good, far better then that euill is, which we sorrow for: *Making all things to worke for the best, vnto them that loue God.* Whereby the crosse is made to doe vs much good, and maketh vs to seeke God: To know our selues, and our sinnes, *Gen. 41. 21.* To humble our selues, *Luke 15. 17.* To trust in God, *2. Cor. 1. 9.* To amend our liues, *Heb. 12. 11.* *1. Cor. 11. 31.* *Iob. 15.* *Psal. 1. 19.* To be patient, *Rom. 5. 3.* Obedient, *Heb. 5. 1.* And perswaded of our adoption, *Heb. 12. 7.*

4. *Deliuering* fully from trouble: *The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of Iudgement, to be punished.* But the manner and time must be referred to him, for he hath set downe a time to all things, *Eccles. 3. 1.* which he ordereth and ruleth, and noae can hinder, haste it, nor preuent it: whether it be the time of threatnings *Gen. 6. 3.* compared with *1. Pet. 3. 20.* *Ier. 25. 12.* compared with *Dan. 5. 30.* Or the time of promises, *Gen. 15. 13.* *Exod. 12. 41.* *Acts 7. 25.* God doth deferre deliuerance to instruct vs the more, to humble vs the more, to make vs esteeme the more

Mitigation.

*Gen. 39. 21.*  
*Psal. 105. 18.*  
*Act. 28. 31.*  
*1 Cor. 10. 13.*  
*Habak. 3. 2.*

Corroboracion.

*Act. 9. 31.*  
*2 Cor. 4. 13. 17.*  
*2. Cor. 7. 4.*  
*2. Cor. 12. 10.*  
*Phil. 4. 13.*  
*and. 1. 29.*  
*Ephes. 3. 16.*

Conuersion  
vnto good  
*Rom. 8. 28.*  
*Psal. 78. 34.*

Deliuery.

*1. Pet. 2. 9.*  
*Psal. 50. 15.*  
The time  
thereof.

Delay of  
deliury.



Luk. 1.  
Psal. 119. 82.

Delay vnto  
death.

Act 14. 22.  
Math. 5. 4.  
Psal. 34. 19.  
and 37. 37.  
Waite on God  
the best re-  
medy.  
Psal. 30. 5.  
Habak. 2. 2, 3.

2. Cor. 4. 17.

Rom. 8. 35.

Another Ca-  
tholicon  
three-fold.

Resolution.

Constancy.

Inward speech

Psal. 42. 5.

more of deliuey whon it commeth, the more to loath the world, the more to preuent greater finnes : the godliest haue not been free of long crosses. As *Abraham* was childlesse till he was a hundred yeeres old : *Elizabeth* prayed long for a child before she got one : *Dauids* eyes failed in waiting on God, after his anoynting, before hee got the Crowne.

If God delay deliuerance till death. we must consider it is his wil: thorow the fouds of afflictions, we arriue in his Kingdome. To long griefes, God grants ioyfull issues. The best remedy therefore is to wait on Gods leisure : patiently settle thy heart in the confidence of his mercy : God is powerfull, true, and gracious. *Hee endureth but a while in his anger, but in his fauour is life : weeping may abide at euening, but ioy commeth in the morning.* Possesse thy soule with patience : Esteeme Gods will thy good. Say with *Iob*, *Though thou kill me, yet will I trust in thee.* This our light afflictions now for a moment, for the present time, Rom. 8. 18. Now for a season, 1. Pet. 1. 6. For a very little while, Heb. 10. 37. worketh an eternall waight of glory, and ioy. Though Gods deliuering hand be holden backe, yet his louing mercy is not changed.

*Cicero* setteth downe three weapons of the minde, against all trouble and griefe, which he neuer could vnderstand, nor practise so well, as those that are Christians. *Contentio, confirmatio, sermoque intimus.* Contention, or rather intention, is nothing but an intended resolution, whereby the mindes is ready and prepared against euery trouble. *Confirmation* is a strengthening of the minde against all contrary opinions, doubts, feares, sluggishnes, and it is no other thing but constancy. As for inward speech, *Cicero* did not know it; not through lacke of wit, but through want of grace. This is a speech partly with our selues, and partly with God in prayer: with our selues, as *David* said, *Why art thou cast downe, my soule. and disquieted within me? still trust in God.* And as that aged



aged *Samnite*, (carried naked thorow the City in a Car<sup>t</sup> with two hang-men, pulling out his flesh with burning Tongs, the whole people lamenting highly, but he himselfe vnmoued) most grauely and constantly spake vnto himselfe; saying, What are wee doing (*O soule?*) I pray thee yeeld not, neither fret, nor feare, these things are great, but short, and, no doubt, for our saluation, and a greater punishment to him that commands this, then to me that suffers in. *O soule*, stirre vp thy selfe, put away feare, trust in God, the end shall be shortly.

The minde would bee diuerted from the subiect of sorrow, to some more comfortable obiect. The fairest obiect, is the felicity of the life to come, and God himselfe, whom if the minde could seeke, and finde in a sweet fruition, it could digest many sorrowes. But without preiudice of it, pleasant obiects may bee set before the sorrowfull mind which worke by diuersion, drawing the minde from grieuous obiects, both internall, and externall: and amongst the rest, *Musicke* excelleth. So oft as *Saul* was molested with the melancholy humour, and furious spirit; it did asswage his rage. They that are *Tarantati* (stinged with *Tarantula*, a little beast like a Lizard) they fall presently into a stupidity, and heauinesse of minde, together with diuers other symptoms tending to death, and can by no meanes be cured, but onely by the sweetnesse of Musicke: For so soone as they begin to heare the pleasantnesse thereof; by degrees they recouer: and still the Musické must be continued, vntill they be restored to health. Wine also a little asswageth and diuerteth the minde from sorrow. But Musicke, wine, *Exhilarans Galeni*, or suchlike Cordials, are not solid remedies against inforced and voluntary sorrow: they are but palliatives, helping only in a very smal measure and for a short time.

If sorrow and grieve come vpon *Melancholy*, the naturall cause would be diuerted, purged, and altered physically, and the imagination skilfully deceiued. And if it come

*Franc. Petr.*  
*d. tot. Corp.*  
*dol. dia. 14.*

Diuert the  
mind to other  
objects.

The principall  
whereof is  
God.

1. King 8. 38.

Pio. 25. 20.

1 Sam. 16. 24

2 King 3. 5.

Dan. 6. 19.

Musicke.

*Scalig. 185.*

*suarum exer-*  
*citat. Cont.*

*Card. Ma-*  
*theol. 57.*

*c. 2. l. dioscor.*

Wine.

Prou 31. 6.

Cordials.

If it come vp-  
on melanco-  
ly, what reme-  
dy.



Prou. 14. 13.

Prayer for  
comfort.

2. Cor. 1. 3. 4.

Psal. 25. 17.

and 119. 76.

ἀνῆλθει, καὶ φλυα-  
ρεῖαι.Plat. in Axi-  
otho.

come vpon *an euill conscience*, sports and pastimes will proue bad remedies: for, *Even in laughing the heart is sorrowfull, and the end of that mirth is heavinesse.* For the distresse of *an euill conscience*, thou shalt finde the remedies in the Chapter of a *Wounded spirit*.

Finally, let the sorrowfull heart soare aloft vnto God, and by earnest prayer beg comfort of him, who is the God of all comfort. This did *David* in his greatest sorrow: He prayed to God that he would looke vpon him and his paine, and forgiue him his sinne: and that hee would let his mercifull kindnesse be for his comfort, according to his Word. Hee grounded his comfort more on Gods Mercy, and Word, then vpon all comforts beside, whether they were sensuall, worldly, Morall, or Philosophicall, which are but vaine babblings, compared with the other.

CHAP.





## CHAP. XXIV.

## Violent Desperation.

IOB. 7. 15. *My Soule chooseth rather to be strang-  
led and to dye, then to be in my bones.*

2. SAM. 17. 23. *Achitophel did put his household  
in order, and hanged himselfe.*

## DESCRIPTION.

**D**esperation is either holy, or vnholly. Holy de-  
speration is, when one despaireth of his owne  
strength, and in the anguish of his consci-  
ence, thinketh there is no remedie for him,  
but either to perish in his finnes, or else by speedie Re-  
pentance, to runne to his God, as his gracious Father.  
Or when man vnder calamity despaireth of all strength  
and helpe in himselfe, or in the World, and hath his  
only refuge to God. As *Paul* saith of himselfe, *Wee re-  
ceined the sentence of death in our selues, because wee should  
not trust in our selues, but in God which rayseth the dead.*

Vnholly desperation is a passion that bringeth strange  
perturbations to the soule, and it is taken either more  
largely, or more strictly. In the ample signification, it is  
a disease and griefe, without any expectation of a bet-  
ter case. For, desperation is not simply a priuation of  
hope, and of all expectation of reliefe: but it is a reti-  
ring

Holy despe-  
ration.

1. Vnder sinne.

2. Vnder affli-  
ction.

2 Cor. 1. 9.

Vnholly despe-  
ration.

*T. Sec. Secun-  
da, dist. 40.  
Art, 4.*



ring retrait from the thing desired, because of a conceited impossibility.

Finall.

Vnholy desperation is either finall, or temporall. Finall desperation is that which is incurable, and befalleth only to reprobates, and to those that die without all hope of comfort. Temporall desperation is a reiection of hope and comfort, in some great measure and manner, but neither is it full, nor finall. This may befall to Gods children.

Temporall.

Desperation.  
strictly taken,  
what it is.

Desperation most strictly taken (as it is vulgarly) is a fearfull passion and perturbation of the soule, whereby the party distressed, thinkes he can get no ease, nor helpe but in death; and so resolueth to put violent hands into himselfe, either to bee auenged on himselfe, or to bee freed from some heavier calamity. Hee is too sensible of his burthen, and too impatient of his crosse: He desireth death, either to be a scourge to himselfe, or to be a comfort. A scourge, if he be grieued at himselfe: A comfort (but miserable) if he be onely grieued in himselfe. Hee desireth not death as the godly doe: *Who desireth to bee dissolved, and to be with Christ.* Neither hath he his afflicted life in patience, and his death in desire. In his burning sorrow, not onely simply desireth he death, or impatiently craueth it at God, with *Iob*: *And chuseth rather to be strangled and to die, then to be in his bones*: But also goeth further; and what he did chuse, that with his owne hands, (as his owne hang-man) most impatiently performes.

Two ends.

Desperate desire  
of death.

*Iob. 6. 8, 9.*  
*Iob. 7. 15.*

Sudden.  
Advised.  
Vnder wrath,  
crosse, or melancholy.

Desperation this way taken, it is either sudden, or longer aduised. Againe, it is either vnder the sense of Gods wrath, as *Iudas* was: or vnder the crosse, as many of the Pagans vsed to doe. Or else vnder the rage of some furious melancholy, or phrensie, as may befall to any man being out of his wits, and not knowing what he is doing.



*Part affected.*

**T**His fearefull perturbation is a compound euill, and hath the proper seate amongst diuers faculties of the soule, there is a priuation of all ioy and hope, trust and confidence of the present or future good, which is loued. And in place thereof, the affections of sorrow and feare are excessive, whereby the heart becommeth horrible impatient, at the present or future euil which it hateth, and altogether incredulous. The conscience is deadly wounded, and the minde fully eclipsed with the blackish fumes, arising from the burning lake of secret terrours.

Diuers faculties.

*Causes.*

**M**isery, esteemed remedlesse, and that can no otherwise be helped, but by death, stirreth vp this passion, as a troublesome life, the feare of a worse death, extremity of any feare and danger. As *Mithridates* (comforted vnder his vnhappy fortunes) first assaied to dispatch himselfe by poison: which when he could not effectuate, (because he had alwaies vsed his antidotes, still called *Mithridate*) he caused *Biallus* his Captaine to kill him.

Misery.

Ier 8 3.  
Reu 9 6.  
*Appian.*

Many (as they iustly deserue) are deserted of God, and foolishly haue yeelded themselues to Satans seruitude, and suffered that old Serpent to lye too long in their bowels. At length he beginneth to waken them, by biting them thorow the heart, vntill they can get no rest, but in their owne most foolish ruine. Thus the diuell entred into *Indas*, first to betray his master, and then to put violent hands vpon himselfe. God sent an euill spirit vpon King *Saul*: whereby first hee was vexed in heart, killed all the Priests, sought counsell at the  
Bh Witch,

God a deficient  
1. Clro. 10 14.  
Satan an efficient.

1. Sam. 16. 14.  
& 22. 28 & 28 8



Melancholy.

Witch, and at last killed himselfe.

Aduſt melancholy is the meſſenger of great deſpaire; the blackiſh fumes whereof make mens ſpirits as drunken. The mind conceiueth ſtrange illuding imaginati- ons: ſo that albeit they were moſt free of externall cala- mity, yet the corrupt imagination repreſents to the heart thouſands of conceited croſſes: Imagining ſometimes that they haue ſinned againſt the Holy Ghoſt; that they are caſt away from God; that there are troopes of cala- mities comming againſt them, or preſently teazed vpon them, and ſuch like. The heart and affections (euer affe- cted according to the minds report) are ſo extreame'y terrified and vexed, that they attend the melancholike mindes reſolution what to do. And as the information was nothing but ſorrow, and feare: ſo the reſolution is no other thing but ſmall deſpaire, and violent death.

Madneſſe of  
minde deſen-  
deth ſelfe-  
murther.

Many are preoccupied with madneſſe of minde, and a fooliſh opinion of the lawfullneſſe of deſperate ſelfe- murther. Some thinke it a greatneſſe of courage: ſome, an ancient praſtiſe of the greateſt, and moſt excellent of euery Nation: ſome thinking it is a teſtification of their loue; as did the wives of *Seneca*, *Fuluius*, *Labio*, *Scaurus*, and *Petus*, who dyed, only to follow their Huſbands vn- to death, and to witneſſe to the world their kind affection: Some againe allcaging, that, what iuſtly they may deſire, as iuſtly they may do it, when it is in their owne power, thinking the moſt voluntary death to be the moſt faire death: and when they take their owne life, they take but what is their owne, they break no lawes, they offend no other perſon. They thinke they may make that true in themſelues, that is verified of Phyſicke: for extreame diſeaſes, extreame remedies ſhould be vſed: and ſuch o- ther fond conceits ſwarm in their minds. Whereby they are moued to thinke, one of the greateſt ſins to be moſt lawfull: when as in the meane time their hearts are re- plenished with cowardlineſſe and impatience: couching from Fortunes blowes, within the den of death.

*Extremis  
malis extre-  
ma remedia.*

When



When one hath beene long ignorant of himselfe, and vpon a sudden, by Gods secret Iudgement, is cast open to himselfe : hee is so heavily distressed, that the more hee looketh into himselfe, hee is the more impatient of himselfe. His inward face affrighteth him : and the sight of himselfe is intolerable horro r. Hee thinkes himselfe such an abiect, and an auowed enemy to God, that he counts it too little reuenge to end himselfe. Desperation likewise proceeds no lesse of the ignorance of God.

*Incredulity, hardnesse of heart, desolent impenitency, the spirit of slumber, selfe-love, hypocrisie, apostacy, impatency, passions, a cankerized conscience, and discontentment, doe mightily concur in bringing on this passion. For those that are thus affected, they either dye like blocks, as Nabal did, or become desperate, as Cain, Saul, Achitophel, and Iudas did. But aboue all, A wounded Spirit that is not in time cured, & specially in a reprobate, maketh the worst instigation to this malady. The examples hereof is Iudas, and Spira : And so much the more, if any capitall crime haue falne out in their person As : Saul desperately dyed for his transgression that hee committed against the Lord, euen against the Word of the Lord, which hee kept not and in that he sought and asked counsell of a familiar spirit. Heere sorrow and feare doe alwayes attend.*

Many are the fond conceits that doe enter into mans cowardly minde, to prouoke him to this rage. Some haue died, to eschew maladies, As, *Pomponius Atticus, Tullius, Martellinus. Cleanthes* the Philosopher, by wilful abstinence, dyed, to quite themselves of those maladies that did torment them. Some, because their turnes did not well succeed, or because they would not fall into their enemies hands : As did *Cato*, and the whole towne of *Sanguntum*, being oppress'd with extremity of famine (whereof cometh the prouerbe, *Sanguntina fames*) inuironed and besieged by their enemies, made a great fire, and after they had burned all their precious

Bb 2

goods.

Blindnesse.

Other diseases of the soule not cured.

A wounded spirit.  
Matth 27.  
Acts 1.  
1 Chro. 10. 13.

Fond conceits of a weak minde, defendeth selfe-murther.

*Eras. in adag. ex Lin. Val. Max. & Cic. Psal.*



*Appian.**Eutropius.**Act 16. 27.**Judg. 9. 54.*His dispo-  
sition.*Thucydides.*

His actions.

goods, did precipitate themselves & their children into the flame, lest they should com into their enemies hands. *Fimbria* killed himselfe in the temple of *Æsculapius*, because he would not be taken of *Silla*. *Gravius Silvanus* and *Statius Proximus*, being pardoned by *Nero*, lest they should liue at the mercy of him whom they hated, killed themselves. Some thin king to recouer a past disgrace, haue likewise put hands on themselves, as did the Ro- mane *Lucretia*. Some discontented with the ill estate of the Common wealth, murthered themselves: as *Nerva* that great Lawyer did. *Empedocles* threw himselfe into *Ætna*, because he could not learne the cause of the bur- ning of it. *Aristotle*, for that he could not giue a reason of the flux, and refluxe of *Euripus*, drowned himselfe, *Sabina*, wife to the Emperour *Adrian*, by cruell intrea- ty, was driuent to desperation, and murthered her selfe. The keeper of the prison supposing that *Paul* and *Silas* had escaped, would haue killed him selfe. *Abimelech* cau- sed his Page to kill him, that men should not say of him, *A woman slew him.*

*Signes and Symptomes.*

**H**Ee that is inclined to desperation, is either passio- nate, or pensive, of a hasty and weak spirit, and in- clined to melancholy. Hee sleepeth too long, and too deeply in sinne, before hee be affrighted. Hee is hard- hearted, of an ill conscience, incredulous, and dedolent. He is too farre growne in selfe-loue: he is either a blind- ed Atheist, or a painted hypocrite: an Apostata, or one of a feared conscience. He is more foolish then *Timocra- tes* the Athenian, who ready to be sunke in a shippe, to auoyd the feare of death by water, killed himselfe. Hee hath a dejected minde: hee taketh all things in an ill part.

His rage would appeare to bee boldnesse, whilst as it



it is but more then beastly feeblenesse. Others doe prolong their life, but he doth preuent it. He thinketh death the worst remedy) to be the best antidote for his misery. He will say with *Iob*, *Wherefore is the light giuen to him that is in misery? and life vnto them that haue heauie hearts? which long for death, and if it come not, they would euen search it more then treasures: which ioy for gladnesse, and reioyce when they can finde the graue.* He is like one that is sicke, that so long as he hopes to be cured, he abstaines from noysome meates: but so soone as he vnderstandeth himselfe to be incurable, he spareth nothing. So the desperate, so long as he sinneth vnder mediocritie, he had some hope of mercy, but at last sinning with a high hand, and with a presumptuous minde he careth for nothing: he thinketh to ouercome Gods Iudgements with his sins: he regardeth not what contempt he doth to God or what malice he worketh against himselfe. With *Iehoram* he saith, *Shall I attend on the Lord any longer?*

Iob 3. 20, 21, 22

2. Kin 3. 6. 33.

## Prognostickes.

**A** Reprobate cannot be rightly cured, and if he get any ease, it is by some palliatiue cure, or by some deuilish Narcoticke, whereby he is cast againe into the spirit of slumber. If he be an elect, or hath euer giuen prooffe of his vnfaigned faith, there is some hope of him. This perturbation is lesse dangerous vnto one that is a flegmaticke, or a sanguinian: and more perillous in him that is a cholerician, or a melancholian. The one, because of his strong and pensiue imagination; the other, because of the frenzie of his passion. Desperation is a double sinne: and if it be finall, or totall, it hath no remission.

It imports a double iniurie to God, offending his Iustice by sinning, and wronging his mercy by despairing. Despaire leadeth damnation in chaines, and violently layeth

Care of danger  
d. uers.

It is pernicious



*Am. sup. Luc.*  
*l. 2. Aug. in*  
*Pfal. 50.*

A question of  
 the desperates  
 saluation.  
 answered.

layeth claime to the wrath of God. Of all perturbations of the minde, despaire is most pernicious. The desperate is like fish, that leape out of the seething water, into the burning fire : hee killeth both body and soule at once. This is one of the Iudgements of God, wherewith hee vseth to plague the persecuters of his Church as appeareth in the examples of *Saul, Achitophel, Indas, Montanus.*

The question may be moved : If any that put violent hands vpon themselves can bee saued, The answer is short and easie. If their deaths haue been most sudden, that they could not haue so much leisure, as in their harts to wish mercy : in that case the worst is to be suspected because they die in sinne, and impenitency. If their deathes haue been a little more lingering, and yet passing their power to recouer it, after their attempt; wherein they might haue some leisure in theit hearts to cry for mercy : charity may iudge the best. Diuers haue been recouered out of the very act of hanging, and drowning themselves, who haue confessed, that no sooner they attempted the act, but in the very instant, they both repented their deed and cryed for mercy in their hearts. If any put desperate hands on themselves by the occasion of a frenzy, bodily madnesse, or melancoly : if they haue giuen testimony before of their Regneration; in regard they doe this not so much of the minde, as of the body : we must make the be construction of it.

#### *Curations and remedies.*

Illumination.

Rep 3. 18.

1. Ioh. 2. 27.

1 Ioh. 5. 20.

E. hel. 3. 19.

**B**Vy, by humble prayer, that eye-salue of the secret Illumination of the Spirit, and anoynt thy eyes therewith, that thou maist see, and become truly taught of God. Neglect not the meanes of Scripturall search, and holy meditation, vntill the time thou get *a mind to know him who is true : and to know the loue of Christ, which passeth*



*passeth knowledge*: that both thy present blindness, and madness of minde may be helped: and that thou maist be indued with that true wisdom which is from above.

If thou despaire of mercy, remember that all the promises of grace are made as amply to thee, as to any man. Christs Mercy and Merits are infinite: by despairing increase not thy finnes. There is set before thee a haven for repentance: Let not the multitude of thy finnes moue thee to despaire. *Nonit Dominus mutare sententiam, si tu noueris emendare delictum*: Albeit thou hast spent all thy life in sinne, vntill the very end, despaire not. Let thy end amend all. God iudgeth and esteemeth euery one, not according to their bigane life, but according to their end. For as death shall finde vs penitent, or impenitent; so shall it render vs vp againe at the last day, to be saued, or condemned. The bigane life of the penitent Theefe was not remembred, when he said to his Lord, *Remember me when thou comdest into thy kingdome*: To whom it was readily and sweetly answered, *This night thou shalt bee with me in Paradise*. Thy finnes are farre below the mercy of God, and valew of Christs ransome. God cannot receiue a greater wrong, nor we our selues cannot more iniure our selues, then to despaire of forgiuenesse. Christ raised one dead, who was newly departed: another in a Coffin: a third, smelling in the graue: declaring that as there is no degree of death so desperate, that can be past helpe: so there are no finnes so desperate (in number or greatnesse) that can be past mercy.

If thy despaire arise vpon a wounded spirit, vnder the sense of Gods wrath: wander not in a confused generality of thy sins. Conuict thy selfe in some of thy greatest and personall offences. Begin repentance, or else renew it. Inforce thy selfe to some measure of prayer. Be griued at sinne: at least, be griued, that thou art not griued; and that is a great beginning of repentance. Perswade thy selfe that thy sins are pardonable. Gods mercy

Iam. i.

Against des-  
paire of mercy*Aug. in Psal.*  
50. *serm. 6.*

Luc. 23. 42, 43.

Luc. 8. 54.

&amp; 7. 14.

Ioh. 11. 43.

Against de-  
spaire of a  
wounded  
spirit.



is infinite. Gods promises exclude no penitent. Sense of wrath, rather furthers, then hinders actuall pardon. Thirst for mercy, and then thou gettest it. Call for grace, and then thou hast it.

A soft heart.

Leuit. 8. 10, 26

*Aug. l. 5. cont  
heres.*

1 Ioh. 2. 27.

Heb. 1. 9.

Against des-  
paire, arising  
vpon discon-  
tentment.

And because none can be vnder this calamity, except hardness of heart both procure it, and accompany the same: Imbalme thy heart with the blood of the true *Scape-Goate*: If thy heart were made of a Diamond, it shall become softened. The Physicians blood was shed, and was made the phreneticks medicine. Cry vncessantly for that *Oyntment*, and *oyle of gladnesse*, and anoynt thy heart therewith, and it shall be quickly softened.

If any discontentment do distemper thy heart with this passion, it is because of some apprehended miserie, and present calamity. Count thy burthen common: with patience make vse of thy euils: the crosse drives none but fooles to desperation: Be not ignorant of the fountaine of crosses: Oppose not thy selfe impatiently against the author of them: Runne to the Striker, importune his mercy: Make a vertue of necessity: Sweeten thy crosse, by curing thy conscience: Turne thy misery into a medicine, and thy dejection, into the steps to glorie: Indeuour to a sweet fruition of God, who alone is a thousand-fold felicity, eclypsing fully all those inferiour sparkes of miserie.

Moderate pas-  
sions.

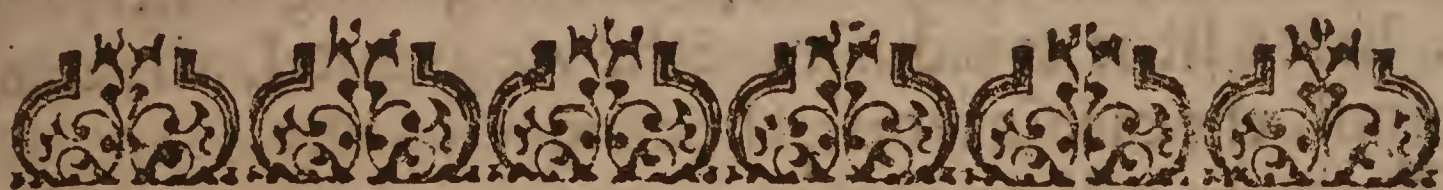
Moderate thy immoderate passions: beware of selfeloue: Diuert thy mind to other objects: be alwaies fully resolute, to pull vp, when thou shouldest, like a well bridled horse: Mortifie thy passions, in Christs passions: Reuerence Gods prouidence, and his will in all things. If thy seruile feare be great, let the filiall feare of God correct it, and vse all the remedies against feare. If thy sorrow be extreme, vse all the antidotes that are prescribed against it. If it come vpon a melancholy humour, thy body must be first physically cured. Vse all meanes to be freed from the *spirit of slumber*, and from a *cauterized conscience*, lest thou fall againe in the same snare.

And



And finally learne and indeuour thy selfe to feare God. Make not thy selfe ouer-wise: why shouldst thou destroy thy selfe? Be not ouer-much wicked, neither be thou foolish: why shouldst thou die before thy time, &c? For he that feareth God, shall come forth of them all, Eccles. 7. 16, 17, 18.

Feare God.



CHAP. XXV.

*Insatiable Auarice.*

Pro. 30. 15. *The Horse-leech hath two daughters that cry, Giue, giue.*

DESCRIPTION.



Avarice, is an inordinate loue of gaine, or an excessive desire of hauing more: He is to be called couetous, that loueth siluer, and is not satisfied with siluer: and hee that loueth riches without the fruit thereof.

Auarice, what it is.

1 Tim 6. 10.

Mark. 7. 22.

Pro. 23. 4, 5.

Eccles. 5. 9.

Sorts of auarice.

In acquiring.

Valer. Sueton

2 Cor. 7. 2. &

12. 17. 18.

1. Th 1. 4. 6.

1 Thel 2. 5.

In retaining

From the excessive loue, proceedeth excessive desire, exceeding the bounds of piety, equity, charity, honesty, humanity, or of necessity: And it passeth the iust limits either in acquiring, or retaining. In acquiring either vniustly, as do theiues, deceiuers, oppressers: or vnhonestly as was *Caligula's* and *Vespasians* vrinall tribute: whether this be done apertly: or couertly, by defrauding which is called coloured couetousnesse. In retaining by niggardnesse, when he that should giue, either giueth not at



*Cuminifector*  
*Arist. Eth. 1.*

4. c. 1.

2 Cor. 9. 5, 6.

Isa. 32. 5.

Gen. 31. 41.

1 Sam. 25. 3, 10.

Object of co-  
uetousnesse is  
gaine. Bern.

It differs from  
frugality.

Pro. 21. 5. 17.

Pro. 5. 15, 16.  
17. & 6. 6.

*Arist. 1. 1. de*  
*Rep. cap. 5.*

1 Tim. 5. 8.

Carelesnesse.

Carefulnesse.

Mat. 6. 30 31.

Pro. 30. 8, 9.

1 Tim. 6. 8.

1 King. 3. 11.

Gen. 3. 19.

Psal. 128. 2.

2 Th. 1. 3. 10.

Ephes. 4. 28.

1. Tim. 3. 4.

& 5. 8.

2 Cor. 12. 14.

To be rich.

1 Tim. 6. 6.

at all, or giueth too little, or with great difficulty: that is so niggardly, that he dare scarcely giue one graine, but a part of it: and doth make a present of a naughty thing and soweth too sparingly. *Laban* and *Nabal* (whose names *anagramatize* each other) are examples hereof.

The object of coueteousnesse is gaine, which is not euill in it selfe, but only in the abuse, in getting or keeping it. In it selfe it is indifferent; the vse is good, the abuse is euill, the care is worse, the conquest filthy.

To be frugal or thrifty, is not to be couetous. For frugality is a vertue, whereby gaine is gotten lawfully. kept circumspectly, and spent prudently vpon necessary and profitable vses. *The thoughts of the diligent doe surely bring aboundance: but whosoever is hasty, commeth surely to pouerty. Hee that loueth pastime, shall bee a poore man: and hee that loueth wine and oyle, shall not bee rich. Drinke the water of thy cisterns, and of thy riuers out of the midst of thine owne well. Let thy fountaine flow forth, and the riuers of waters in the streets, but let them be thine, euen thine only, and not the strangers with thee.* Hereof is the *questuary* Art: two extremities are to be eschewed: Carelesnesse in the defect, without prouision: which maketh men worse then the heathen: and carefulnesse in the excesse, distrusting God, and distracting the heart. *Agur* desired neither pouerty (lest he should steale) nor riches (lest he should deny God) but *food conuenient* for him. *Salomon* did please God, that he asked not riches, which are the superfluity of gaine. And we must neither pray for them, nor against them: but (continuing in industry and piety) if they come, to be thankful: if pouerty come in their place, to be patient. The sweate of our browes may lawfully be imployed for the winning of our liuing, and to eat the labours of our owne hands: Otherwise we liue inordinately, as a souldier out of his ranke. Men must provide for their families, or else they are worse then infidels.

To be rich, is not to be couetous: if he be rich in God  
con-



content with his estate, and is inclined not so much to loue his riches, as to possesse them : and not so much to possesse them, as to vse them : and not so much to vse them, as to distribute them, for his owne good, the good of others, and for the honour of God aboue all.

But the coueteous is like a greedy dog, <sup>a</sup> he can neuer haue enough: <sup>b</sup> his eyes and heart are onely for couetousnesse, <sup>c</sup> He *serueth riches*, <sup>d</sup> and *treasureth to himselfe*, caring only for himself, and trusting in nothing but in himselfe and in his gaine : <sup>e</sup> rightly called an idolater, and his auarice idolatry : <sup>f</sup> Because the coueteous preferreth gold to God, and puts his trust and confidence in it, aboue God : <sup>g</sup> His eyes and heart are onely for couetousnesse : <sup>h</sup> And his heart goeth after coueteousnesse, <sup>i</sup> and is exercised with it. This is hee that <sup>k</sup> *coueteth an euill couetousnesse*.

### Part affected.

**T**He part affected, is that primitiue passion of desire : stirring vp the heart and minde, to obtaine that which is thought to be necessary. If the desire be moderate and lawfull, it harmeth not the soule : but if it be vnlawfull or exceed; in this case, it is a maladie of the mind and *the lusts of the eyes*. All those inferiour and secundary good things, cannot fill, nor fully satisfie the hearts desire. The heart of man is but one sillable, one word, a small substance : yet in capacity greater then the world, and so infinite in desire, that this vniuerse and globe cannot fill the triangle of it, vntill the time, that by vertue and grace it be settled in true contentment. With present things it cannot but exceed, and disquiet it selfe by seeking more. The thing that is present, is grieuous, and contenteth not

Phil 4 21.  
Heb. 13. 5  
*Ari. Rhet. l.*  
I. c. 5.

A description.  
<sup>a</sup> Isa. 5. 6, 11.  
<sup>b</sup> Ier. 22. 22. 17.  
<sup>c</sup> Mat. 6. 24.  
<sup>d</sup> Luk. 12. 21.  
<sup>e</sup> Col. 3. 5.  
Ephes 5. 5.  
I pro. 11. 28.  
Ier. 48. 7.  
<sup>g</sup> Ier. 22. 17.  
<sup>h</sup> Ezech 33. 31.  
<sup>i</sup> I Pet 2. 14.  
<sup>k</sup> Hab. 2. 9.

Desire.

I Ioh. 2. 16.

Casse



*Causes.*

Riches.  
*Virg.*

Necessitie.  
Pro. 27. 20.

*Durum te-  
lum necessi-  
tas.*  
God.

Psal. 17. 14.

Psal. 73. 18.

Rom. 1. 29.

Satan.

Matth. 26. 15.

Luk. 4. 7.

Complection.

Examples.

**R**iches are the couetous mans baits. *Auri sacra fa-  
mes*: If they be lying in his way, he is like a Lyon  
stirred vp at the sight of his prey. The object pierceth  
the eye: the eye pusheth the heart: the greedy dog is a-  
waked, and so much the more; if he be pricked with ne-  
cessity, or pouerty (contracted by wastry, idlenesse, in-  
temperancie, or pastime.)

Because many loue the creature better then the Cre-  
ator: and their desire is lesse to the one then to the other  
God most iustly punisheth men with their owne exces-  
siue and earthly desires, *Whose bellies hee filleth with his  
hid treasures*: He sets them (where their couetous minde  
desires to be (vpon rich places (but slippery) that he may  
cast them downe into desolation. He permits them to doe  
those things that are not conuenient, being full of co-  
ueteousnesse.

Satan bewitcheth men, and maketh them to thinke  
they haue lesse, euen then when they haue more then  
they neede. *Iudas*, when he had sufficiencie, and vnder  
the care of a sufficient Prouisor: yet the deuill made  
him to say: *What will yee giue me, and I will deliuer him to  
you?* He assayed to tempt Christ, with offering that which  
was not necessary, saying, *All these kingdomes shall bee  
thine, if thou wilt worship me.* He casts the golden apple  
before many one, to bewitch them.

The naturall complection stirreth vp the minde to be  
the more couetous. The melancholike is most greedy  
and the more cunning. The sanguinian hath the more  
faire fashions to deceiue and allure. The cholerian is the  
more malicious and fiery in his purpose. The phlegma-  
ticke is the more niggard. Examples moue also to aua-  
rice: when one seeth another man haue much, he thinks  
incontinent with himself, he is a man also, and must haue  
as much as he hath. One example is not seene, but thou-  
sands



lands round about, as so many stirrers vp of our desires without end. Other mens goods please vs best, and ours please others.

Auarice begetteth auarice, as too much drinke begetteth thirst in hydropickes: Fire kindleth fire: and couctousnesse kindleth it selfe, vntill it cannot be quenched. The more one hath, the more hee loueth to haue more. Auarice groweth vp with riches, as Iuy groweth vp with the Oake. *Alexander* hearing *Anaxarchus* disputing of infinite worlds: weeping, said, Haue I not cause to moune, when of so many worlds I haue yea scarce conquered one?

The eye cannot at once behold both the heauen and the earth. It is impossible to serue two masters: it is most hard to bend the mind to two things alike. The neglect of heauenly things, makes men inordinate in desire of that which is earthly. A man waxeth in the one, as he waneeth in the other.

Selfe-loue begets a vehement opinion in the minde, whereby a man thinketh, that nothing can so much content him, as the getting and beholding of his riches. Nature desireth but little but opinion, that which is infinite.

The most part of men are falsly deceiued with desire, and cannot say, It is enough. He flattereth himselfe when hee beholdeth his riches. Although the people would mocke me (saith the couctous) yet I doe delight my selfe when I behold my mony in my chest. Many there are that haue too much, yet hardly will one bee found, that thinkes he hath enough. The sea sufficeth all the fishes: the earth sufficeth all the beasts: but the whole world will not suffice one man. Two things trouble the whole world: Mine, and Thine: The which are a hundred wayes diuersified: & the strongest in auarice, thinks he hath the strongest reason on his side.

From within, euen out of the heart, proceed euill thoughts, thefts, couctousnesse. It ariseth quietly, but

*Alienum nobis,  
nostrum plus  
alijs placet.*

*Publius.*

*Auarice.*

*Quo plus sunt  
pota, &c.*

*Crescit amor*

*nummi, &c.*

*Imenial. Stat. 14.*

*Brisson l. 1 c. 1.*

Neglect of sal-  
uation.

Selfe-loue.

*At bona pars ho-  
minum decepta  
cupidine falso,  
nil satis est in  
quit. Horat. Ser  
l. 2. Stat. 1.*

*Horat Serm. l. 1.  
Stat. 1.*

*Populus me sibi  
lat, at mihi plan-  
do, &c.*

*Meum & Tuum.*

Nature cor-  
ruption.

*Ma. ke 7 23.*



*Cic. l. 1. de  
offic.*

*Pro. 11. 20. &  
28. 6.*

*Incredulity.*

*Hab. 2. 9.*

*Stob. Ser. 10.*

it commeth abroad openly. There is nothing that more betokeneth a narrow, and a little and base mind, then to loue riches. If it be thus said by one, *parui animi*: it may be farre more said, according to the opinion of that most holy One, *prauis animi*: A froward mind.

A heart distrusting God, and forgetfull of death: with an vnlimited conscience (accompanied either with feare of euill, of enemies, or of pouerty: or with ambition) cannot but cause one become very couetous. *To couet an euill couetousnesse to his house, that he may set his nest on high, to escape from the power of euill.* The too great feare of future necessity (albeit the one foot be in the graue) is stil a spure, forcing the eldest heart to be most pregnant in this passion. *Simonides* being asked why he was so couetous in his old age, answered. I had rather (being dead) leaue riches to mine enemies, then (being aliue) haue need of my friends.

### *Signes and Symptomes.*

*His insatiable-  
nesse.*

*Aug. in Ep.*

*Pro. 30. 15.*

*His filthy  
gaine.*

*Lucr. bonus o-  
dor ex re qua-  
libet. Iuue.*

*unde habet cu-  
rat nemo, sed  
oportet habere.  
Sueton.*

**B**Easts are filled, and doe spare the prey: but the auaricious is euer insatiable. The auaricious man is like vnto hell, he neuer saith, It is enough. Hauing too much, hee thirsteth for more. *Cræsus* was not satisfied with his wealth: Nor *Alexander* content with a whole world. Like hydropicks, the more he drinks the more he thirsts. *The Horse-leech hath two daughters, which cry, Giue, giue.*

He makes his profit of euery thing, and spareth nothing: With *Judas* he grudgeth the oyle which *Mary* bestowed: and with fained words, will make merchandize of people: he smelleth this maxime euery where: The smell of euery gaine is good. He careth onely how much, not how well hee must haue euery thing. He is like *Vespasian*, who being blamed by his sonne, for his



his vrinall tole; held the money to his nose, asking, if it smelled ill? Who sayd, Not: but he replyed, This is of vrine.

Hee feareth all things as mortall, but desireth all things as immortall: As he is neuer filled, so is he neuer eased: The greater gaine, the greater paine: He watcheth in the night, he is fearefull and carefull all the day, and stands in doubt of euery bush: knowing the flies doe swarm to the carion. The thiefe (he suspect) lurketh at wealths window: With *Plantus* his *Euclio*, He feareth that euery one shall either rob, defraud, or borrow somewhat from him: He supposeth his doores and chests be vnsecure: He iudgeth him happy that hath nothing to lose: His mind is like the tempestuous sea in the straits, betwixt *Scilla* and *Charibdis*: agitate with contrary winds and waues: Desire, distrust, feare, care, vaine hope, and despaire, are his tormenting furies: as if he were in *Phalaris* burning bull: His dyet is bad and too sparing: Hee eateth more for present need, then future health: At once, he both hath and wants: but another mans trencher enlargeth his stomake, and sharpneth his appetite. He liueth a begger all his life, that he may be found rich in his death: He gathereth royally, and spendeth mechanically: With *Nabal*, he will deny to a *David* what *Abigail* will giue: He serueth his riches, and they command him: He serueth his owne seruant: He hath his goods as one hath a feauer; they hold and tyrannize ouer him, not he ouer them.

If he cannot get *Naboths* Vineyard, with *Achab*, his spirit will be sad, he will go to cares bed: where he will molest himselfe with fretting, for resting: he feareth not God, nor reuerenceth man: He spareth no friend, and pittierh no poore. As the Ostrich digesteth Iron, so his conscience digesteth gold and siluer: Hee careth not where he finds his metall, whether he pull it out of the poores mouth, or from Gods Altar: His heart doth follow his lucre: He thinkes that the best Religion, that makes

His feare and care.

Plaut. in sua  
aulelaria.

Pist equitem se-  
det atr a cura.

Horat. carm. l.  
3 ode.

His niggardli-  
nesse

Archimed.

1 Sam. 25. 10  
Aureum man-  
cipium. Socrat.

His sorrow.

His wide con-  
science.

Amos 8. 2.

Pro. 20. 25.

Tit. 1. 11.

2 Pet. 2. 3.

Act. 19. 24.



Mat. 13. 22.  
Luke. 16. 14.

2. King. 5.

Gain is his  
*Diana*.  
Act. 16. 14.

*Plutarch.*

And *Summum*  
*bonum*.

1. Sa. 25. 3, 10.  
Ila 5. 23  
Ila 32. 9, 9.

Ier. 8. 10.  
Exod. 22. 12, 27  
Pro. 1. 16.

He preferreth  
gaine to all  
things.

makes best for his aduantage : With *Demetrius* he will speake for images : He will breed, nourish, and confirme both schismes, factions and treason : that he may fish in troubled waters : When he heareth the Word, his rent- ing cares and deceiuing riches choak it : He is made vn- fruitfull : If the Word please him not, with the *Pharises* he scoffeth at it : and will part with piety : ere hee part with profit.

He thinkes nothing of lyes, rapines, proditiions, inhu- manity, discord, and flattery : if they can any way make for his wealth. *Gebezi* wil take the bribe which *Elisha* refused : and with *Iudas* will betray his Lord for a gift : Gaine is his consecrate *Diana* : Hee subordinates piety, charity, amity, honestie, conscience, fame, and all things both diuine and humane, to his wealth : to the which he thinkes no way indirect. He cherisheth his old age, (when other pleasures are ceased) by the onely pleasure of profit : As *Simonides* sayd of himselfe : That lac' ing (through age) other pleasures, hee cherished himselfe only with the craft of gaine.

He esteemeth riches his principall good : and feareth pouerty, as the greatest euill. He resembleth a swine : he eateth and neuer looketh toward heauen. If hee wash himselfe with a little religion, he turneth againe to his puddle : If he lose or lacke any thing, he grunts till hee get it, and grouelleth in the earth till he finde it. There is neuer good gotten of him till he be dead : He is chur- lish and testie : Hee will iustifie the wicked for a re- ward : He will speake of nigardnesse : He hath the wic- ked weapons of the churle, and many deuises to vnde- ce the poore : His dealing is false : He wil shed blood for gifts : and like a rauening Wolfe he will run to his prey, and destroy soules for their owne : Like the Roman sou- diers at the siege of *Ierusalem*, that did cut in two, two thousand of the Iewes, and ripped their intestines for gold.

Hee preferreth gold to euery ones good will : like vn-



to *Simonides* the poet, who when one offered him thanks for a little Poesie, answered, he had two chests at home; one wherein hee put his thankes that he got; another wherein hee put his money that hee had: when I open this (said he) I find it full; but when the other, I find it empty. His vsury is alwayes biting: he is blithe of dearth he is weary of the Sabbath: makes a small measure and a great price, and buyeth the poore for siluer and shooes: false ballances and deceitfull weights are in his house he is giuen to oppressing and defrauding, and delights in filthy lucre: He thinkes gain to be godlinesse, and can make true godlinesse, reason, and piety a pretence to his fraud or violence: hee enuieth all true liberality, and iudgeth it prodigality: he will say with *Iudas*, *Why was not this oyntment sold for three hundred pence, and giuen to the poore?*

Amos 8.5.6.  
and 2.6.  
Micah 6.10.  
1. The 46.  
1. Tim 3.3.  
1. Tim 6.5.  
Ioh 12.6.

Ioh. 12.5.

*Prognostickes.*

**A** Varice, where it hath once settled it selfe, and confirmed by custome, is almost incurable: A fornace that is neuer extinguished: A tyranny diffunded thorow the whole world: A sicknesse that goeth thorow the veines, and sticketh fast in the bowels: and being inueterate, cannot be rooted out, is called auarice: It is more innate then prodigality: For there are more coueteous then prodigall: these are easly cured then the other are. When riches doe cease, prodigality is gone. But auarice is more hardly helped: Both rich and pore are subiect to it. It groweth with age, when intemperancy, prodigality, vices, and other vices doe cease, it doth begin. Many prodigall yowthes, haue become coueteous olde men. Auarice is profitable to none, yea not to the auaricious himselfe. Prodigality is profitable to many: and if not honest yet it is pleasant: It is a lingering disease, and groweth betimes.

The case dangerous.

*Morbus insanabilis: fornax que nunquam extinguitur, &c.*  
*Chr. hom. de aua.*

*Cic. 4. Tusc.*

*Dives aut iniquus est, aut iniqui haeres.*



The couetous.  
abhorred.

1. Cor. 5. 10, 11.  
Exod. 18. 21.  
Exod. 23. 8.  
1. Sam. 8. 3.

His ignorance.

Auarice.  
Mark 7. 23.  
Luk. 12. 16.  
A. 15. 1.

Tormenteth.

Pro. 12. 6.  
Ioh. 20. 16.

Burtheneth.

Wanteth, and  
hath many  
evils.

The couetous man should not be eaten with : but abhorred : He is unfit to be a iudge : for avarice blindeth the wife, and peruersts the way of righteousnesse : It is the root of all euill, 1. *Tim.* 6. 10. The chiefe citie of all wickednesse : All other sinnes are Auarices hirelings, tors, and porters to bring in, and let in her bootie. She cryeth to her slaues, (as *Rachel* to her husband said, Giue me children, or else I die) Giue me riches, or else I am vndone.

The avaricious is not capable of instruction : Hee is a horse without a bridle. Golden bridles make not the horse the better : He is an ignorant Ass : yet of the Asses bones are made fine pipes : By rich mens reuenues learning is maintained.

Auarice commeth out of a foule heart, reflecteth backe againe and defileth the man. That which is good in its owne nature, he makes it euill to himselfe. The couetous before hee gaineth, he loseth himselfe : and ere he take, he is taken. Auarice tormenteth like *Phaleris* burning bull. It is that *Megara*, tormenting with furies : Her reuenues want not much trouble to the owner, who shall sucke the blood of *Aspes*, and the *Vipers* tongue shall slay him : He wounds himself with his own sword. His cares are thorns tormenting, because of riches, whether they be *acquirenda, acquisita, vel amissa*. The Cammell carrieth but one burthen, but the rich two; a burthen of wealth, and burthen of sinne : that is shaken off in death : this stickes fast to his backe in death, and after death.

He wanteth as much what he hath, as what hee hath not : He procureth carefulnesse to himselfe, enuy to his neighbours, a prey vnto the cues, curses to his children, danger to his person, pleas to his heires, and damnation to his soule : In his life he is troubled to please himselfe, in his death to please others : His riches will be thornes to pricke the conscience, the cues to steale the heart, and Satans snares to intrap the soule. The poore man wants many



many things, the auaricious all : He is good to none, he is worst to himselfe.

Gold is his bait of sinne, a snare of his soule, 1. *Tim.* 6. 9. *Hee hath deuoured substance, and hee shall vomit it : for God shall draw it out of his belly:* His riches are the Peacocks taile. *He that trusteth in his riches shall fall,* *Pro.* 11. 28. He that oppresseth the poore, to make himselfe rich shall come to pouerty : His wife and field shall be giuen to others. There is an euill sickness that I haue seene vnder the sunne: to wit, riches reserued to the owners euill. *God will smite his hands vpon his couetousnesse,* he shall enter in iudgement against him, *Isa.* 3. 14. Woe shall be vnto them that ioyne house to house, and field to field, till there be no more roome for the poore. *Achan* was burned for the wedge of gold : and *Gebezi* made leper for his changes of garments. What hope hath the hypocrite when he hath heaped vp riches, if God take away his soule ?

In his auarice (whereby he is tossed to and fro) hee seeketh death : His money shall perish with him, as it did with *Ananias* and *Saphira*. *Achan* and *Indas* made miserable ends with their auarice. *Moguntinus*, that Bishop of *Mentz*, burned an innumerable company of poore ones (that did cry on him for helpe in a famine) calling them a company of Rats : Immediately thereafter he was visibly with Rats plagued for his cruell parsimony : Not because he gaue a stone for bread, a Serpent for a fish, a Scorpion for an egge : but for that he gaue fire for bread, death for life, and most mercilesse cruelty for humane pitie. *Balaams* wages did cast him away, and he was snared by the deuill, 1. *Tim.* 6. 9.

*Hermion*, when he but dreamed, that he lost some money, for griefe of heart hanged himselfe. *Dinarcus Phidon* at a certaine losse, he sought death better cheape then by a cord. It is easier for a Camell to goe thorow a needles eye, then for him to enter into

*Desunt inopia multa, auaritia omnia*

Other euils.

*Iob.* 20. 15.

*Pauonis cauda.*

*Pier. Valer.*

*l.* 24.

*Iudgements.*

*Pro.* 22. 16.

*Ier.* 8. 10.

*Eccle.* 5. 12.

*Ezek.* 22. 13.

*Ila.* 57. 3, 17.

*Isa.* 5. 8. & 31. 1

*Iosu.* 7.

*2 King.* 5. 27.

*Iob.* 27. 8.

*Pro.* 11. 28. 29

and 21. 6.

*Act.* 8. 20.

*Luk.* 11. 11.

*Iudg.* 11.

*Mar.* 10. 24, 25

*1. Cor.* 6. 10.



the Kingdome of God : he shall not inherit the Kingdome of God that is auaricious.

*Curations and remedies.*

Contentation.

*Αὐταρχεία.*

2. Cor. 9. 8.

Phil. 4. 11.

Wherein it stands.

Heb. 13. 5.

1. Tim. 6. 8.

1. Effect.

1. Tim. 6. 6.

2. Effect.

Motives to contentation.

*Necessarium est paruo assuescere. Senec.*

*Socrat.*

*Cupiditati-  
bus detra-  
hendum.*

*Sen. l. de mor.*

**C**ontentousnesse should not be once named amongst Christians, *Ephes. 5. 3.* who by all meanes should indeuour to mortifie the same, *Col. 3. 5.* and to bridle and rule the affection of desire, by that worthy vertue of contentation: *Be content with that which is present*: Hauing foode and rayment, be therewithall content. Let that be sufficient for thee, that is conuenient for thy estate, *Pro. 30. 8.* Let present things please thee. What lot befallerh thee, take it in good part: and rest in that, that God hath giuen thee.

Contentation supplieth the defect of that which we want: for godlinesse with contentation is great gaine. It is natures wealth: It makes an easie and short way to riches, by a moderate contempt of riches. Contentation will make thee, without hazard in thy possessions: and more pleasantly and peaceably conserue and inioy what presently thou hast; which the conetous cannot doe: For while he is seeking more, he either loseth or loaths what is present.

Study contentation, *Phil. 4. 11.* It is better then riches: It can supply riches, but those cannot supply it, nor alwaies afford it: This is farre more easily attained then those: No man is so fortunate as to haue all: and no man so vnhappy as to want all. If thou haue sufficient for the present, it is best, and willingly to want, what is impossible or vnlawfull to get. If thou canst not frame thy estate to thy minde, yet frame thy minde to thy estate. Be poore in thy desires, and thou shalt soone be rich: It is great riches, not to desire riches. Let necessity of nature, and competency of thy estate rule thy desires: and account that thy good, that doeth thee good. Life



Life is short : necessity is soone satisfied. Hee is rich enough that lacketh not bread : he is stately enough that is not forced to serue.

It is great skill to know what is enough, and greater wisdom to care for no more then for that enough.

Desire neither pouerty nor riches, but so much as may feed thee with bread *conuenient* for thee and for thy state. Let the feare of God possesse thy heart, and thou shalt find *a little, better then great treasures with trouble*. Seeke God to be thy portion, and godlinesse to bee thy greatest gaine. The world is round, the heart triangled; the circle cannot fill the tryangle; the nookes will bee empty. The heart is a small thing, and a lesse word: but more in capacity then the world can containe. Set ouer thy heart before that infinit Good, that it may be filled with him, who is the only full contentment to all.

Meditate vpon thy natiuity and death : naked camest thou, as naked shalt thou goe : Poore borne, but poorer shalt thou die : Thou wast borne to something, but thou shalt die from all things. Dost thou not see all things perish with thee? Easily doth he contemne all things, who euer thinks he is to die, when all that thou art, or hast, shall be diuided in three; thy body to wormes, thy foules to diuels, thy goods to wasters. Thy life is short, death approches, what needs so much prouision for him that is departing? Liue contentedly; and die with a good conscience, that thou maist carry a treasure with thee within thy winding cloth to thy graue which the world loseth, by seeking and keeping of worldly trash. Thou shalt be richer a thousand times vnder th'earth, then the worldling was aboue the earth. The things thou wilt not need when thou art dead, *contemne* them : And what thou wilt neede when thou art dead, aske at God, that he may furnish them to thee.

Nature hath put gold and siluer vnder our feete, to learne vs to contemne them. *Anacreon* the Philosopher

Cc 3

receiued

*Multa petentibus desunt multa : bene est cui Deus, &c. Hor. carm. l. 3. od. 16. Pro. 30. 8. Pro. 15. 16. Lam. 3. 24. 1. Tim. 6. 6.*

Consider life and death.

*Facile contemnit omnia, qui semper cogitat se esse moriturum, Hieron.*

*Pithagoras Stob. Ser. 5.*

Learne to contemne riches.



*Bona mentis  
onus. Demo.  
apud Senec.*

Serue God.  
Luc. 16. 13.  
1 Pet. 5. 2.  
Psal. 62. 10.  
Psal. 119. 36.

Depend on  
God.  
Mat. 6. 26 28.

Psal. 34. 9, 10.

Psal. 37. 3.  
Godlinesse.

Psal. 37. 25, 26.

Heb. 13. 5, 6, 7.

Beware of care

received from *Polycrates* the King of *Sami*ans, three thousand crownes, or five talents of gold : but thereafter hee was so vexed with feare, care, and watching, by three nights continually, that he was mooued to restore it to the King, and said, it was not worth the paines hee had already taken for it. Riches are the burthen of a good mind. Riches are the wise mans seruants, and the fooles master.

Remember it is impossible to serue two masters, *Mammona* and *God* : if thou loue the one, thou wilt hate the other. Let thy calling (and not thy lucre) bee the scope of thy life. If riches increase, set not thy heart thereon. Pray to God, that he may incline thine eare to his testimonies, and not vnto coueteousnesse.

Consider that thy life stands not in riches, *Luk. 12. 15.* Cast thy burthen on the Lord, and he shall nourish thee, *Psal. 55. 22.* He feedeth the sparrowes, and clotheth the flowers. Depend vpon his prouidence and promise. Nothing wanteth to them that feare him. The Lyons doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good. Trust thou in the Lord and doe good, and thou shalt be fed assuredly. Godlinesse is great gaine, it hath the promises of this life, and of this life to come, *1. Tim. 4. 8.* *I haue been yong, saith David and am old : yet neuer saw I the righteous forsaken, nor his seed begging bread. But he is ever mercifull & lendeth, & his seed inioyeth the blessing.* And let your conuersation be without coueteousnesse, and be content with those things that you haue : for he hath said, *I will not faile thee, neither forsake thee : So that we may boldly say, The Lord is my helper, neither will I feare what man can doe vnto me.*

Beware of care, the handmaid of coueteousnesse, *Mat. 6. 25.* Thou art better then the fowles that neither sow, reape, nor carry into barnes. And better then the lillies, which neither are wearied nor spin, and yet God doeth array these, and feed the other : how much more thee, that art of little faith ? Thou art not able to adde one cubit to thy



thy stature, nor alter the colour of one haire. The Gentiles care onely for worldly trash: euery day hath enough with its owne griefe: *Seeke therefore first the Kingdome of God, and all these things shall be ministred vnto thee.*

Care is an immoderate study in seeking temporall things as our only scope, and beyond the limits of the necessity of our present life: If it be great it is accompanied with feare, sorrow, and distrust: If it be small, it is ioyned with security: In three respects care is vnlawfull.

1. When temporall things are chiefly sought. 2. When the care of them rents the heart: both from it selfe, from God, and from heauenly things. 3. When in seeking of them God is distrusted: and the want of necessary things is feared. Otherwise care is lawfull: when the errand and the euent is commended vnto God: and the ordinar lawfull meanes are diligently and well vsed.

Godlinesse and frugality are the remedies of auarice: They stand very well together: It is a lawfull thing to vse foresight and prouision. *If there be any that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidell:* That they may haue sufficiency to themselves, and may discharge that naturall duety that the Storke hath taught man. Worke ere thou want, or couet. The thoughts of the diligent bring abondance, but he that loueth pastime or idlenesse, shall soone come to pouerty.

If thou be one of Gods, it becommeth thee to be without auarice: It is a great deiection of the minde, to tie to the world, the soule created according to Gods image. The soule is in price aboue al the world. All those secular riches can neither be true riches, nor thine. It is onely grace that makes a man perpetually & properly rich. Be rich in God. Lay vp treasure in heauen, *Matth. 6. 19.* It is no profit to win the whole world, and lose the soule. He that walkes contentedly and without auarice, shall dwell on high.

Mat. 6. 33.

Care lawfull & vnlawfull.

Μαε'μνα

Rom. 12. 11.

2 Co. 7. 12.

Frugalitie.

Πεγνία.

Luke 11. 42.

1 Tim. 5. 8.

Σπουη,

Αντιπελαργειν.

Act 20 33, 34.

Eph. 4 28.

Pro 21 5.

Other remedies.

Luke 12. 21.

Mat. 6. 19

Mark. 8 36.

Iay 33 15.





## CHAP. XXVI.

## The Tympanie of Pride.

I. COR. 4. 18. *Some are puffed up.*

I AM. 6. 4. I. PET. 5. 5. *God resists the proud.*

## DESCRIPTION.

Pride called  
a Tympany.

1 Cor. 4. 8, 18.

φυσικωσις.

2 Cor. 12. 20.

2 Tim. 3. 4.

*Tumens animo.*

Psal. 101. 5.

Description.

Manifest pride  
Couered pride



Ride may be iustly called a Tympanie, not onely because it is empty, and foundeth like a drumme : and like vnto that worst sort of Hydropsie, called, *Tympanites* : But also because it is an inflation and swelling of the minde.

The proud man is fitly called high-minded, or one that hath a high heart : for pride is like a vapour, ascending high, and presently vanisheth away in smoke.

It is an immoderate desire of dignity, power, honour, estimation, and excellency : vnder the which is comprised all ambition, vaine-glory, boasting, and arrogancie.

Pride is either manifest or couered. Manifest pride is that which is euident and to be seene of all. But couered pride is more hardly perceiued: because it is couered with humility, with pouerty, with humanity, with ciuility, honesty, or nobility : many make these things a pretext to their more secret pride. Againe, pride may bee  
either



either called glorious, or base. *Socrates*, when he beheld *Antisthenes* the *Cinick*, shewing to all, the rift that was in his cloke, said: Thorow the cleft of thy cloke I behold thy vanity. Whereby he declared, that pride in baseness of clothes, was more filthy then that which is of more gorgeous apparell.

Viler is the pride that is vnder a sordid habite, then that which is couered with filkes. *Plato* was fit and cleanly in his apparell but *Diogenes* was sordid, who trampled vpon *Platoes* Carpets and Cushions, saying: I trample vpon *Platoes* pride. To whome *Plato* quickly replied, saying: Thou tramplest indeed vpon my pride, but with another pride.

Maruellously it falleth out that the minde of man is more proud of false humility, then if hee were more apertly proud. And that is a most deformed pride, that lurketh vnder some signes of humility. Strangely doth filthy vices lurke vnder vertues shew, and shadow.

*Diogenes*, when hee saw *Olympias* and her company gorgeously apparelled, with laughter said, This is but pride. When againe he saw the *Lacedemonians* fluttishly and basely arraied, he said, This is but another pride. *Salacon*, a poore man, was so proud, as if he had been most wealthy. *Absalom*, in the midst of his greatest ambition, conspiring against his father, and aspiring to his Crown, was both humble and humane, and stole the hearts of the people.

Arrogancy is one of the worst sorts of pride, whereby a man extolleth himselfe vaingloriously aboue his merit to be reputed better then he is. It is rightly called a fungosity or swelling vp with winde. Hee thinkes, he hath the thing that he hath not: or if he haue it, he thinks, he hath more of it then he hath: or he hath it, of himselfe, or by his owne merits; or that he alone hath it, or that he is euer to haue it.

The highest degree of pride, is that which is against God, with a high hand to oppose against him: As  
*Pharaoh*

Glorious pride.  
Bas. pride.  
Pride vnder  
base raiment,

*Laert. l. 6.*  
Example of  
both.

Pride vnder  
humility.

Other exam-  
ples.

Pride vnder  
pouerty.  
*Salaconiaq su-*  
*perbia.*

Pride vnder  
humility.  
2. Sam. 15. 5, 6.  
Arrogancy.

κευνοτης.  
κευδοσια.  
Phil. 2. 3.  
Gal. 5. 26.

Pride against  
God.



<sup>a</sup> Exod.  
Esa. 37. 23.  
Iob. 15. 25.  
<sup>b</sup> Esa. 14. 13,  
14.  
Dan. 3.  
Act. 12. 12.  
2 Thes. 2. 4.

## Differences.

φιλοτιμία.  
Phil. 4. 8. <sup>•</sup>  
Μεγαλοπρέπεια.  
Μεγαλοψυχία.  
Arist. l. 2. c. 7.  
Pride differs  
from modesty  
and honesty.

Rom. 12. 16.  
Phil. 2. 3.  
1. Pet. 5. 5.

Αφίλοτιμία.  
Pride differs  
from stateli-  
nesse.  
Arist. ethic. l.  
4. c. 4.  
Magnitudo  
animi. Cic.

<sup>a</sup> Pharaoh and Sennacherib did : or to presume to be like God, as <sup>b</sup> Nebuchadnezzar and Herod did : But the Antichrist excelleth all in pride : <sup>c</sup> *Who exalteth himselfe against all that is called God, or that is worshipped ; so that he doth sit as God, in the Temple of God, shewing himselfe that he is God.*

Many cannot discern their owne pride; farre lesse the pride of others. For there are many that seem to be humble, and yet are very proud, and there are many that appear to be proud, and yet are truly humble. It shall be fittest therefore to set down the difference of pride from modesty, and statelinesse, and from the contrary extreme, basnesse. The chiefe question stands about honour and estimation, how farre it may be sought, or how farre neglected: what is the golden meane, and what are the extremes?

There is a lawfull desire of honour : If it be in smaller degrees of honour, it is called *modesty* : If it be in greater degrees, and more high, it is called *Magnificence*, or *Magnanimity*, *Statelinesse* or *Noblenesse*.

*Modesty* is a vertue, whereby we desire, acquire, and maintaine a good name, a competent estimation, or measurable honours, and that, both lawfully, conveniently, contentedly, and decently. (Here we take the word *modesty* somewhat more strictly, for that vertue that moderates the appetite honour.) *Humility* is *modesties* sister, whereby we desire no greater honours or estimation then either we deserue, or conveniently can haue : And when we preferre our selues to none, but rather make our selues equall to them of the lower sort. *Pride* and *ambition* as vices in excesse, are opposed against *modesty*. And *Basenesse*, or neglect of fame and convenient estimation, is likewise contrary to it, in defect.

As for *Magnificence* or *Magnanimity*, it is a lawfull desire of great honors due to our vertues, together with an honourable acceptation, and conseruation of them. This vertue craueth a mind that is great, and a heart that is



is full of spirit. Here the word *Magnanimity* is not taken (as sometimes it is) for liberality, patience, or fortitude.

There is no thing more like vnto pride then this vertue, and yet they are cleerely distinguished. For he that is endued with this vertue, seeketh honours, great indeed, yet lawfull. He seeketh to be honoured of great men indeed, yet good: He careth not for the calumnies of the vnworthy, and regardeth as little to be in estimation with them: He indueth to haue all vertues, and to be one of an absolute and consummate probity: Hee is moderate, liberall, content, thankfull, iust, graue, sweet, slow in attempts, slower in performance, strong in both fortunes, strong and bold in dangers, a declarer of his loue, and a declarer of his hatred.

He is neither vindictiue, nor a dissembler, nor bilious, nor a flatterer: He is not too busie, nor an admirer of others: he enuieth none. His pace is slow, his voyce is graue, stable, quiet, and constant. His temperament is of a perfect mixture of blood and melancholy, without any bilious or flegmatick predominion. It is a most difficill vertue, which easily may degenerate into pride. It agrees very well with Christian humility: one and the selfsame man may be both politickly stately, and Christianly humble. One may magnifickly dignifie himselfe in his honourable estate, (but in speciall, in the office of a Magistrate) and yet before God, and his owne conscience, he may be base, dejected, humbled, and may lick the dust in his presence. He may most lowly deplore his sinnes, and acknowledge himselfe to be but earth, and a most miserable worme, and not a man. Vnto this noble vertue is opposed in excesse, Ambition or pride, whereby we iudge our selues more worthy of honour then indeed we are: And there is opposed to it in defect, baseness, and neglect of estimation, as hath been said.

The properties of true stateliness & magnanimity.

Καλαμυθ.

Μεγαλοκινδυν.  
*Arist. Eth.*

χαυνοτης.

*Fastus.*

Μικροπραπεια.  
*Baseness.*

*Part*



*Part affected.*

Desire.

1 Ioh. 2. 16.

Pride is compounded of six other affections.

**P**Ride hath the affection of desire for the immediate seat : For all that is in this world, is *as the lust of the flesh, the lust of the eyes, and the pride of life.* But because it is a compound euill, vsurps place also into other affections : For he that is proud and ambitious, hee hates, and feares to be base. Hee enuieth that others should match him: He is ielous of eucry one: He likewise reioyceth in the subiect and drift of his pride : He hopes and trusts confidently to attain to his highest Zenith: To the which he hath both heart and mind most flauishly addicted : the one to deuize and approue all that he doth, or intends and the other to make choyce therof.

*Causes.*

G O D.

Satan.

Prosperity.

Esa. 99. 10.

Esa. 28. 1. 3.

Hos. 13. 6.

Psal. 30. 6, 7.

*Aug. Ser. 21.**Vitium rebus  
solemne se-**claud. 2. stil.*

**T**He two vniuersall and externall causes of pride, (common to all other sicknesses of the soule) are, God the one, a most iust deficient cause, leauing many to themselves : The other, Satan : who as his own first fault was pride, so he ceaseth not to infect all with that same poyson.

Prosperity aduanceth pride, and pride feedeth vpon prosperity, that it may be the prouder. *Ephraim and Samaria in pride and presumption of heart, said, The bricke are falne : but we will builde it vp againe with hewne stones.* Ephraims drunkennesse in prosperity, begot the Crowne of pride. *They were filled, and their hearts were exalted. In my prosperity (said David) I shall neuer be moued.* Pride is the worme that is bred of riches : it is hard for a rich man not to be proud : pride is prosperities vice. When the heart is lifted vp in his height, Eze. 31. 10. a conceited hope of prosperities perpetuity exalteth pride, Esa. 47. 7. If beauty, strength, or any of Natures, or Arts gifts concurre, pride aduanceth it selfe the higher.

Many



Many doe compare themselves with others, whom they esteeme worse then themselves: as did the proud Pharisee with the humble Publican. He thinkes himselfe superiour to another: whereas the other may be superiour to him in many things. He is not circumspect of that which he wants, but of that which he hath, and triumphs so ouer it, as if none other could match him. He is ignorant of his neighbour, but farre more ignorant of himselfe.

Comparing  
with others.

Opinion bringeth forth pride: great ambition proceeds out of the opinion of an euill man. To appeare to thy selfe to be somewhat, is the ground of pride. Selfe-loue and complacency deceiueth many, making them conceit more, and better of themselves, then they are indeed: and to be greater in their owne eyes, then in the eyes of God, or of man. A young scholler is easily puffed vp. The spring of all pride is lying, ouer-gilt with the tincture of truth. Ambition, like a wily Serpent, at a small hole creepeth into the minde, the mother whereof is presumption. We conceit we haue the vertues which we want: or we thinke we haue them in a greater measure then indeed they are. Hereof are bred Prides two daughters, Ostentation before others of great vertue (by writ, gesture, apparell, and when we speake too much good of our selues) and a gloriation within our selues.

Madnesse of  
minde and  
opinion.

Δοκείναι τὴν ἑαυτοῦ  
δύναμιν.

Gal. 6. 3.

1 Tim 3. 6.

1. Cor. 8. 1.

Ἀλαζονεία.

Καυχῆς ἰσχυρῆς,

Iam. 4. 16.

Native cor-  
ruption.

Eras. Apoph.

Mark. 7. 21. 22

2 Cor. 12. 7.

Psal 30. 6, 7

Native corruption is the most neere and coniunct cause of pride. It was the first sinne in heauen, and the first sin in Paradise, and the first sinne that springeth vp into vs. The greatest Moralist cannot be free from it. Socrates disdainig to receiue the magnificke gifts of proud Alcibiades, said. He sendeth these gifts ambitiously, and this is our ambition, to refuse them: and so euery one hath his owne inbred pride. Christ said, *from within, even out of the heart, proceedeth pride.* The very Saints hardly are free of it whereof doth spring the pride of good things blotting the face of innocency, and staining them with secret hypocrisie.

Signes



*Signes and Symptomes.*

Hos. 7. 10.  
 Psal. 101. 5.  
 Pride ha h  
 many Symp-  
 tomes.  
 Math. 6.  
 and 23. 13. &c.  
 Hypocrisie.

complacency.

Discontent-  
 ment.

*Blanda con-  
 ciliatricula  
 dignitatum.  
 Ambr. f. Luc  
 lib. 3.*

**P**ride doth bud, Ezek. 7. 10. and testifie to the face  
*A high heart hath a proud looke: A great shape, and*  
 a large shadow, voyd of an honest minde: like *Hercules*  
 pourtraiture drawne vpon the sands. The proud doth  
 faine himselfe to be precise, and playeth the hypocrite  
 in all points. To his worst wine he prouideth the fai-  
 rest garland. He is the Ape of vertue and Religion. He  
 counterfets the graue, the modest, and magnifike; and  
 that only in some externall and ridiculous gesture,  
 voyce, and ostentation. He is a foole to make wise-men  
 sport.

He delights in his owne toyes, like the fisherman in  
*Theocritus*, who satisfied his hunger with dreames of  
 gold: He is full of complacency and selfe-opinion: He  
 will haue all that he doth censurelesse. He excuseth or ex-  
 tenuates his faults, and layeth ouer the waight of them  
 on euery other thing. He thinkes none is able to match  
 him: like *Zeuxes*, when he had finished *Atalantas* pi-  
 cture, admiring his owne worke, wrote vnder it, *Sooner*  
*may Painters enuy, then imitate what I haue done.* He is  
 like the Peacock, glorying in his owne feathers; and like  
 a bubble of water, puffed vp with the winde: or like an  
 empty vessell, the more it is empty it foundeth the more  
 He is mounted vpon his own conceits, and thinks with  
*Antiochus*, he is able to saile on the earth, and goe on the  
 seas: His attempts are aboue his power and estate.

His spirit is euer stirring and vnquiet. It is neuer stay-  
 ed nor content; it is euer aspiring to a higher altitude:  
 his ambition is a flattering bawd for dignities. *Alexan-*  
*der* answered *Darius* his Ambassadors (who intreated  
 for peace, and offered his daughter in marriage) *The bea-*  
*uens could not permit two Sunnes, and the earth could not*  
*permit two Alexanders.* His heart was insatiable: when  
 he heard *Anaxarchus* the Philosopher, by the authority

of



of *Democritus* the Philosopher his Master, affirme, that there were innumerable worlds, said, Woe is me, miserable man, that haue not yet conquered but one world. He would not content himselfe to be the Monarch of all men, except he had been also esteemed as a God, and diuine honours giuen to him.

His arrogancy is onely the scumme of his thoughts, vanishing with fading pleasures, and fed by foolish objects. His words doe swell with vanity: he sheweth his folly in boasting of his fortune. His threatnings are more fearefull then hurtfull: his great boast hath least courage: his many words betoken small wit. A proud minde is a windy venter, (yea a vaunter) of vertue. His heart is *lifted up to brag*. He will laugh of purpose with *Ignatius*, to shew his white teeth, and if he could, he would haue his ostentation in his horse heeles, with *Poppeia*, *Neroes* Concubine, who shod her horse with pure gold.

*Pompey* could abide no equall, nor *Cesar* a superiour. *Pompey* the great greatly bragged, that he had ouercome, put to flight, slaine, and taken twenty hundred, fourescore and foure thousand, and caused this to be written in the Temple of *Minerva*. *Iulius Cesar* professed arrogantly, that hee slew in battels eleuen hundred, ninety and two thousand men. *Maluit primus esse oppiduli, quam secundus Romæ*.

He takes aduantage of euery trifle to be vaine, as *Julia*, *Augustus* his daughter, admonished by one to be more modest, and frugall, like her father, answered, My father doth forget himselfe to be *Cesar*, but I remember alwayes that I am *Cesars* daughter. He speaketh proudly with the mouth, he imagineth lies, he is despightfull, he layeth snares for the vpright and humble, he makes contention, his company is ill: *For better it is to be of humble mind, with the lowly, then to divide the spoyle with the proud.*

*Val. Max. l. 1*

Ostentation.

2. Pet. 2. 18.

Iud. 16. 1

Iam. 4. 16.

*Virtutis ventilator. Ant. f. d. sup.*

*Martial.*  
Vaunting.

*Plinius.*

*plat. in Cesar.*

Vanity.

*Stob. serm. 22*

Psalm 17. 10.

Prou. 21. 24.

Esa. 3. 16.

Psalm 119. 51, 69

Psalm 123. 4.

Psalm 140. 5.

Prou. 13. 10.

Prou. 16. 19.

Prog-



*Prognostickes.*

The care of  
pride.

Dan. 5. 20.

1. Tim. 3. 6.

Bern.

Ensuuing euils.

Psal. 138. 6.

Salust.

Luc. 9. 5.

*Aug. in Epist  
Elementum  
malorum.*

*Ærugo men-  
tis.*

*Amb. sup.*

*Luc. l. 3.*

*Bern. de. con.*

*l. 3.*

*Crux ambi-  
entium.*

**P**Ride is most hardly cured and specially when one is hardened in pride, as was *Nebuchadnezzar*. Youth is more subiect to it then the aged. It is hard, to abate the proud with power, farre lesse with counsell: For pride is a foolish euill, a secret venome, a hidden pest, a diuiser of fraud, the mother of hypocrisie, the parent of enuie, the moth of holinesse, the blinder of hearts, out of remedies bringing forth diseases, and of medicine, begetting griefe.

Pride was one of the mother sinnes of *Sodome*. The proud man is forsaken of God; hee groweth resolute in impiety. *Iugurtha* killed *Hiempsal*, and *Aherba* his brethren, that he alone might be King of *Numidia*. *Abimelech* killed his seuentie brethren all at once, that hee might be King of *Israel*. At the first, in the Church deuotion bred wealth: the daughter choaked the mother, and ate her thorow, like a Viper, and ingendred the monster *Ambition*, (a cursed impe of a bastard mother) who in the end, did deuoure her grandmother *Religion*. Pride is the beginning, the end, and the cause of all euils. Auarice and ambition are the elements of euill. What wars hath that insatiable lust of Dominion kindled? *Alexander* in *Asia*, *Cyrus* in *Ionis*. The *Lacedemonians* did rise against the *Athenians*: they against the *Corinthians*. The *Carthaginians* against the *Romans*. The *Romans* against all *Nations*, and at last against their owne bowels.

When the proud mans thoughts are high, and his state low, he liueth alwayes a pensue and discontented life. He is lik a ship without a Pilot, tossed vp & down with tempests and winds. His mind doth fire: the desire of dignity is a cankerednesse to the minde. O pride, the crosse of the proud, how dost thou torment all! He torments himselfe (as his owne greatest enemy) with desires,



fires, cares, and hopes; which easily he might amend, if he would amend his pride.

Whosoever loueth the pride of life, the loue of God is not in him. When pride is on her saddle, mischief and shame are on the crupper: Fortune cannot be too long a friend to the proud: for God hath decreed to *staine the pride of all glory*. When honour is spunne and wouen, the web of life and glory in a moment is rent. Woe to the crowne of pride, it shall be trodden vnder foot. The pride of man shall bring him low: God will breake the pride of his power, he wil put his hook into his nostrils and his bridle in his mouth. Though his excellency mount vp to the heauens, and his head reach vnto the clouds, yet shall he perish for euer, like his dung, he shall flie away as a dreame: He is exalted for a little, but is gone and brought low, destroyed, and cut off, as the top of an eare of corne: he shall be taken in his pride: The more gold pride eateth, the more blood it drinketh; and the higher it climbs by other mens heads, it breaketh its owne necke the sooner. His pride shall deceiue him, though he dwell in the clefts of the rockes, whole habitation is high, and say, who shall bring me downe to the ground? though he exalt himselfe as the Eagle, and make his nest among the starres, thence will God bring him downe: *God resisteth the proud*. And those that walke in pride he will abate: As *Vzziahs* heart was lifted vp to his destruction.

1 Ioh. 2. 15.  
Iudgements.  
Esa. 23. 9.  
Psal. 119. 78.

Esa. 28. 1. 3.  
Pro. 29. 23.  
Leuit. 26. 19  
2. King. 19. 28  
Iob. 20. 6, 7, 8.  
Iob. 24. 24.

Psal. 59. 12.

Obad. 3. 4.  
Reu. 18. 7, 8.  
1 Pet. 5. 5.  
Iam. 4. 6.

Dan. 4. 37.  
2 Chr. 26. 16.

### *Curations and remedies.*

When externall occasions are the chiefe causers of the heart to be proud, they would be either shunned, or else the mind would be diuerted from them. *Plato* mounted vpon his horse, and iudging himselfe a little moued with pride, did presently light from his horse, lest he should be ouertaken with loftinesse in

Occasions to  
be shunned.



Iob. 33. 17.  
Ezek 24. 21.  
Esa 3. 17 to 26.

Know thy  
selfe.

*Vnde superbit  
homo, cuius  
cōceptio culpa  
nasci pœna,  
labor vita, ne-  
cesse mori?*

*Sapientia mundi  
vultus.*

All that thou  
hast is given,  
and is either  
little, or incon-  
stant.

riding. When men are loth to seuer the objects from the minde, or the mind from the objects: God commeth in as that great Physician, either to cure the curable, or to confound the incurable. *That hee might hide pride from man*, he takes away the *pride of mans power*, euen the occasions whereby they become proud.

The more thou knowest thy selfe, the lesse thou shalt esteeme of thy selfe: consider what thou wast, what thou art and what thou shalt be. Looke to thy selfe in thy natiuity, in thy life, in thy death: Filthy sperme, a sacke of dung, a bait of wormes, a prey for deuils. Consider what filthy excrements goe forth by thy mouth, thy nose, and the rest of the passages of thy body, and thou shalt see there is not a more filthy dunghill then thy body is. Consider from whence thou comest, and be ashamed; where thou art, and lament; whither thou art going, and be afraid. Whereof should a man be proud, whose conception is sinne, his birth a paine, his life a labour, and his death a necessity?

When King *Philip* gloried so much in his victories, *Archidemus* the sonne of *Agiselaus* wrote vnto him; that if he measured (now after his victory) his shadow, he should finde it no greater then before, when hee was ouercome.

Learne therefore, that thou maist see thy selfe thorowly, and thou shalt be able to gather many arguments of humility out of thine owne heart: and considering thy humble and base body, thy burthenome sinne, thy intricate cares, foolish desires, implicate errors, imminent dangers, trembling feares, anxious straits, daily doubts, piercing necessities, difficulty to good, and procliuity to ill. A cloud of euils, to eclipse thy greatest glory and light.

Brag not of that which thou hast, sith it may be lost: that which thou hast, it is either not thine owne, or else as nothing. *Socrates* shewed the worlds Mapped to *Alciades*, (proud of his possessions) and asked if hee could finde



find there his lands in *Athens* territory. Who answered, They were not set downe there. How is it then, said he, that thou art proud of that, which is in no part of the world? If riches increase, set not thy heart thereon, neither let it be exalted. In the goods of Fortune, it is great praise, not to be lifted vp. In thy flourishing age, the flower is withering, while as thou art yet speaking.

Say not that thou art wise, if thou wert wise, thou wouldest neuer say, that thou art wise. If thou be in honour, remember thou art but a dreame of a shadow.

A short houre will make highest things lowest. The man that the day saw rising vp so proud: a day againe shall see him lying downe as low. Thou hast nothing of thy selfe; but all of him who hath as great power to take, as to giue. The best and wisest is like a wild *Asse-Colt*, without wit, vntill it be taught it. If thou hast receiued vnder change, why dost thou glory? All those things are common to the most vnworthy, & are ebbing and flowing, easily lost. They are giuen, not to be gloried in, but to prouoke thee to a better, not a worse life.

Hold thy death and misery in perfect remembrance: Whilest we are liuing, wee are but so many images or shadowes. The earth nourishest not a more miserable thing then man. Behold the graues of those that are dead, and see if thou canst see their ornaments, honours, ioyes, banketing pleasures: All is conuerted to rottennesse, nothing is left but dust. But conuert thy eyes from their bodies resolved into dust, vnto their soules lying in damnation. Go forth, and looke vpon the carcases of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

Consider that God giueth grace to the humble, & resists the proud, whereof both sacred and profane history affordeth a world of examples. The building of *Babylons Tower*, Gen. 11. 5. *Sodom*, Gen. 19. 24. *Ezek.* 16. 49. *Core*, *Dathan*, & *Abiram*, Num. 16. 31. *Goliath*, 1. Sam. 17. 50

Psal. 62. 10.

*Cic. de orat.*

Psal. 73. 20.

and 102. 11.

*Sen. Thyest.*Ima permutat  
breuis hora  
umini.Quem dies vi-  
dit veniens su-  
perbum, hunc  
dies vidit veni-  
ens iacentem.*Sen. Thyest.*

1 Cor. 4. 7.

Psal. 75. 5.

Iob. 11. 12.

1 Ioh. 2. 17.

Remember on  
death.Post hominem  
vermis, post  
vermem foetor  
& horror.Sic in non ho-  
minem, verti-  
tur omnis  
homo.Vbi illa omnia  
vbi illi omnes?*Chrys.*

Esa. 66. 24.

God resists the  
proud.



2 Pet. 2. 4.  
Bern.

2 Pet 2. 2. 4.

Christs ex-  
ample.  
Reu. 1. 5.  
Phil. 2. 6, 7, 8.

Ioh. 6. 15.

Math. 11. 29.

Humility.

*O nobilem  
magis quam  
foelicem coro-  
nam!*

David, 2. Sam. 24. 15. Sennacherib, 2. King. 19. 28. Ha-  
man, Hest. 7. 10. Pharaoh, Exod. 9. 34. Nebuchadnezzar,  
Dan. 4. 19. 20. Herod, Act. 12. 21. But in speciall, the An-  
gels. Pride is more tolerable in the rich, then in the poore  
The euill Angels were proud in heauen; but thou art  
proud in a dunghill: they were high-minded, because  
they were high: what will become then of thee so mi-  
serable, and yet proud? God spared not his Angels, nei-  
ther will he spare thee, his iudgements are alike.

Set before thy eyes the humility of that Prince of the  
Kings of the earth: *Who being equall with God, and very  
God, made himselfe of no reputation, and tooke on him the  
forme of a seruant, and was made like vnto men, and was  
found in shape as man. He humbled himselfe, and became  
obedient vnto the death, euen the death of the Crosse.* The  
beholding of the Lords crosse, is a remedy against pride  
Hee came not to bee serued, but to serue: none can bee  
more humble then hee was. The Lord of heauen, and  
greatest aboue all the Angels, was made the lowest a-  
mongst men. The Lord of all kingdomes preferred a  
Crowne of thornes to all Crownes of gold, from his in-  
accessible glory. For thy safety hee descendeth to the  
earth, to the Crosse, to the graue, and to hell, The most  
glorious God, the most humble man. God is humble,  
shall a worme be proud? God is humble, shall dung bee  
proud? The head is humble, shall the least toe be proud?  
This is Christs owne recipe to make vs humble, saying:  
*Learne of mee, that I am meeke, and lowly in heart, and you  
shall finde rest vnto your soules.*

That thou maist learne humility, the true antidote a-  
gainst pride: Consider as it is better, so it is easier to be  
humble, then proud: The way to pride is difficil: but to  
be humble it is more easie. The proud haue need of ma-  
ny feathers, to flie aloft with: but the humble need none.  
The proud haue many aduersaries and dangers, whilest  
the humble are more secure. As that King said of his  
Crowne, O Crowne, more noble then happy! Humble  
thy



thy selfe, lest God humble thee : All that thou hast, is his by due, and thou art his by debt, The best are must humble : The heauiest heads of corne bow downe, when as the naughtiest stand vpright : It is the path-way to glory. *The reward of humility, and the feare of God, is riches, and glory, and life. The pride of man shall bring him low: but the humble in spirit shall inioy glory.*

It is impossible both to feare God, and to be proud at once. Set the feare of God before thy eyes. *The feare of the Lord is to hate euill ; as pride and arrogancy, and the euill way. He is that King of heauen, who is able to abase those that walke in pride.* He resists the proud. There is no sinne that so directly offends God, as pride : and his Iudgements are most direct against it aboue all sinnes.

When thou feelest any thing stirre vp thy heart to pride, incontinently conuert thy euils and sins into remedies. *Venenum veneno pelle.* As the *Chymists* make the best physick of the worst poyson. So take thou thy greatest euils of thy body and soule, let them goe into thy heart with remorse, mixe the sence and sorrow of them with thy pride. Let the Peacockes tayle, at the sight of his blacke feet, be deiected. Let the white Swan looke to her blacke legs. What guiltinesse & filthinesse is within? and how vile a Carrion thy body is aboue all beasts. Thy best good is but too base, it is not pure, but mixed with many impurities: one Wasp is able to poyson the whole conserue: thy sinnes and vices are pure and absolute euils, and aggreddged with many euill circumstances.

Let thy holy gloriation in God, banish thy pride : let thy minde be lift vp, in that thou hast many Prerogatives in the new Ierusalem; in that thou art Gods sonne, and the worlds master; thy calling honorable in heauen, and thy life contented in the earth : thy mind is enlightened, and thy body willing to be dissolued: Here, vnder Gods fauor, & hereafter to abide in his presence. Let thy conscience be thy Theater, thy feast, and thy glorying.

Pro. 22. 4.  
Pro. 29. 23.

Feare.  
Prou. 8. 13

Dan. 4. 34.

Remorse for  
sinne.  
*Ex spuma  
draconum  
venenata, Be-  
zoardicum :  
& sic sum-  
mum alexite-  
rium ex sum-  
mo veneno  
conficiunt,  
Chymici.*

Holy gloria-  
tion.  
Rom. 2. 17.  
1 Cor. 1. 31.  
Rom. 5. 2, 11

2 Cor. 1. 12.



Meeknesse of  
minde.

Rom. 12. 16.

Phil. 2. 3.

Deut. 17. 19, 20

1 Pet. 2. 17.

1 Tim. 5. 3.

Vnion with  
Christ.

Gal. 5. 24, 25, 26

Keyes of G.

Make thy selfe equall to them of the lower sort, and in meeknesse of minde count better of others, then of thy selfe. If thou maist not stoope with thy calling, yet stoope with thy minde, and let a King *learne to feare God*, that his heart be not lifted vp *aboue his brethren*, and that hee *turne not from the Commandement, to the right hand, or to the left*. It is a great vertue to a great man, to be humble. Humility in honour, is the Honour of honour. Nature hath made all men alike: None are inferiours to vs by our merits, but by Gods ordination; we are obliged to all men in an honourable duty.

Learne, in a spirituall vnion, to become Christs; and by a daily practice of true mortification. Learne in Christs Crosse to *crucifie the flesh, with the affections and lusts*. Liue in the Spirit, that thou maist walke in the Spirit: and thou shalt not be desirous of vaine-glory.

CHAP.



## CHAP. XXVII.

## The Passion of Ioy.

PROV. 14. 13. *Even in laughing the heart is sorrowfull, and the end of that mirth is heaviness.*

## DESCRIPTION.

**I**N ioy, the heart, in a sort runneth out: and by the enlarged passages, the cordiall spirits are effunded; whereupon oft times doth follow sudden astonishment, and death.

Ioy is an affection of the heart, arising vpon the opinion of some present or future good. In all ioy the heart is enlarged, and exalted,

Ioy is either internall and hid, which doth not appeare: or else externall, which appeareth in the gesture, countenance, laughter, or any otherwise. Ioy againe is distinguished according to the diuersity of the object. It is either for any good to our selues, or for any good to our friends, or for any euill to our enemies.

Ioy in respect of them that reioyce, and their manner of reioycing, is either naturall or spirituall. Naturall ioy is common; and is either naturall or vnlawfull. Ioyes vnlawfull, are either such as arise onely vpon the pleasure of Gods gifts, or vpon the Pleasure of sin. Ioy arising vpon Gods gifts, as meat and drinke, men or women, the subiection of spirits, the destruction of our enemies, pleasures,

Εἰς τὴν καρδίαν  
ἐκ τῆς διαστολῆς  
ἐκ τῆς τῆς ψυχῆς  
καὶ ἐκ τῆς ἐκ τῆς  
ἐκ τῆς.

Description.  
2 Cor. 6. 11.  
Psal. 89. 16.

Ioy internall.  
externall.

καρδία.  
ἐν καρδίᾳ.  
ἐν καρδίᾳ.  
Iob. 31. 29.  
Ioy naturall,  
spirituall.

Psal. 4 6, 7.  
1 Cor. 3. 21.  
Luke 10. 20



1 Cor. 13. 6.  
Ioy spirituall  
psal. 137. 6.  
Luk 15. 23  
Psal 122. 1  
Prou. 21. 15.

*Gaudiū va-  
nitatis &  
gaudiū veri-  
tatis.*

*Aug. in Ioan  
Bern. in serm  
Idem.*

*Chrysost. Hil*  
Prou 14. 13.  
Eccles. 2. 2.

Prou. 14. 13.

Ephes. 5. 4

Concupiscible  
affection.  
Iam. 1. 14.

fures, profit, honours.) This sort of ioy, it is in the gift, not in the giuer: it is either onely to pleasure sensuality, or else it is immoderate. Ioy arising vpon sin, is couered with a baite.

Spirituall ioyes are such as the Spirit worketh, onely in the regenerate, as reioycing for God glory, and the Churches peace, for the conuersion of sinners, for the meanes of saluation: and for the testimony of a good conscience in well doing.

These two sorts of ioyes, naturall, and spirituall, are otherwise called by Diuines, The ioy of vanity, and the ioy of verity: A ioy in the creature, and a ioy in the Creator: A ioy in a mutable thing, and a ioy in a matter immutable. The spirituall ioyes are called *Angelicall*: the ioy of the Palace. The naturall ioyes are called the ioyes, of prisoners, the bastard, worldly, and bitter, sweet ioyes, that are madness. These are to worldlings that are without God, seeming ioyes, esteemed to bee great, because they know no better. They cannot get *Penelope*, they will be suters to her maidens. Hee that is diseased with these naturall and bastard ioyes, hee is a mirth-monger, one who studieth mirth: the end of his mirth is pleasure, the end of his pleasure, ioy. It reflecteth backe againe vpon himselfe till he be wearied, and goeth not directly to God, the finall and full end of all mirth. His mirth is either rotten and filthy; or pricking and taunting, or a foolish feather-mirth.

### *Part affected.*

**T**He part immediately affected, is the concupiscible affectiō of desire, whereby the heart is tickled with a delectation, and drawne to delight in some present immoderate or vnlawfull pleasure. God by nature hath giuen many pleasures to man, to stir vp his affection vnto the actions of well-doing. The functions of the minde,  
and



and actions of the body, should not be directed to inioy pleasures: but pleasures are to bee inioyed to stirre vp the minde and the body, to the functions and actions of vertue and of grace: When ioyes are sought directly, immoderately, or vnlawfully, to delight sensuality: the affection seduces the heart, and the imagination seduceth the minde, and all the faculties almost are snared.

### *Causes.*

**T**Here is no ioy, but in the fruition of that thing which is inioyed. Ioy is the exple. ion of loue and desire, of that thing that is esteemed to be good. Wherein there are three things required. 1. A delighting good. 2. A coniunction with it. 3. A knowledge and a feeling of that coniunction. Albeit sometime the simple freedom of euill maketh some gladnesse: as our minds conceiue (after trouble) the good or present ease. The vulgar objects that mooue ioy, are such as concerne *the lust of the eyes, the lust of the flesh, and the pride of life*: And amongst those things, mutation and variety cause gladnesse. The change of all things is delightfull: Wee cannot stay but one day in one estate: Nature delights to wander from vanity to vanity (as *Euah* did amongst the trees) what it hath, it lotheth: what sweetnesse it finds, it desires to change, that it may find more. It passeth from pleasure to pleasure, seeking some whole pleasure: like one that reads a line, he goeth to another line, and so forth, that hee may know the whole, that is written. To look long vpon one pleasant colour, dazelleth the eyes: so the long fruition of one ioy wearyeth the minde, vntill it finde a new one: New objects changed oft times with rarities, rauish the heart. Too much, is too loathed.

Prosperity

Fruition of  
desired objects

*Hæc olim meminisse iuuabit.*

1 Ioh 2

*Euripid.*

Pro. 27. 7

*Natura semper est in fluxu.*

*Quicquid nimium, inuiscendum est.*



Prosperity.

Iob 21. 21.

Luke 12. 19.

Isa. 3. 16.

Pro. 10. 23.

Pro. 2. 14.

Calamity of  
enemies.*Quod abiecti  
esset animi,  
malis exulta-  
re alienis.**Sueton.*A iouiall com-  
pletion.

Prou. 15. 21.

Laughter is  
moued by  
mirth, sudden,  
and somewhat  
admirable.

By a wound.

*Arist. de par-  
tibus.**Animal. l. 3.*

cap. 10.

Prosperity is one of the greatest rauishers of the heart with ioy, yet if sudden, it astonisheth: if it be lingring and hardly attained or retained, the consequent care crosseth the delight. Alwayes wealth affordeth much venting of wantonnesse: As *Dines* said to his soule, *Thou hast much goods laid up for many yeeres, linc at ease, eate, drinke, and take thy pastime*: Herein there is no sinnfull ioy spared. *It is a pastime to a foole to doe wickedly*, who reioyceth in doing euill.

Calamity befalling to our enemies, or to them wee hate, breedeth ioy to the heart: Not because that any euill can simply, or of its owne nature make ioy: but by a consequent, because (of our owne selfe-loue) we delight in that, that benefits our selues, by the ouerthrow of our enemies. This is a most abiect and vile kind of ioy, and is onely proper to weake and base spirits: As *Phocion* discharged the *Athenians* to doe sacrifice, at the glad newes of their dead enemy *Philip*.

A plethoricke and iouiall complection, goodnesse of blood, and equability of all the humours, with a weaker wit and stronger body, making insolent sensuality to haue predominion, and the body affecting the mind, causeth too much carnall ioy. If outward, baits, and inward vnbridled affections doe concurre, without the restraint of reason or of grace, the mirth of the mind is the more mad: For *foolishnesse is ioy to him that is destitute of understanding*.

Laughter proceeds from sudden delectation: It is the motion of the mouth and brest, caused by the midriffe. The thing that moueth this mirth, must be recent, stirring vp some admiration, and coarcting the heart, by some sudden suspence: presently the heart is enlarged againe by the delight: Where-through, by a certaine colluctation betwixt the coarcting and delating of the heart, the muscles of the brest and cheekes are moued with a certaine vibration. Sometimes laughter will  
arise



arise without any delectation. So that when one is wounded in some part adiacent to the heart, and those parts touching the midriffe (with their palpitatiō) one wil die laughing. Affected laughter, is not naturall, it is onely in the mouth, & not in the heart. The Sardonicke laughter, is either takē for that which is fained, or else for that which is deadly, as when the aged of Sardon (past three-score and ten yeeres) were sacrificed to *Saturne*, they died laughing, scorning death, and expecting a better life: Or it is so called from the herbe *Sardoa* or *Sardinia*, whereof if any doe eate, they die as it were laughing. *Sanguinians* doe soonest laugh: but melancholians are slower to it, and slower from it.

Affected  
laughter.  
Sardonicke  
laughter.

*Xenodot. in  
collectam: ad  
Esch. Pansan*

Inclination to  
laughter.

### *Signes and Symptomes.*

**H**EE that is giuen vnto too much ioy and mirth, his heart is dilated, the blood is diffunded thorow the body. Ioy is his chiefe scope: Hee makes all other more serious adoes a Parenthesis to his ioy: Hee reioyceth in a thiug of naught, and reioyceth when he hath no cause to reioyce. When God calleth to weeping and mourning, behold, ioy and gladnesse, eating and drinking; for to morrow he thinkes he shall dye: Whilst the godly weepe, he reioyceth.

He thinkes all things come alike to all, and that there is one condition to all, that it is better to be a liuing dog, then a dead lyon: Hee eates his bread with ioy, and drinkes his wine with a cheerefull heart: He delights in his white garment, anointing, oyle, and in a louing wife, and in the midst of his carnall mirth, hee thinkes himselfe acceptable to God: He counts it pleasure, daily to liue deliciously. The heart of a foole is in the house of mirth, hee reioyceth in boastings, and in all such reioycing as is ill: He praiseth ioy, and thinkes there is

Amos 6. 3.  
Hosea 9. 1  
Isa. 22. 13.  
1 Cor. 15. 32.  
Eccle. 11. 9.  
Ioh. 16. 20.  
Eccle. 9. 2, 4, 8

2 Pet. 2. 13.  
Eccle. 7. 6.  
Iam. 4. 16.  
Eccle. 8. 15.



no goodnesse vnder the sunne, saue to eate and drinke and to reioyce.

### *Prognostickes*

Cafe of ioy.

Eccl. 2. 2.

Ioh. 21. 14, 15.

Iob. 20. 5.

Eccle. 7. 8, 6.

Pro. 14. 13.

Isa. 3. 16.

Ester 5. 9. and

7. 1, 6.

2 Sam. 14. 26.

and 18. 9.

Iudg. 16. 30.

Death.

*Val. l. 9. c. 12.*

**T**His disease is a kind of madnesse and fury. The more difficill to bee cured, because of the patients transported wit and will. The reioycing of the wicked is short, and the ioy of hpocrites is but a moment: For the laughter of a foole soone vanisheth, like the noise of thornes vnder the pot. The end of all mirth is heauinesse. God shall Crosse the comforts of the wicked. That man is most worthy to finde euer in himselfe sorrow, who forsaking the Creator, sought ioy in himselfe. The iudgement of God shall dissipate all his ioy. His comforts cannot but change.

The Godly are like the Ant, they are first wearie, then merry; but the vngodly are like the Grashopper: first they sing, and then they sorrow. Carnall ioy consumes the man, as the flame wasteth the candie: He is a fish for the baited hooke: and a bird for the fowlers net. The good creatures of God, giuen for his moderate comforts, become the meanes of his future condemnation: and oft-times for his present confusion. *Haman* reioyced in his preferment at the *Queens* banquet: The immediate preludies of his shamefull fall. *Absolon* reioyced in his haire, that thereafter became his halter. The *Philistims* reioyced at blind *Samson*, the visible cause of their ruine.

Very oft, sudden death hath befallen vpon sudden ioy: and that, because of the cordiall blood and virall spirits are so suddenly diffused to the exterior parts; that life goeth out there-with and returneth not. *Valerius* makes mention of a *Romane Matron*, who got newes (but false) from battell, of the death of her louing sonne. Shee mourned both long, and most heauily; in the end, her



her sonne returned, vnexpected: at whose sudden sight she suddenly expired; A thing most marueilous, that ioy should kill, where sorrow did spare. *Diagoras Rhodius* had his three valiant sonnes victors in one Olympiad: who putting all their three Crownes vpon their fathers head, through too much ioy, he presently died in their armes. *Zeuxis* the Painter, beholding the viue picture of an old wife, which he so cunningly did paint, burst foorth so in laughter, that presently he died. *Chrysippus Philemon* at the sight of an Asse eating figs, did so laugh that he died. *Sophocles* that worthy Poet, after his victorie in his last tragedy, at the whole peoples congratulation, through exceeding ioy presently died. *Philippides* the Athenian an aged comicke, ouercomming the rest in his poesie, and crowned for his bigane paines, died for his present pleasure.

*Gel. Cic. 1.*  
*Tusc.*

*Calins l. 1.*  
*c. 18.*

*Diod. Val.*  
*Max.*

*Cal. l. 3. c. 15.*

### *Curation and remedies.*

**T**Here is nothing so fit to banish sinfull ioy, and to temper all immoderate, naturall, and sensuall ioyes, as is that *Spirituall ioy*, which is of God, *Ro. 15. 13. 2 Cor. 1. 3. Isa. 9. 3.* wrought in the heart by the spirit, *Rom. 14. 17. 1 Thes. 5. 6. & 1. 6. Ioh. 15. 26.* Proper to them that seeke the Lord, *Psal. 105. 3.* and are vpright in heart, *Psa. 32. 11.* who reioyce in trembling, *Psal. 2. 11.* and whose ioy is furthered by a ministeriall helpe, *2. Cor. 1. 24.* It is ioyned with peace in beleeuing, *Rom. 15. 13.* The Kingdome of God stands not in meat or drinke, but in righteoulnesse, peace, and in this ioy of the *holy Ghost* *Rom. 14. 17.* in those that reioyce in seruing God, *Coloss. 1. 11.*

Spirituall ioy.

Which is of  
God.

This spirituall ioy, must be in those things that pertaine to God, *Rom. 15. 17.* As in Gods holy name, *Psal. 105. 3* *Isa. 61. 10. Phil. 4. 4.* In his mercy, *Psal. 32. 10, 11. & 31. 7. & 89. 16.* Through Christ, for the receiuing of the atone-

In things  
odly.



In saluation.

atonement, *Rom.* 5.11. and in nothing so much as in the Crosse of Christ, whereby the world is crucified to vs, and we to the world, *Gal.* 6.14. In Gods saluation, *Isa.* 61. 10. euen in Christ, for the saluation of our soules, with ioy vnspeakeable and glorious, *1. Pet.* 1.8.

In election.  
Iustification.  
*Pro.* 21.15.

Because our names are written in the Bouke of life, *Luk.* 10. 20. and for our iustification. *Rom.* 5. 1. For our sanctification. It is a ioy to the iust to doe iudgement, and to reioyce in the testimony of a good conscience, *2. Cor.* 1.12. For our resurrection, *Psal.* 16.8,9,10. Vnder the hope of the glory of God, *Rom.* 5.2. & 12.12. because of that great reward in heauen, *Mat.* 5.11.

A good con-  
science.  
Resurrection.  
Glorification.

In afflictions.

In tribulations and afflictions, *Acts* 20. 24. *Coloss.* 1. 24. *Heb.* 10. 34. *2. Cor.* 7. 4. & 8.2. For that they bring forth patience, and patience bringeth forth experience, and experience begets hope and boldnesse, because the loue of God is shed abroad into our hearts, *Rom.* 5.3,4,5. That being participant of Christs sufferings, when his glory shall appeare, we may be glad and reioyce: For crosses are but tentations, whereby faith is tried, and patience brought forth: that we may learne to be perfect and entire, *Iam.* 1. 2, 3, 4. *2. Cor.* 8. 2. And God counts vs worthy to suffer for righteousness, and for Christs name: whereupon if the spoliation of our goods doe follow, we must rest in hope, because wee haue a better substance in heauen. Our sorrow shall be turned to ioy, wee shall sow in teares, and reape in ioy, *Psal.* 126.5.

*1. Pet.* 4.3.*Acts* 5. 41.  
*Heb.* 10.34.  
*Ioh.* 16. 20.

In the Word.

In the Law and Word of God, *Psal.* 119. 77. *Ier.* 15.16. As in the Bridegroomes voyce, *Ioh.* 3. 29. and as if it were, he found great spoile: Because Gods promise comforts in trouble, *Psal.* 119. 50. and is as an heritage for euer, *v.* 111. aboue all riches, *v.* 14. For the marriage of the Lambe, *Reuel.* 19.7. And for that we may draw water out of the wels of saluation, *Isai.* 12. 3.

In the Church.

In *Ierusalem* which we should preferre to great ioy, *Psal.* 137. 6. and loue the stones and dust thereof, better then



them the places of *Babel*, *Psal.* 102. 14. euer wishing peace within her walles, and prosperity within her palaces, *Psal.* 122. 7. *Isa.* 66. 10. That her sonnes may be as growing plants, and her daughters as corner stones, grauen like a Palace, *Psal.* 144. 12. And specially, we should be glad, when they say, We will goe to the House of God, *Psal.* 122. 1.

In the godly, *Philem.* 7. before God, *Thes.* 2. 19, 20. & 3. 9. and in their presence, *2. Tim.* 1. 4. To see them agree, *Phil.* 2. 2. & 4. 1. *Acts* 3. 3. And when all the land binds themselves to seeke God by an oath, *2. Chr.* 15. 15. for the faithfuls deliuey, *Psal.* 45. 27. *Phil.* 1. 26. we should reioyce with them that reioyce, *Rom.* 12. 15. *2. Cor.* 2. 3. & 7. 13. At a sinners conuersion, and when others doe beleue, *3. Ioh.* 8. 4.

In all Gods gifts, *Dent.* 26. 11. and all the workes of his hands, *Psal.* 92. 4. as so many tokens of his fauour, and in speciall in his particular deliueries, *Isa.* 9. 3.

The ioy of faith must be internall, *Phil.* 1. 25. *Rom.* 15. 13. *Ioh.* 15. 11. & 17. 13. and eternall, *Heb.* 12. 1. *Mat.* 25. 21.

This spirituall ioy makes all other carnall and naturall ioyes, to be esteemed nothing, *Gal.* 6. 14. *Phil.* 3. 8. *1. Cor.* 7. 30. The more one tasteth of this heauenly ioy, the more he detests all other ioyes.

Consider all euils that come vpon sensuall ioy, as at more length is set downe in the Prognostickes. And seeing that of necessity wee must bee refreshed by some naturall ioyes: That they may be both the more moderate and sanctified: Let the conscience within, and the life without be correspondent in good: for a good life makes all earthly ioyes good.

When thou art either attempting, or inioying earthly delights: that thou mayest bee the sooner stayed, and better tempered, remember death: and that all this life is but vanity; Thinke vpon the last Iudgement. Let thy minde bee diuerted to some other sorrowfull subjects:

In the godly.

In Gods gifts.

It must be both internall and externall.

Vse of this remedie.

Consider the ensuing euils.

*Eccles.* 3. 12.

Death.

*Eccle.* 11. 8.  
*Eccle.* 12. 1.



Eccl. 7. 6. 4, 5.

Beware of  
sudden ioy.

Gen. 8. 12.

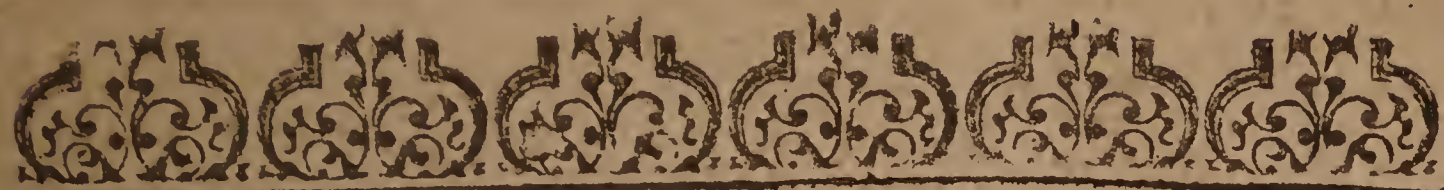
subjects: As to thy sinne, thy sorrowes, thy imminent and vnseene ensuing iudgements, thy blindnesse, madnesse, hyppocrisie, hardnesse, and euill conscience. Frequent the grauest company, and the fellowship of those that are sorrowfull. *The minde of the wise is in the place of mourning: And it is better to goe to the house of mourning, then of Feasting, because this is the end of all men: and the liuing shall lay it to his heart: anger is better then laughter: for by a sad looke the heart is made better.*

If any exceeding glad newes befall to any that are most sorrowfull, they would not be reported to them suddenly, but by degrees, and by processe of time; that the hilaritie of the minde may be stirred vp softly, and by little and little: lest vpon a sudden the heart be too farre enlarged, and the vitall spirits (which are like imprisoned birds in a cage) in a moment flie away: and returne no more then the Doue returned to the Arke,

*paid one Lorn 2 0*  
*July 2 paid one Lorn 2 0*  
*1780*

CHAP.





## CHAP. XXVIII.

## The passion of Gluttony.

PHIL. 3.19. *Whose god is their belly.*

## Description.

**M**Ansappetite is threefold. 1. Naturall, common with plants, wherby insensibly it draweth nourishment. 2. Animall, common with brute beasts, seated in the braine, and to other parts diffused: it desireth sensibly, that which it needeth. 3. Rationall, and proper to man, desiring those things that are agreeable to reason; and is called properly, *Voluntas*: as the other may be called *concupiscence*, or *voluptas*.

The lust of meat, is either more natural and common, wherein few doe faile, except in too much: Or the lust of meat is more proper and asceticious, and more strangely stirred: as louers of such and such things; whereof they are studious, and doe delight in things not necessary: or more than others, or not as they should, or not to the right end: Herein there is an excessse, not so much in the quantitie of the meat, as an excessse of the quality, or rather peruersitie of the vaine appetite.

Gluttony is an inordinate desire of meat, going beyond the limits of nature, whether it be in too great a quantitie, *Epule sine fine petita*: Or into a vaine varietie

Appetite  
three-fold.  
Naturall.  
Animall.

Rationall.

ἐπιθυμία φύ-  
σικη.  
Lust common.  
*Arist. Ethic.*  
*lib. 3. cap. 11.*  
Γαστήρ γοι.  
*ibid.*

Proper.  
φιλόποισος.

Description of  
gluttony.  
*Sarm. Sati. 7.*



1 Pet. 4. 3.  
Iude 12.  
Luke 16. 19.  
Phil. 3. 9.

vnder the which are vnderstood commessations : To eate without feare or measure: to eate more for delectation then for necessity. Voluptuou'nesse couers and colours it selfe oft times vnder necessity, in those whose god is their beliy.

*Part affected.*

Natural desire.

**T**He part affected, is that common affection of naturall concupiscence and desire, which is most bent vpon that, which agreeth with that point of sensuality, that concernes meat : If it be ordinate and within measure, both of quantity and variety, it is naturall & necessary : But if it exceed, it is a passion that affecteth the soule : The seminary and flame of it is founded in the stomacke ; it draweth with it, both the heart and the mind : as if it were a thing very reasonable, & worthily chosen. They (being so corrupted) doe yeeld themselves as slaues to the senses. The reasonable appetite is captiued by the *Animall*: They that are thus diseased, are as vnreasonable naturall beasts.

2 Pet. 2. 12.  
Ἀλογὰ ζῶα  
φύσιν.

*Causes.*

Satan.  
Mat. 4. 7.  
1 Tim. 4. 4.

1 Cor. 8. 10.  
Reu. 2. 20.  
1 Sam. 14. 32.  
Acts 10. 15.  
Isay 5. 20.

**S**atan tempted the first Adam by the belly : hee attempted to doe the like to the second Adam : He ceaseth not to snare euery one by their food : He maketh men thinke that to bee vnlawfull meate, that God calleth lawfull ; and that to be lawfull, that God calleth vnlawful (as meats sacrificed to Idols.) He causeth some esteeme that measure to bee vnlawfull, that is lawfull ; and that measure to be lawfull, that is vnlawfull: as doe belly-gods : he polluteth what God hath purified : he puts darkenesse for light, and light for darkenesse : he speakes good of euill, and euill of good.

Pride,



Pride, aboundance, and too much tranquillity and idlenesse, made *Sodom* surfeit: first with fulnesse of bread, and then with foulnesse of Venery. If euill education concurre, it is the worse: Vse and custome are another nature.

If the mechanicke spirits of the stomacke bee too abundant, they helpe to make vp this passion. All our spirits, naturall, vitall, and animall (whether they be fixed or wandering, running at randome) they eat vp and consume our firmamentall heat: This againe wasteth our primogeniall humidity: And this feedeth vpon the whole body: vpon whose exinanition and eniptinesse, proceedeth this natural hunger and desire of meat: The lampe of life wasteth the best sap and finest oyle of our body: As the burning flame wasteth the candle; which if it be not supplied, doth soone come to an end. By this naturall and insensible hunger, the veines sucke the stomacke till it be empty; of emptinesse there is sense; of sense there is desire of repletion: vpon the which doth arise the animall and sensible hunger. To make this hunger the more sensible (nature spurring men to nourish and conserue themselves) there is furnished to the stomacke, a naturall, sharpe, and vitriolate humour (ca'd, by some melancholious) which pricketh, pincheth, and as it were, nippeth the mouth of the ventricle: whereupon ariseth the more sense of hungry appetite. If these two kindes of hunger, together with this humour abound, or be too far peruered in excesse: the imagination therewithall being strong, the wit weake, and the heart disabled of reason and grace: the whole soule is affected with this brutish passion. As for that depraued function of the ventricle of too much exsuction, by reason of some peruerse humour (wherby diseases do follow) they are to be excused; because they are vnuoluntary, and the soule is not slauishly affected thereby, and are to be cured physically.

The night of ignorance and darkenesse: and sleepe

Prosperitie.

Ezek. 16. 40.

Naturall hunger.

Animall hunger.

*Canina appetentia: Bulimosis. Malacia.*

Ignorance.



Securitie.  
Rom. 13. 11,  
12, 13.  
2 Pet. 2. 13.

Gal. 5. 19, 21.  
Rom. 8. 5.

*Plantus.*  
*Tubercina-*  
*tur.*

*Ingeniosa gu-*  
*la. Senec.*  
*Stob. Ser. 42.*  
*ex Nic. de*  
*mor. Gent.*  
*hist.*

*Athenen. l. 2.*  
*cap. 2.*  
*Chrysippus.*  
*Aeneas Sil.*  
*lib. 2. com. in*  
*Panorm.*

*Vivite lurco-*  
*nes, comedo-*  
*nes, vivite*  
*ventres. La-*  
*cil.*  
*Reu. 2. 20.*

of securitie : together with a false opinion of pleasure, counting it pleasure daily to live deliciously, cause this passion : As the sonnes of *Eli* would have the fat without reason, so without all reason they fed themselves with the fat. This is a worke of the flesh and native corruption, in those that are after the flesh, and savour the things of the flesh.

### *Signes and Symptoms.*

THE glutton eateth too much, too hastily or vntimously. He preferreth pleasant meats, to wholesome and necessary. He eats too greedily, or too oft, or above his ranke, or not contentedly : for pleasure, not for necessitie : He delights in needlesse varieties : He spareth no forbidden meats : He is ignorant of the measure of his stomake : He is like the *Sauromatae*, who ingorgitate themselves three whole dayes together : and obey their wiues as masters in all things.

He hath a profound wit, and a bent inclination in *Archestratus Gastrologie*, or belly-Art : a great scholler and follower of him, as *Epicurus* was : Hee would be well content to be like *Suitrigalus* (*Lituanie Dux*) who when euer he went abroad, wanted neuer his booke of Cookery : he sate six houres at his supper : his dishes were no fewer than one hundred and thirty : What will not he giue to a deuiser of some daintie ?

He is like the *Sibaritos*, men most giuen to their belly : He is a *Gastrolog* ; The center of his speech is something to sawce and season his appetite : He delights to eat either forbidden meats, as *Euah*, the *Corinthians*, *Iezabelites*, *Theenes*, or *Idle-bellies* doe : or else in a forbidden measure, which a beast will not doe : or else in a forbidden manner, as an *Atheist* doth : either grudgingly, as a male-content : or impiously, with contempt of God, not praising the Giuer : His body is but a strayner



a strayner for meat and drinke to run thorow, and serues for no other vse, but to be a deuourer, recorder, and reporter of the best meate.

His belly is an vnthankfull beast, which hath no eares: He fatteth his body, and leaneth his soule. *Sensuality* lea-  
deth him, & he lea-*de*th reason. *Esa* sold his birth-right for a messe of pottage. His belly is his God: he mindes earthly thiugs: he is prodigall of chastity.

*Senec. Cato.*

*Phil. 3.*

*Prognostickes.*

**T**He curation is difficill. Men are willingly diseased. It is hard to periwade the belly: it hath no eares. Too much delicat fare (specially to youth) is like fire and flax to powder: in whom there needs no tillage for weeds, they will grow too well in fallow: If this intemperancy nip once the blossome, what hope is there of a good haruest? He that is full, and hath enough to make him fuller, wil easily deny God, and be exalted against him: His table shall be a snare to his body, and a snare to his soule: This disease is the port of other vices.

Case dangerous.

*Pro. 30. 9.*  
*Hos. 13. 6.*  
*Psal. 69. 22.*

The glutton corrupteth both body and soule: He sow-  
eth into himselfe the seedes of many sicknesses: much meate, much maladie. Sicknesse is the iust chastisement of intemperate diet. Gluttons are the betrayers of their owne healths. Too much diuersity of meates doth de-  
file and not nourish.

*Multos mor-  
bos fercula  
multa ferunt.  
Valetudinis  
sua proditores  
Pro. 25. 28.  
Senec. Epist.*

He that refraineth not his appetite, is like a City broken  
downe without walls. The excellency of the soule is stop-  
ped by the aboundance of meate: His delight is short: his torment eternall, his pleasure is but little, his pu-  
ishment is infinite. The glutton shall come to pouerty,  
*Pro. 23. 20.* and to shame, and endlesse perdition.

*Ee 3*

*Curation*



*Curation and remedies.*

Follow nature.

*Seneca.**esse oportet ut  
vivas: non vi-  
uere ut edas.**Cic. l. 4. Rhet*  
Christian absti-  
nence and mo-  
tives thereto.  
Sundry sorts of  
abstinence.*Isa. 58. 8.**Hiron in epist  
ad. Paulinum.*

Nature doth teach moderation: It hath giuen to man a little mouth, and a narrow throate: it is a shame to him, that neither earth, nor sea, nor heaven can suffice it: And although the belly heareth no precepts, as an vnthankfull beast, it craueth and seeketh: It is not a cumbersome creditor: It will be content with little, if thou giuest it what thou shouldst, and nor what thou maist: Suffice nature, but surfet it not. As *Socrates* said to his friends at his moderate supper; If ye be vertuous, it will suffice; if not, ye are vnworthy of it. Thou shouldst eate so much, that thy strength may be refreshed, not oppressed: Thou must eate to liue; not liue to eate: Satisfie thy body so farre as may suffice for health.

Abstinence is a worthy vertue: of it was made the first law in Paradise: It is the food of vertue and prayer. There are many sorts of abstinence: 1. *Spirituell*, from sinne. 2. *Medicinall*, in diet. 3. *Ciuill*, by the Kings law. 4. *Belly-wise*, that much more may be eaten thereafter. 5. *Abstinence*, of necessity in poore ones. 6. *Sordid* and *filthy abstinence* in the couetous. 7. *Hypocriticall*, fained persons. 8. *Christian*, proper to the regenerate, who make conscience of their food, and are moued to this moderation, because they eate Christ. He that eates that bread, he is not curious of how precious meate he makes dung: yet as eating would be moderate, so would abstinence be. It is needfull to restraine thy flesh, not to extinguish it: to repress it, not to oppress it: that it may serue, and not be fierce: that it may be humbled, & not a commander. Let the flesh be subiect vnto the soule, & the soule to God: Let God command thy reason: Let reason command thy soule: Let thy soule command thy body. Make thy soule like a King, and thy body like an Ass: Giue it food, that it faint not, and  
aburthen,



a burthen, that it become not insolent : Vse not thy meate as a peremptory worke, but as accessory to thy worke.

Hunger is a fine pickle: The person that is full, despiseth a honey-combe : but vnto the hungry soule, euery bitter thing is sweete. *Socrates* did scorne the gluttony of the Athenians with the like saying : The best cooks to make the finest appetizing sawces, are these two regall *recipe's* of King *Alexander* ; walking before day ; and a sparing dinner : the first, as a preparation to his dinner ; the second, a preparation to his supper. When to *Ptolomie* (almost famished in his iourney) a morsell of bread was giuen : he thought nothing more pleasant. The temperate man hath a great aduantage of the glutton. For through surfetting, he is made to loath most fine meate: but the other makes the worst meate good, and pleasant enough : and besides this, his temperancy and strick diet digesteth many humors, cureth many diseases, and prolongeth life, *Gorgias* 108. yeere old, asked how hee came to that age, answered, he neuer ate nor dranke for pleasure, but for necessity. *Hypocrates* counsell for preservation of health, was Meate, drinke, sleepe, and Venus, let all be moderate: *Non satiari cibo, non refugere laborem, seminis substantiam conseruare: hac tria saluberrima sunt.* *Cirrus* said concerning his health, I neuer sit downe no Table, except I haue an appetite : I neuer fill my selfe too full: What I haue receiued, I digest it well, *hinc est quod semper valeo.* *Galen* liued a hundred and twentie yeeres in health, because he did neuer rise full from the Table.

Set before thy eyes the manifold examples of great sobriety and abstinence: As of the <sup>a</sup> *Persians*, the <sup>b</sup> *Arabians*, the *Grecians*, the ancient *Romans*. *Zeno Cetticeus* was so temperate, that he was called, Abstinence it selfe; of whom did rise the Prouerbe, *Zenone temperantior.* Men before the flood, the space of 2242. yeeres, liued very temperately vpon the fruits of the ground, without

Hunger better  
then gluttony.  
*Pro. 27. 7.*

*Plut apophth.*  
*& in Casare.*

*Cic. Tusc.*  
*Quaest. l. 5.*

*Stob. ser. 99*  
*de sanitate.*  
*Omne nocet*  
*nimum, me-*  
*diocriter om-*  
*ne gerendum.*  
*Plut. in pra-*  
*cept de sanit.*  
*Xenophon.*

Examples of  
sobriety  
<sup>a</sup> *Xenoph.*  
<sup>b</sup> *Ionius.*  
<sup>c</sup> *Val. Max.*  
<sup>d</sup> *Plin. l. 19. c. 4.*  
*Muson de alim.*  
*Suidas l. 1. c. 2.*



Diod. l. 1. c. 6

*Vinebat dietice.*Reading at  
Tables.*Αναγνυσαν.*

I Efd. 3. 5

Matth. 4.

Matth. 27.

Learne to de-  
test this vice,  
and how.Instruction in  
the grace of  
God.

any vse of wine, or flesh, which afterward were brought in. The Egyptian Kings fed onely vpon simple meate: there was brought to their table only but a Heifer, or a Goose, together with a certaine measure of wine. The *Platonicke*, *Pythagoricke*, and *Diogenicke* suppers were frugal and learned: their prouision was moderate and easie: they filled not so much their belly, as their minde: they did not take so much pleasure in the meate, as in the Philosophicke discourses: the next morn they found neither head-ach nor cruditie of stomacke. To diuert the minde the more from meate, many great men had reading at their tables: As did *Pomponius Atticus* in Rome, and *Carolus Magnus* the Emperour. This fashion there-after came into Monasteries & Academies: Kings did also vse at their tables enigmaticke questions and riddles, as *Darius* did in his great feast. Christ the Prince of all the Kings of the earth, who with one word did multiply the bread and fishes, yet he was himselfe, the mirror of moderation, and permitted his Disciples in his owne presence to pull the eares of corne, rubbe them with their hands, and eate them like beasts: He fasted forty daies, and after so great hamorage and effusion of blood, and so with great paine in his greatest thirst, he had propined to him the bitterest drink. There is no bread so naughty, which will not become well tasted, if it be tempered with a little of that vinegar, that was given to Christ.

This more then beastly euill, is no wise so well repressed, as by a generous indignation, conceiued against the sinne: and that to be done at leasure, as *Cicero* thought: or sudden as *Aristotle* thought. The issue and end of this vice would be considered: what is eaten for the most part, is filthily lost. Our bellies are the burials and graues of all other liuing creatures. One Forrest will suffice many Elephants, but both sea and land are not able to feed one man.

Bee instructed in the grace of God, which will teach thee



thee to liue godly, righteously, and temperately. Put on the Lord Iesus, and thou shalt haue no care to fulfill the lust of the flesh. Crucifie thy flesh in Christs Crosse. Establish thy heart by grace, and thou shalt care the lesse to stuffe thy belly with meat: craue, and delight thy selfe in that Bread of life, that came downe from heauen, and giueth life, to the world: consider how vnworthy a thing it is, with the one and the selfe-same mouth and stomake to eat Christ sacramentally as a Christian, and common meat intemperately as a glutton; by one dore to bring in both life and death, and to take the organe of grace, and make it the instrument of sin. Thy conscience may say to thy mouth, *Destroy not him with thy meat, for whom Christ dyed*: and destroy not the work of God, for meats sake. Let thy mouth and thy belly answer againe; *It is good neither to eat flesh, nor to drinke wine, nor any thing whereby my brother stumbleth, or is offended or made weake*. For the Kingdome of God is not meate nor drinke, but righteousness and peace, and ioy in the holy Ghost.

Take heed of surfetting, a lest that Day come on you vnawares. Feare God, *b for better is a little with the feare of God, then great treasure and trouble therewith* Use the prayer of Agur, *c Feed me with food conuenient for me*: my life, my estate, my health, and my strength: and not conuenient for my excesse. *d Craue* that thy table be not a snare to thee: *e* that thou maist be satisfied with Gods fauour, and filled with his blessing: *f Esteeme* the words of his mouth more then thy appoynted food. *g Receiue* thy meat with thanksgiuing, *h* and eate it to Gods glory. *i* So thou shalt eat with contentation of minde: *k* and all that thou eatest, shall be cleane to thee, and thou shalt not vse thy meate as an *l occasion to the flesh*.

Tit 2, 11, 12.  
Rom. 13. 14  
Gal. 5. 24.

Heb. 13  
Ioh. 6. 33.

Rom. 14. 15  
20. 21, v. 17.

Holy considerations.

*a* Luke 21. 34.  
*b* Prou. 15. 16.  
*c* Prou. 30. 8  
*d* Psal. 69. 22.  
*e* Deut. 33. 23.  
Psal. 4.  
*f* Iob 23. 12.  
*g* 1 Tim. 4. 4  
*h* 1 Cor. 10. 31.  
Ioc. 2. 26.  
*i* Prou. 13. 25.  
*k* Tit. 1. 15  
*l* Gal. 5. 13.



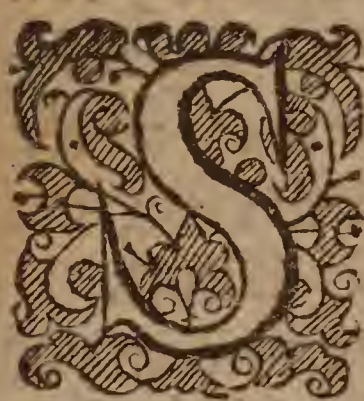


## CHAP. XXIX.

## The Passion of Drunkennesse.

EPHES. 5. 18. *Be not drunken with wine, wherein is excessse.*

## DESCRIPTION.



Strong drinke is the good creature of God: pure to the pure: which serueth, 1. *Naturally*, for the bodies nourishing, and strength, and to be vsed with sobriety. 2. *Physically*, for the corroboration of the body, and refreshing of the minde. 3. *Ci- uill*, for maintenance of amity, and for shew of honest gladnesse.

Drunkennesse is not onely when wine hath banished wit, (which may soone ouertake a weake braine) but also when one doth sit long at drinke, albeit their braine were neuer so strong to beare it: Such a one *tarryeth long at wine, and goeth and seeketh mixt wine*. Drinkings are as well condemned, as staggering ebriety. Such like drunkennesse is called a boyling, chafing, or a waxing too hot with wine.

Some delight to be drunke there alone: some pro- uoke others to doe the same: Some drinke by measure, (wherein there is no measure) the drunkard saith, *Doe me reason*, while as both his demand, and the others grant is altogether reasonlesse. All these sorts are affected with this malady, and with this vilest vice diseased.

Part

Vse of drinke.

Tit. 1. 15.

1 Tim. 4. 4, 5.

1 Tim. 5. 23.

Proh. 31. 6.

Psalm. 104. 15.

Ioh. 2. 7.

Nehem. 8. 10.

Drunkennesse

what it is.

Psal. 104.

Tit. 1. 7

1 Pet. 4. 3.

Prou. 23. 30

Ela. 5. 11.

Ephes. 5. 18.

Luk. 21. 34.

Οινοφλυγία.

1 Pet. 4. 3.

Specials.

Basil. de ebrie

Aug. de temp

Serm. 131.



*Part affected.*

**T**He part affected, is that same that is affected in gulosity: And although that both this, and the other, appeares to be but onely externall facts and vices; yet the hid disease lyeth within, as a roote within the heart, out of the which they spring: As in the other, the object is meat, in this, it is drinke: not that naturall, vulgar, or necessary drinke, that is brought forth to the vse of man without the arte of man: but that, which inebriates whether it be wine, ale, beere, or such like.

Naturall appetite.

Mark. 7. 21, 22, 23.

*Causes.*

**C**ustom maketh this disease contagious to many: for custome bringeth idle superfluity to vrgent necessity. First, the drunkard drinkes for thirst, then for delight, at last for wantonnesse; and finally, without measure, by an vn satiabie voluptuousnesse.

Custome.

*Ebrietas geminata libidine surgit.*

*Ouid. l. Metā*

Imitation.

Exod. 22. 3.

Rom. 12. 2

Imitation bewitcheth the weake minde, drawne so easily by the fashon of the multitude to doe euill; men fashoning themselves like the world, and following obserued examples, as of *Noah* and *Lot*, and such like. Whereas the adulterer, murtherer and Apostata, might as well defend themselves with examples of *Dauid*, and *Peter*.

Drunkards.

Esa. 56. 12.

Heb. 2. 15.

One drunkard is the cause of another, saying: *Come, I will bring wine, and we will fill our selues with strong drink, and to morrow shall be as this day, and much more abundant.*

As the challenged drunkard doth alleage, that company causeth him: who forced him with *ἡ πῖσις ἡ ἀνὴρ, αὐτὸς βίβει αὐτὸς ἀβίβει*, whilst as they are expressly forbidden to keepe company with drunkards and gluttons, and to haue fellowship with the vnfruitfull workes of darkenesse.

Prou. 20. 20.

I Cor. 5. 11

Eph. 5. 11.



A gracelesse  
heart.

Excuses.

Esa. 5. 22.  
Eccles. 10. 17.  
*Plutarch.*

Hos. 2. 15  
Drunkennesse  
is not physicall

*Cum turpis  
est medicina  
sanari pudeat*

The character  
of a drunkard.

A gracelesse heart, turning the grace of God into wantonnesse, and hauing the minde feeble and weake, suffereth sensuality to raigne ouer reason and grace, Galat. 5. 23. Iude 19. compared with vers. 12. 16, 18. A corrupt and vncomposed minde, 1, Pet. 4. 2, 3. and 2, 10, 12. Indued with a false opinion of pleasure, 2. Pet. 2. 13. With foolishnesse, Ephes. 5. 15, 17, 18. 1. Thes. 5. 7. And brutish and senselesse blindnesse, like swine fed to the shambles.

Drunkards (mad in their foolish conceit) forge to themselves some dreamed excuses, thinking it lawfull to drinke as they list; if so be they be not overcome: And doe not consider that they are cursed, that are strong for strong drinke; or that drinke, for drinkes sake: or are too vsuall at drinkings, who are (as *Demosthenes* said to King *Philip*) *Spunges*; who want but a wide wombe to their wanton will, to excell the capacity of a Caske; who also in ouercomming are overcome. Some againe thinke that drinke is giuen of God, not only for necessity, but also for delectation, thinking thereby they may exceed as they please. They consider not, that strong drinke was giuen to man, to cheere, and not to oppresse the heart, and to praise God for, and not offend him. Some doe pretend that drunkennesse is physicall; wherein they foolishly erre, esteeming the cause of a hundred sicknesses, to be the medicine of one; and the poyson of the soule, to be good physicke for the body: no bodily Physician will preferue it, no spirituall Physician will allow it.

### *Signes and Symptomes.*

A Drunkard is like a Leech, that still sucketh, and cannot be satisfied: His delight is in that wine that answereth best to all the fiue senses, according to the word *Costa*: when nature faileth, he runneth to Art and skill.



skill. To naturall corruption, he ioyneth artificiall impietie, when necessitie is satisfied, insolencie salts his appetite.

Anger is a madnesse, short and vnuoluntary : but this is both customable and voluntary, and an insatiable euil. *Philostratus* wished a Cranes crag : and *Melanthius* a Swans necke of three cubits long, that they might, by the longer space, enioy the pleasure of their drinke. Frogges loue to liue in moorish places, he in pots, like Flyes, he liueth by sucking ; Wine is the mirrour of his minde. He is like *Bonosus*, who was borne not to liue, but to drinke, said *Aurelianus*.

He drinckes for delight, for company, for brauery, for contention, and for inflamed charitie, to absent friends. His belly is his god, *Phil.* 3. 19. and is vnfit for the seruice of that high God. Hee abuseth his creatures, shameth himselfe, and is inabled to sinne. When he should mourne, he is merry, saying, To morrow we shall die. He drinckes Wine in bolles, when he should be sorry for the affliction of *Ioseph*.

He can neither rule himselfe, nor others : Wine doth so banish his wit. The poore woman appealed from drunken King *Philip*, to sober King *Philip*. As drinke makes his body lighter, so also his mind and his tongue more voluble. As that drunken inueigher against King *Pyrrhus*, said, We speake all this whereof we are accused, and were purposed to speake much more, had not our wine failed vs.

Hee is a disturber of peace, a deuourer of good creatures, a corrupter of manners, a vermine to Garners.

His wit, foot and hand goeth palsie-like: His belly burieth his drinke, his drinke burieth his wit. He is swallowed up with wine. His least enemy may ouertake him: he is like a drunken Trojan. He disgraceth his profession, and disableth his calling: he stumbleth in iudgement: nothing is left of a man but a shape. He is like a beast in his gone understanding, and worse than a beast in his gone standing. He

*Senec. Ep. 82.*

*Agel. lib. 19.*

*cap. 2. Neet.*

*Eras. in simili.*

*Vita ranarū.*

*Suetu vinit.*

*Brus. lib. 1.*

*cap. 19. ex*

*Vopisco.*

*1 Thess. 5. 7.*

*Esai. 22. 12, 13.*

*Amos 6. 6.*

*Plut. Apoph.*

*Aug. lib. de pœnit.*

*Esai. 28. 7.*

*Inuadunt urbem, &c.*

*Virg. Æn.*

*lib. 2.*

*Esai. 28. 7.*



*Arcanum de-*  
*mens, &c.*  
*Virg. de vin.*  
*& ven.*  
*Multabi-*  
*bens, &c.*  
*Esa. 28. 7, 8.*

He is proud, furious, passionate, vaine, foolish, quarrel-  
lous, offensive, a railer, a revealer of secrets. And as it was  
written of drunken *Timocreon*, so the like may be said of  
him, He scowleth, and scoldeth: he playeth the tyrant,  
or the foole; the Lyon, or the Ape. His table is full of  
vomiting, no place is cleere: what can be more filthy?  
He erreth, being swallowed vp with wine.

He is *vertiginous*, paralaticke with a brazell nose, in-  
flamed face, and reeling eyes, stinking breath, staggering  
legs, and stammering tongue set at liberty, resembling  
*Bacchus* his *liber pater*. It goeth like the sayle of a wind-  
mill. He sweareth, curleth, and is shamelesse, and ma-  
keth a song of the godly, *Psal. 69. 12.*

### *Prognostickes.*

The drun-  
kards case.  
*Esa. 5. 11, 12.*

*Prou. 23. 35,*

*Aug. ad sacr.*  
*virg.*

*Blandus de-*  
*mon, dulce ve-*  
*nenū, &c.*

*Pro. 23. 29, 31,*  
*32.*

*Hieron.*  
*Vina parant*  
*animos Vene-*  
*ri. Fomes li-*  
*bidinis.*

*Gen. 19. 32.*  
*2. Sam 2 13.*

THE drunkard is hardly cured, he finds his disease so  
pleasant, and suffers his malady to become habitu-  
all. He regardeth not the worke of the Lord, neither  
considers the workes of his hands. He contemneth all  
corrections. *They haue stricken me, shall he say, but I was*  
*not sicke, they haue beaten me, but I knew not, when I a-*  
*woke: therefore will I seeke it yet still.*

Drunkennes is the mother of all vices. It is a faining  
fiend, a sweet poyson, a pleasant sinne: who hath it, hath  
not himselfe; who doth it, doth not sinne, but is alto-  
gether sin. In drunkennesse *Alexander* killed his friend  
*Clitus*; for the which when he was sober againe, hee at-  
tempted to kill himselfe. *To whom is woe? to whom is sor-*  
*row? to whom is strife? to whom is murmuring? to whom*  
*are wounds without cause? and to whom is the rednesse of*  
*the eyes?* Albeit wine in the beginning goe downe plea-  
santly, in the end thereof it will bite like a Serpent, and hurt  
like a Cockatrice. It bringeth forth Venerie. Neuer esteem  
a drunken man to be chaste. The examples heerof are,  
the *Sodomites*; And as *David* thought to haue done with

*Uriah.*



*Uriah.* Drunkenness is the nourishment of lust.

Hee is to be punished, for that hee serueth the diuell willingly: By *Pittacus* law, hee that doth euill in his drunkenness, should be twice punished. By *Solons* law, a drunken Prince should dye. The Indians allowed a woman to kill a drunken King: and for her reward, to haue his successor to her husband. The drunkard, by *Moses* Law, is to bee stoned to death, Deuteronom. 21. 20.

Drunkenness befotteth the wit; as young *Cyrus* gaue his answer to his grandfather *Astyages*, why hee refused to drink wine: Because (saith he) I took it to be poyson: for I haue seene it spoyle men both of wit and sense. As it is said of *Lot*, Drunkenness deceiued him, whom whole *Sodom* could not deceiue: wine is a wiie wrastler. *Alexander* the victor of all, was overcome of wine.

It turneth strength to weaknes, and health to sicknes. Drunkenness doth recompence the merry madnesse of one houre, with long wearisomnesse: drunkards grow soone old, and shall come to pouerty.

He depriueth himselfe of Regeneration; Galat. 5. 21. Rom. 6. 16. and of Christ, Rom. 19. 13. The Spirit is quenched, Ephes. 5. 18. The flesh and body of sinne is strengthened, 1. Pet. 2. 11. and the soule is made like a City, broken downe, and without walls: hee incurreth shame; the examples whereof is *Lot*, *Nabal*. And Famine, *Joel* 1. 5. Wine in youth, turneth to water in age.

He is exposed to all danger, and hath no skill to preuent any: for he shall be as one that sleepeth in the midst of the sea, and as he that sleepeth in the top of the mast. *Lot* was surprized with drunkenness: It bringeth on sudden death: It soweth the seeds of deadly & heritable sicknesses. Mo perish by surfet, than by the sword. <sup>a</sup>*Elah* & <sup>b</sup>*Belshazzar* were killed in their drunkenness. In th'end, as *Esau* sold his birth-right for a messe of pottage: so the drunkard, his grace & glories right, for a belly full

*Laert.* l. 1. c. 5. *Patric.* de *Regn.* l. 6. tit. 26. ex *Laert.* *Alex.* ab *Alex.* l. 3. c. 11.

*Orig.* hom. 5. in *Gen.* *Lucretator* dolosus. *Aug.*

*Sen.* Epist. 59. *Macrob.* *Satur.* l. 7. *Prou* 23. 20. and 21. 17.

*Prou.* 25. 28. *Habak.* 2. 15.

*Prou.* 23. 34, 35

*Gen.* 19. 35.

<sup>a</sup> 1. King. 16. 9. <sup>b</sup> *Dan.* 5. 2. 30. 1. Cor. 6. 10. *Gal.* 5. 21.



*Plut. in Mor.*

full of drinke: for the which he is excluded out of heauen. So that, when that shall be fearfully accomplished, he may miserably say with *Lysinia*, (who was forced by thirst to yeeld himselfe vnto the *Scythians*: and when he had drunken his cold water, said) O God, for how short a pleasure haue I giuen ouer so great a felicitie? when with the rich Glutton in his fiery torments, he shall not be pitied with one drop of cold water, to quench his endlesse and vnquenchable thirst. Hee shall drinke no more wine with a song: strong drinke shall be bitter to him, *Esay* 24. 9.

*Curation and remedies.*

Caution.

*Plut. in Cato Maior.*

1 Sam. 25. 36.

1 Sam. 25. 37.

Eschew occasions.

Consider the deformitie of drunkards.

*Eras. lib. 7.*

IT is hard to cure a man that is giuen to drunkennesse: It is difficill to speake to the belly, which hath no eares. It is folly to rebuke a drunken man. The fittest time to cure a drunkard, is, when the drinke is gone out of him.

The occasions of drunkennesse would be eschewed. *Lycurgus*, to cure the peoples drunkennesse, caused all the vines to be cut downe: but he had done better, to haue caused them to make a Well in euery vineyard: and in euery cup to haue married a watry nymph vpon fiery *Bacchus*. *Diogenes*, when he was vrged to drink beyond measure, did cast the drink down on the ground: saying, If I did drinke all this, not so much the liquor, as my selfe should I wracke. The company also of those that are thus diseased, would be eschewed.

The *Lacedemonians* scarred their children from drunkennesse, by shewing to them the deformitie of their drunken slaues. The consideration of the filthy manners of drunkards, is a great preseruatiue to an honest heart. This was the remedy that *Anacharsis* vsed, hauing euer before his eyes the most filthy and vnseemely manners of the intemperate. Call also frequently to minde,



minde, when thou art sober, those filthy things that thou hast either said or done, when thou wast drunken *Plato* willed his Disciples when they were drunke, to behold themselves in a mirrour : that they might the more detest their owne manners.

If thou couldest fall into a wonderfull thirst for the Fountaine of life, and wouldest replenish thy heart with the rivers of the same ; in that case thou wouldest easily bridle thy selfe from that bodily (and more then beaitly) drunkennesse. Ioyne herewithall prayer, hearing of the Word, holy vse of the Lords supper, meditation of Gods loue, of Christs death, and vnion with vs : and how that our bodies are the temples of the holy Spirit : and that God beholdeth vs as a Iudge, whose wrath is strong ; remembring alwaies, vpon the last day of our life, and of the worlds end, and Iudgement to come.

Looke to thy particular calling, that by no meanes thou disgrace it by drunkennesse, nor hinder it : but rather dignifie it by temperancy. To this purpose it is said, *It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke ; lest he drinke, and forget the Decree, and change the Iudgement of the children of affliction.* Consider also thy Christian calling : A childe of the light should walke in the light, and not in darknesse : honestly, as in the day, and not in drunkennesse : *For the grace of God, that bringeth saluation vnto all men, hath appeared, and teacheth vs to denie all vngodly and worldly lusts ; and to liue righteously, godly, and temperately in this present world.*

Ciuill Lawes, well set downe, but better executed, would be great helpes against this malady, to correct it. At least, the *Persian* law authorized by King *Ahasuerus*, was exceeding good to restraine some degrees of this impiety : which was, that none should compell another to drinke. That drinke is most pleasant, that sufficeth a mans selfe. *Plato* his law was, Not to drinke to other.

As drunkennesse groweth by custome, so it fadeth by

Ff

the

Spiritual  
thirst.

*Psal.* 36.8,9.  
and 42.1,2.

*O felix &  
paucis nota  
voluptas.*

*Leti bibamus  
sobriam ebrie-  
tatem Spiritus.*

*Act.* 24.25.  
Consider thy  
calling.

*Prou.* 31.4,5.

*1. Thes.* 5.5.  
*Rom.* 13.13.  
*Tit.* 2.12.

Ciuill lawes.

*Hest.* 1.8.

*Vt bibat ar-  
bitrio, pocula  
quisque suo.*  
Customable  
abstinence.



Ier. 35. 16, 17.

Incline to  
sobriety.*Herac.**Anima sicca  
sapientissima.*

1. Thes. 5. 5, 6.

Instruction in  
grace.

1. Thes. 5. 5, 6.

Physicall re-  
medies.*Pier. al. Vl.*

10.

the consuetude of abstinence. Many of their owne accord haue abstained from drinke al their life time. I haue seene many cured of a deadly hydropsie, by continuall abstinence from all liquor, vntill they were whole: they haue confessed they found it most easie: and professed, that they could liue all their dayes without drinke. This may be easily enterprized by a constant resolution: As did the *Rechabites* in their constant abstinence from wine, at the commandement of one *Ionadab*.

Consider that sobriety, hilarity, and ebriety are neere, that thou maist be circumspect. When the drinke is in the cup, it is in thy power: when it is in thy body, thou art in the power of it: when thou drinkest, thou vsest the wine as thou plearest: but after thou hast drunke, it will handle thee as it pleaseth. Heerein thou art to be very wary. Sobriety, and ebriety are easily discerned: but it is hard to know to which of them hilarity inclineth, which is an easie entry, yea a most slippery step to drunkenesse. It is best to incline to sobriety. Consider also that God and nature haue giuen thee the narrowest wombe, and the straitest throat aboue al liuing creatures, that thou maist learne thereby to be most sober.

Be instructed in the grace of God, Tit. 2. 11, 12. Watch for Christs second comming, Luk. 21. 24. Drinke, as thou wert to drinke no more: Be carefull to fill the heart with grace, Eph. 5. 18. Heb. 13. 9. Put on the Lord Iesus, Rom. 13. 14. Gal. 5. 24. Be strong in the inner man, Ephes. 3. 16. Let not thy table be a snare to thee, Psal. 69. 22. Replenish thy heart with the Spirit, before thou fill it with drinke. With spirituall gladnesse, and a thankefull heart, begin thy drinking, Eph. 5. 18, 19. 2. Tim. 1. 4. Joel 2. 26. and in all thy actions respect Gods glory, 1. Cor. 10. 31.

As for those bodily helpes against drunkenesse, because they directly cure not the soule, they are more pertinent to be set downe in the treatise of corporall medicine. As that liquor that the *Ancients* found in the beast *Orix*, the wild Goat in *Africke*, most wholesome against all



all thirst, desire, and delight of drinke. The *Ametbyst* stone borne, is thought to cure ebriety: and such like other externall and physicall remedies.

Pier. Val.

l. 42.

## CHAP. XXX.

### Burning Lust.

I. COR. 7.9. *It is better to marry, then to burne.*

#### Description.



His is a rooted tree, growing vp with many branches: As deflowring of Virgins: the ordinary abuse of the same Cōcubine, which being once or seldome done, it is called *Fornication*: and it is properly *soluticum soluta*. If it be cōmonly practised, it is called scortation, or whore-hunting. Adultery is, when one of the parties, or both are married: It is either single, or double. Incest is, when as copulation is betwixt parties that are within the prohibited degrees of consanguinity or affinity. As for other sorts of filthy lust that are against nature, they are vnworthy to be named.

Burning lust (exceeding the limits of reason and of grace) is a brutish passion, which maketh men like *fed horses*, neying after their lust.

Some suffer this inflaming lust to boyle within them: some do vtter and put it forth by some secret filthinesse: some become fornicators onely, and proceed no further: as did *Alexander*, when they brought to him another mans wife to be abused: and knowing her to be such an one, said to his seruants, Take this woman backe

Specials.

*Stuprum.*

*Concubina-*  
*tus.*

*Fornicatio.*

*Scortatio.*

*Adulterie.*

*Incestus.*

Description.

Ier. 5.8.

Degrees.

Gen. 38.9.

*Plut. in a-*

*poph.*



again from me, lest yee giue mee an occasion of adultery. Some goe further, to adultery and incest in the highest degrees : making no difference, neither of persons, nor degrees of sinne, that they may finish their bad voluptuousnesse.

*Part affected.*

Concupiscible  
affection.

**T**He immediate seate of burning lust, is in the concupiscible affection : The seminary of it lyeth in the priuie members. All the affections almost concur in the forming and furthering of lust : feare, sorrow, ioy, anger, emulation, trust, doubt, distrust, &c. conspire in one, (but diuersly) to kindle the sparkes, and increase the burning, till it come to a filthy flame. The generatiue pregnant spirits, make an ebullition : which affects the sensible appetite, and imagination : both these againe affect and moue the minde to approue, and the heart to delight, and make choyce of the filthy action, as if it were a most reall and excellent good. The heart becommeth so imprisoned to lust, that no lawes, reason, conscience, feare or honesty is able to bridle it.

*Causes.*

Occasions.  
Eccles. 7. 28.  
Ier. 3. 3.  
Prou. 17. 13.  
and 23. 27, 26.  
2. Sam. 13. 1.

Prou. 7. 13.

Prou. 7. 10.

**O**ccasions of objects together, with circumstances of time and place, stirre this passion. The woman, whose heart is as nets and snares, and her hands as bands : the sinner shall bee taken by her. *Sichem* looked on *Dinah*, Genes. 34. 2. And *David* on *Bathsheba*, and were both snared. Lasciuious dancing betweene men and women, with inticing gestures, are the bellows of lust : As also kissing and imbracing, proceeding from a polluted and impure heart, are inflaming sparkles to this gunpowdred passion. Immodest apparell, lasciuious ornaments,



ornaments, and naked breasts, are both signes and causes. Whosoever do behaue themselves that way, they bring the venome with them, if any were to drink it. Beautiful faces, painted by nature or art, are baits. Seldome is it found that beauty and shamefastnesse do agree: and if they doe, it is like a rare bird on the earth, and as rare as a blacke Swanne.

The euill examples of forraine Countries (more learned then their language, or their vertues) inflame the minde to this vanity, as also those things following, to wit, mildnesse and dispensation of Lawes Ecclesiastick and politicke. Toleration of Stewes publicly erected, where lurking lust is made open; and the feare & shame thereof is conuerted vnto allowance, and auowance: The papisticall leauen dispensing with this fault, as a tricke of youth, and pardoning the same, by a little penance after auricular confession. And euill words corrupting good manners: Together with vnchast company, which as a little leauen doth leauen the whole lump, 1. Cor. 5. 6.

Amatory potions are vsed by some to stirre vp themselves, and others, to a madnesse of loue. To this effect, some haue vsed filthy *Hipomanes*: some do vse intoxicate rings: As their diabolical deuices in the casting of the knot, to stay lust altogether, toward some party: so there are as vnhappy inuentions to vndoe the knot too farre to others, by enchanted drinckes, rings, characters, words, images, and such like.

The which things were once more frequent amongst the *Grecians* and *Latines*: and yet are vsed by some most peruerse. But who doth not euidently see, that the diuel is the author of those things, which are condemned by most ancient and frequent famous lawes, and recorded by some ancient Doctors? *Lucilla* the wife of *Lucretius* the Poet, propined (out of her loue) a potion of loue to her beloued husband, to make him loue her the more: with the which he was so demented, that he did

Euill examples and toleration.

1. Cor. 15. 33.  
Ephes. 4. 26.  
and 5. 5, 4.  
Col. 3. 8.

Amatory potions.

Hier. in Rufin.



God.

*a* Rom. 1. 23, 24.

Hof. 4. 12, 13.

*b* Prou. 22. 14.

and 23. 27.

*c* Eccles. 7. 28.

*d* Hof. 5. 4.

Satan.

Generative  
spirits too a-  
boundant, or  
hot, or sharpe.  
Idlenesse.

*Chrys. sup.*

*Matth.*

*Pulvisar Sa-  
tane.*

Sleepe.

Feeding.

*2 Sam* 11. 12.

*Ier.* 5. 7.

Blindnesse.

*Avon* 2.

*Apud Arist.*

*in Num.*

*Prou.* 7. 14.

*Prou.* 30. 20.

Natiue cor-  
ruption.

*Iames* 1. 14.

*Gal.* 5. 19.

*Colos.* 3. 5.

*1 Pet.* 2. 11.

*2 Pet.* 2. 12.

put violent hands on himselfe.

God in his iust hatred, for contempt of himselfe, and of his Word, Amos 7. 16, 17. <sup>a</sup> punishing sinne by sinne, maketh this burning lust a <sup>b</sup> deepe pit of destruction, that he with whom God is angry, may fall therein: <sup>c</sup> The sinner shall be taken by the whorish woman. <sup>d</sup> Satan also that spirit of whoredome, dwelleth in the minds of many. He is cunning: he beginneth a little, and maketh it grow so great, that as a big fruit growne within a narrow-mouthed glasse, it cannot be pulled out againe: hee maketh it both so customable, habituell, and strong.

The seminary of this malady is in the secret and seminary vessels, in the abundance & heate of the generative sprits: specially in those whose temperament is hot and humid. The venome that stirreth the impregnation and ebullition of their spirits, comes in by the eyes, eares, and touching. They are ingendred by idlenesse.

Too much sleepe and rest, as *David* rose from his bed towards the euening; and then he looked, and lusted after *Urias* wife. And strong feeding: *I fed them to the full* (saith the Lord) *and they committed adultery.* Fulnesse of bread was one of the causes of *Sodom's* filthinesse, and fall.

The ignorance of God causeth many to be ouercome by this passion, *1. Thes.* 4. 3, 4, 5. *Hof.* 5. 4. venerious matters, are so many foolish ignorances. Hypocriticall deuotion benumbing the conscience, encourageth the heart to whoredome, wherby the adulteresse wipeth her mouth, and saith, *I haue not committed iniquity.* That inherent vnmortified corruption of nature, is the greatest fountaine of this impurity: for, *euery man is tempted, while he is drawne away by his own concupiscence, and inticed.*



*Signes and Symptomes.*

**H**E that is thus diseased, his hart is taken from him, Hosea 4. 11. he is foolish, Prou. 7. 7. and destitute of vnderstanding. Both the Word, Reason, & Grace are choked, Prou. 6. 32. Luk. 8. 14. *Venus* is a stealer of hearts. The Poets wisely did *hieroglyphicke Cupid* to bee a boy, because of imprudency : *naked*, for his infelicity, or that it cannot bee hid : *blinde*, because of his ignorance : *winged*, for that it commeth and goeth with a flight : *full of cares*, that doe accompany : with *bow and arrowes*, to wound with much griefe : begotten of *Vulcan* and *Venus*, for that he is of a hot and humid temperament (the libidinous temper) or according to some, *inopia & copia filius*. It is a great folly, and the party affected, is *like an Oxe led to the slaughter*, for the destruction of his owne soule : And consequently hee cannot repent; for that he is by this *Circe*, made so effeminate : yea rather brutified.

By this monster with many heads, *Salomon*, the wisest, was besotted in his wisdom : *Samson* the strongest, was deuoted to *Dalilah* : *Hercules*, the ouercommer of the monster, is ouercome by his monster, and changed his club and Lions skin, into the distaffe and spindle. That prudent *Lucius Vitellus* imprudently and publike-ly anoynted his throte with the spittle of his harlot. *Sardonapalus* that mighty King of *Assyria*, did weare womans apparell, and span amonst his harlots. Wise *Antonius* was so bewitched with *Cleopatra*.

He imagineth he doth no wrong, Pro. 30. 20. and 7. 14. while as hee is still most offending God ; and tormenting himselfe with painfull and perplexed passions, hopes, feares, doubtings, desires, ielousie, and secret terrours of conscience.

He is either a secret or professed *Balamite*, *Nicholaitan*, or *Iezabelite*. He defends his lust to be lawfull: or (like a

He is a foole.

Gen. 34. 7.  
2 Sam. 13. 13.  
Prou. 7. 22.  
Prou. 6. 32.

Great fooles.

*Sueton.*

*Plutarch.*  
His conceits.

Reu. 2. 14, 15,  
20.  
His Excuses.



Ier. 5. 8.  
Deut. 23. 18.  
Prou. 9. 17.  
1. Tim. 5. 11, 13.

His eyes.

*Lacr. l. 6.*

2 Pet. 2. 14.

His spending.  
Prou. 29. 3.  
Pro. 31. 3.  
His bondage.  
His rashnesse.

*Quercet.*

*Diat.*

His griefe.

*Aeneas Sil.*

*Quercet.*

*Diat.*

The case.

Ensuin<sup>g</sup> great  
sines.

*Papist*, or a *Pagan* light and veniall. He hideth it in secret, Iob 24. 15, 16. He liketh wel the shauelings caueat, *Si non castè, attamen caute.*

He is like a pampered horse, neying after his neighbors wife: like a dog, nothing regarding a matrimonial bed. Stolne waters he thinks sweet: He forgetteth the Covenant of God, Pro. 2. 17. Hee playeth the part of a robber, 1. Cor. 7. 11. an idle sitter, a prattler, a busie-body, and speaking things that are not conuenient.

Lusting eyes doe follow glancing faces, in all voluble motions, like the vnrestfull *Magnes*, til they be fixed ouer against the *Pole*. *Aries obtorto collo victus vincitur*, said *Diogenes* to one who fixed his eyes vpon a filthy drabbe. An vnchaste eye is the messenger of an vnchaste heart. *He bath eyes full of adultery.*

He feedeth harlots, and wasteth his substance: He giueth his strength to women: He is a deuoted vassall to his deuouring drab: to come, he wants no wings; to go, he finds himselfe in irons: What can please, he dare attempt, like vnto *Galleasius, dux Mantua*, who at the fond request of his mistresse, did suddenly precipitate himself into the riuer. When desire, or delight is crost, ther is nothing for the louer but present death. *Lucretia* so loued *Eurialus*, that at his remoual from her, presently she died. That noble youth in *France*, (*Ex familia Alegriorum oriundus*) gaue negligently (yet louingly) to his Mistrisse, the Duke of *Mantua's* daughter, a poysoned Apple; wherewith he himselfe was propined: and seeing her in her last agony thereby, lying in her bosome, preuented her by death.

### Prognostickes.

**T**His disease is a tree with many branches, and a net of many vices; the harder to be cured, for that it is supported with so many passions. He that is thus diseased,



sed, he must snare some other; for he cannot performe his lust alone: He soweth his corne in vncouth fields, and leaueth nothing but chaffe for his owne ground: He sinneth against his own body, both abusing the outward object (as in other sinnes) and his owne body too (which is peculiar to this sin:) shamefully abusing the member of Christ, and making it the member of a whore: and conuerting the holy Spirits Temple into a filthy stew: He defileth himselfe, and the whole land, *Leuit. 18. 25, 27.* He extinguisheth sanctification, *1. The. 4. 3.*

This malady is the mother of much mischief. *John* the Baptist, *Uria*, *Amnon*, and the *Sichemites* are killed. It bringeth on spirituall whoredome; The examples whereof are *Salomon*, *1. King. 11.* The Iewes, *Hosea 4. 14.* The Gentiles. The whore of *Babylons* cup of carnall fornication, allureth the Kings and inhabitants of the earth to drinke of her cup of spirituall whoredome. It tends farre to Gods dishonor, specially if it be within the bosome of the Church; As *Ammons* folly, and *Dauids* adultery: For he takes the members of Christ, and makes them the members of an harlot: He is like a flie drowned in hony, & sucketh poison within the taste of sweetnesse.

The delight that the whoremonger hath in his owne malady, brings on Gods wrath and iudgments on himselfe, and on the land. The Bee detests those that are too much giuen to Venery, because of their strong saour which they smell in them: how much more doth God abhorre them, that saour so much of the wisdom of the flesh? Whoremongers and adulterers God shall iudge: whereof 24000. were killed in *Israel*, *Numb. 25.* God shall bee a witnesse betwixt the adulterer and the wife of his youth. To be deceiued by a woman, or to lie in wait at thy neighbours doore, is a wickednesse to bee condemned, and a fire which shall deuoure to destruction, and which shall root out all his increase: It shall

1. Cor. 6. 18.

Pro. 5. 8, 9.

Mat. 15. 19, 20.

Rom. 1. 24.

Marke 6.

2. Sam. 11. 17.

&amp; 13. 16.

Gen. 30. 4.

Rom. 1. 23, 27.

Gen. 34. 7.

2. Sam. 13. 22,

23, 24. &amp; 12, 14.

Gods wrath.

Ephes. 5. 3, 6.

Hos. 7. 4.

Leuit. 18. 25, 28

Iudges 10.

Iere. 23. 10.

Gen. 19. Num.

25. 9. Gen. 34.

Iudges 20.

And iudgmēts.

Mal. 3. 5. Heb.

13. 5. Ier. 5. 7.

Mal. 1. 14.

Iob 31. 9. 12.

Hos. 4. 10.

Iob 24. 18.

Iudges 9. 5.



Diseases.

*Lues vene-  
rea.*Death of body  
and soule.

Pro. 6. 30, 32, 34

Rev. 21. 8.

Leuit. 20. 10.

Deut. 22. 22.

Numb. 5. 14, 27

Gen. 38. 24.

Ier. 29. 22, 23.

*Lucianus**Strab. geo-  
graph. l. 16.**Eusebius de  
prep. Euang.  
lib. 6. cap. 8.**a Dio. Sic. lib.  
1. cap. 6.**b Cor. Tacit.**c Elian. in  
varia. hist.**lib. 13.*

2 Sam. 12. 11.

&amp; 16. 22.

Iob 31. 9, 10.

shall devour all his substance, *Pro. 6. 26. & 29. 3.* Gods curse shall be on his estate: His bastards shall be for his great ruine, and fire-brands to his house: He shall find a wound and dishonour; & his reproch shall neuer be put away.

This burning lust spendeth the spirits and balsame of life, as the flame doth waste the candle: Whereupon follows corruption of humors, rotting of the marrow, the ioynts ake, the nerues are resolved, the head is pained, the gowt increaseth, & oft times (as a most iust punishment) there insueth that miserable scourge of harlots, The french Pockes.

The adulteresses husband or friend, is stirred to rage of ielousie, who will not spare in the day of vengeance. Men doe not despise a thiefe when he stealeth to satisfie his hunger: but the adulterer destroyeth his owne soule. The Law of God punisheth adultery by death: To this purpose was appointed the extraordinary cursed water for trial. It is a moral law, that the adulterer should die, as may be seen by the example of *Judah* against *Thamar*. Of *Abimelech*, *Genesis 20. 3, 7.* *Nebuchadnezzar* caused the two adulterous Prophets *Zedekiah* and *Ahab* to be burnt. So was the law of *Saletus* the Prince of *Crotone*, a city in *Greece*: as also *Draco* his law. The law of the twelue Tables, and *Lex Iulia*, made by *Augustus Caesar* amongst the Romans, made it capitall. So was it amongst the Arabians. <sup>a</sup> The Egyptians cut their noses. The <sup>b</sup> *Germans* scourged them with cudgels thorow the Towne. <sup>c</sup> *Saluchus* King of the *Locrensis* law, pulled out both their eyes without mercy: who to spare one of his adulterous sons eyes, and to keepe the law, pulled out one of his owne. When man doth faile in punishment, God vseth his law of requitall; as may appeare in the examples of *David*.

*Curation*



## Curation and remedies.

Unningly did the heathen Physicians rip vp this hid disease, which they neuer regarded, vntill they found it make the body languish. *Hippocrates* obserued *K. Perdiccas* in a chronical sicknesse: after long inquiry, hee perceiued his pining away, to flow from a spirituall disease, for the loue he had to *Phila* his fathers concubine. Hee prescribed him to be cured, by causing *Phila* to giue *Perdiccas* some meeting. The like did *Erasistratus* the Physician, with *Antiochus*, curing his languishing ague through lust to *Stratonice*. And *Salucbus*, by causing the father, to giue the wife to cure the Son: These two Physicians cured the body, but killed the soule; a bad kind of curing: They had done better to haue cured the lust first, that the body might of its owne accord become whole. Euill should not haue beene done, that good might come thereof: A Christian hath many better wayes to cure this passion.

Consider it is directly prohibited, *Deut. 23. 17. 1. Cor. 6. 18. Heb. 12. 16.* It should not be once named amongst Christians, *Ephes. 5. 3.* The committing of it wounds the conscience, and brings on Gods wrath, and all the euils. The penance of it is too deare for the pleasure: That wound is to be eschewed that cannot be cured, but with a salve of sorrow and dolour. *Aristotles* counsell was, to behold pleasures, not as they come with pleasure, but as they goe with paine. A thousand pleasures are not so perfect as one of those torments: but how farre more exceed the torments of hell? where for one pleasure, shall be a thousand torments, perfect, totall, and finall. Esteeme therefore this so beastly a pleasure, to be at so high a rate: and shunne the wares that are so deeply bought: The remembrance of the burning in hell, quen- cheth the burning lust of luxurie.

Eschew

Bad remedies.

*Soran in vita  
Perdic.**Plutarch.*It wounds the  
conscience to  
hell.*Hieron. in E-  
pist. ad Salui.  
Non emo tan-  
ti pœnitere,  
saiid Dioge-  
nes.**Non venien-  
tes, sed abe-  
untes.**Nocet emptā  
dolore volup-  
tas.*



Eschew occasions and opportunities.

Iob 31.1.

*Loca sola caueto.*

Vincitur at celeris saua libido fuga. *Anthol.*

*sacra Gregor.*

Consider the infelicity and filthinesse of this disease.

She thus said:

*Istud quidem adamas, adolescens, nihil autē pulchrū.*

*Sapē refer tecum scelerata facta puella.*

*Hinc odij semina quare tui.*

Eschew ebriety and gluttony.

Ier. 5.8.

*Xenophon in Cyropedia.*

Hunger, time, a halter.

Eschew all the occasions that doe infect the heart with this maladie, *Pro. 5.8.* Let thy heart be chaste; shun filthy company, and inticing objects. Make a couenant with thy eyes : Beware of solitary places; and flie all libidinous circumstances, of person, time, and place. It is not lawfull to behold what we may not couet: Eschew lasciuious pictures and bookes, filthy Stage-playes, and all such other insnaring objects.

Consider the infelicity and fædity that doe accompany this disease, and that in the person of others : Remarke the dolour, consumption, filthinesse, stinke, cankers, venereous botches, feeblenesse, faintnesse, effeminatenesse, infamy, and secret terrors of conscience that doe (with many mo) follow in a trine after the heeles of burning lust. That beautifull and honourable *Hypatia*, (famous because of her erudition and publike teaching) perceiuing one of her disciples, for her loue, lāguishing to the death : after many assayed remedies without effect ; at last she deuised a way to diuert his imagination with a filthy spectacle of her self. *Raimundus Lullius* (that great Physician) fell in vehement lust with a most beautifull woman ; he importuned her to appoint a diet; at meeting she displaied her brest, & made him see a large and profound vlcerate canker in her pap : at the which filthy spectacle, he found a present remedy of his passion : He turned his lust into loue, and his loue into pitie, and vsed all meanes to restore her to her health. The Poets did acknowledge this remedy to haue som force, which worketh by diuersion, and drawing of the imagination to mislike the pleasantnesse of the object, because of some exceeding euill in it.

Vse all the remedies to cure ebriety and gluttony : Diet the pampered horse. Either quēch the fire, or take away the fewel. Vse that *Pithagoricke Lacedemonian* diet of the *Spartan Kings*, *Sobriety* and *Exercise*; or that slender diet that *Cyrus* did willingly vse. *Crates* the *Theban* prescribed Hunger, Time, a Halter : whereby hee did shew,



shew, that either present hunger, or length of time should quench this flame in any man; or else he were fit only for a rope: A remedy favouring of a Cynicks cruelty; yet this it imports: that sobriety is the quencher of lust, as intemperancy is the feeder of it: Diligent labour in ones calling, diuerts the mind from filthy objects, and vnableth it from such vanity.

Moderate sleepe and watchfulness are profitable herein; with a diligent care of the mind vpon serious adoes. Marriage is a remedy against fornication, 1. Cor. 7. 2, 9. 1. Tim. 5. 14. Loue amongst married persons, is a remedy against adultery: For he that esteemeth his wife to be to himselfe as a *louing Hind, and a pleasant Roe, and is satisfied with her brests, and delights in her loue continually: he will not delight in a strange woman, nor imbrace the bosome of a stranger.*

To be an *Eunuch* or gelded, is a bridle of lust: Some are so borne; there be some made so by men, and some which haue gelded themselves for the Kingdom of Heauen: The former two haue that benefit to be free of the practice of any lust; but the third is voluntary, a speciall gift of God, springing from the sauing power of grace, and is praise-worthy before God: There are other physickall remedies which are thought to bridle lust: As *Agnus Castus, Ruta, narcotickes, portulaca, rymphaea, Scirpervinum, lactuca, camphora, cituta emplastrata, lamina plumbra adhibita*: which all doe either exciccate, stupifie, or euacuate the spermaticke spirits: but what they cure not the mind: it remains apostumat in its own impurity, it lacketh onely a new occasion, and a recent pregnant seminary. But the surest, and most infallible remedy to this malady, is true mortification, 10. 33. Ro. 8. 1, 13. 1. Pet. 2. 11. & 4. 1. Considering that our bodies are the members of Christ, set thy selfe alwayes in the presence of God, as the searcher of hearts: *Beate downe thy body, and bring it in subiection: Ictis Tarentinus, Asbylus Crotoniates Clitomachus*, all three most worthy wrestlers, led a most con-

Sobriety.  
Labour.

*Otia sitollas,*  
&c.

*Cedit amor*  
*rebus,* &c.

Marriage.  
Pro. 5. 19, 20.

To be an Eunuch to Gods  
kingdome.  
Mat. 19. 12.

Physical remedies.

Mortification.  
1. Cor. 6. 15.

*Volater. Plat.*  
*de repub.*

*Plutarch. 1. 7.*  
*quest. Con. 7.*



1. Cor. 9. 24, 25.

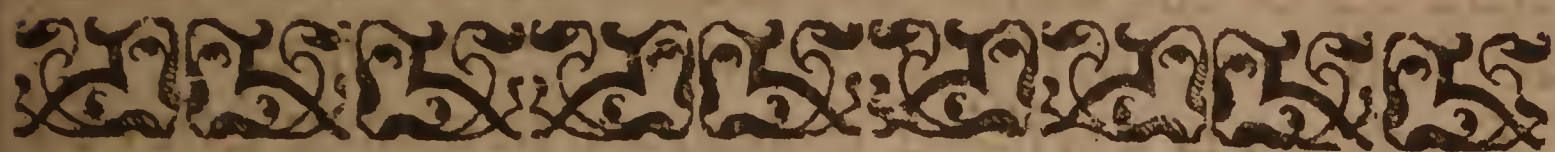
Modesty.

The feare of  
God.

continent life, in great abstinence from Venery, that they might remain the more able for *Palestricke* games. Every man that prometh masteries, abstaineth from all things, and they doe it to obtaine a corruptible Crowne. And what? should we not abstain farre more from prohibited lusts, for an *uncorruptible*? Modesty in heart, and shamefastnesse in behauour, in words, speech, lookes, silence, pure communication, and apparell, not onely doe keepe the heart continent: but affray others to giue an assault. It is hard to one both to lust and to feare at once; for feare expelleth lust: there is no feare hath force in the heart, as the feare of God: This was *Hieroglyphickly* adumbrate by that great steepe deepenesse, hard by the promontory *Lenca*, toward the temple of *Apollo*: which had that force, that whosoever did leape into that deep, had the fury of flaming lust and loue presently quenched, and themselves saued. So did *Deucalion* to quench his lust toward *Pyrrha*; and *Cephalus* for his lust toward *Pterela*: Their attempt was fearefull, whereby it was notified that feare and care, study or anxiety are remedies for lust: *Vexatio dat intellectum*: There is nothing more sure to bridle lust in the heart, then to set the feare of God before thy eyes, and to walke in feare and trembling before him.

CHAP.





## CHAP. XXXI.

## The Leprosie of Ingratitude.

2. Tim. 3. 2. *Men shall be unthankfull.*

Luke 17. 17. *Were there not ten Lepers clensed, but where are the nine?*

## Description.



**A** *Leprosie* is an vniuersall (*Cancer*) Canker of the whole body, full of venome and contagion, arising of the putrid blackest humour of the body: so *Ingratitude* is an vniuersall sicknesse of the Soule, proceeding of an inbred & acquired corruption and vicious constitution of the heart.

That it may be the better knowne; the opposite vertue of *gratitude* and thankfulnessse, must bee a little touched.

*Beneuolence* is the parent of *beneficence*, and *beneficence* prouoketh another to *gratitude*. *Ungratefulnesse* receiueth the benefit, but regardeth not the beneficence of the benefactor.

The *benefit* is the subiect of our desires: It may depart from vs, while as the benefactors beneficence doth remaine. Accidents may spoile vs of the vse of the gift; while as the affection of good will hath still a relative subsisting in the minde: The benefit is but the print and character

Beneuolence.

Εὐνοία.

Arist.

Εὐδοκία.

Paul.

Beneficence

Εὐσπλαγία.

The benefit.

Εὐσπλαγμία.



Beneficence  
described.

Beneficence  
worthy, requi-  
reth 5. things.

Οκεται χαρι-  
ς τῷ γλυκερω-  
τεραι.

*Sapè quod  
datur, exigu-  
um; quod se-  
quitur ex eo,  
magnum est.  
Senec.*

*Psal. 119. 71.*

*Secare, vrere,  
vt sanes. Sen.  
de Ben. l. 5. c.*

20.

Beneficence  
vnworthy may  
be 6. wayes.

character of the action of beneficence : and both these are the streames of the fountaine of beneuolence.

*Beneficence* is a willing endeauour in giuing gifts to others, for their commoditie. Euery affording of a commoditie is not a beneficence, vnlesse it come from a willing minde. A stone, a beast, the earth, the sea, an enemy, may giue commodities through occasion ; but they cannot be said, they haue, or they vse beneficence : One may profit another ignorantly, or vnwillingly ; That is neither to be esteemed a benefit nor a beneficence : It is too little, to haue profited any, vnlesse it bee done willingly.

*Beneficence* is either *worthy* or *unworthy*. A worthy beneficence craueth, 1. A cheerefull giuer. 2. The choosing of a fit receiuer, either worthy or indigent. 3. A conuenient time : the timelier the better : swift benefits are sweet : he giueth twice, that giueth soone. 4. A conuenient place : publike places are for an honourable beneficence : a priuat place is fittest, when ones necessity or povertie is to be helped. 5. A fit matter, fit in regard of the giuer. A princely gift fits the hand of a Prince, not the hand of a poore man : the mite becometh the hand of the poore widdow, not the hand of a King. The matter must be also fit in regard of the receiuer ; for his good, and for his vse. A benefit may be little worth in it selfe : but great in vse and consequent. Oft times the thing that is giuen, is little : but that good which followeth thereupon, is great.

*Beneficence* must euer aime at the owne proper end : which is the vtilitie of the receiuer : howsoeuer the entry and beginning of the benefit be grieuous : As *Dauid* saith, It is good for me, O Lord, that thou hast afflicted me, that I may learne thy Statutes. A Chirurgion may cut and burne, that he may heale.

An *unworthy Beneficence* and benefit, is that which is either, 1. *Naked*, without any good deed or indeuour to doe the same : hauing only a professed beneuolence, and nothing



nothing further : To will is little, vnlesse it profit. 2. Or *Naughty*, both to the giuer to giue, and to the receiuer to haue. Like vnto the dish-full of bones that *Alexander* sent *Diogenes* : who said, It is meete indeed; but a gift not Princely. 3. Or *Casuall*, as when one doth good to another, more by good hap, chance and occasion, or by some secret prouidence, then of any set purpose to benefit. 4. Or *Corrupt*, as when the giuer is forced to giue by importunity, or giueth ambitiously, irefully, disdainfully, frowardly, after too long and wearisome expectation and suting: more also for his owne sake, then, for the receiuers; giuing the benefit with the receiuers dishonesty & disgrace; or for his owne praise: giuing that publikely, which shoud be giuen priuately; and giuing that priuately which should be giuen publikely. 5. Or *Hurtfull* to the receiuer, that though the receiuer for the present doth desire the benefit, and acceptably doth account of it; yet, if the giuer knoweth it will harme him, his beneficence is nothing worth : but rather a cruell kindnesse, a frowning and affable hatred : which not to giue, were a greater benefit then to bestow it : For what could an enemy doe more then to snare him with a gift, whom his heart doth hate. 6. Or *Malicious*, as when the giuer is a very real enemy; yet, vnder dissimulation, giueth a gift to harme whom he hateth : As when he maketh him drinke, that he may the more easily be killed : And as was the Horse of *Troy* : Or being of purpose to kill him whom hee hateth, by causing to giue him secretly poyson : the poyson being weake, it purgeth him greatly, and cureth by accident some hidden sicknesse, which otherwise was incurable: the poyson became a medicine, and the hatred a remedy: this is to be accounted no beneficency, nor no benefit; because by iniuring he healed : or being of purpose to kill him, woundeth his body, and by accident openeth an apostume, and so healeth him. This is not to be esteemed a benefit; for many may profit others against their will. Not the euent, but the minde maketh a benefit dif-

*Parum est velle, nisi profuit. Sen. de B. l. 6. c. 10, 11. Anton. & Max. Ser. de benef.*

Gen. 45. 5, 7, 8. and 50. 20

*Sana bonitas, blandum & affabile odium. Sen. de Ben. l. 2. c. 14.*

*Timeo Danaos & dona ferentes.*

*Ex deo ad deum.*

*Nocendo sanauit. Sen. de Ben. l. 2. c. 19*

*Profunt dum nolunt. Id. l. 6.*

c. 8.



Gratitudes  
grounds, are  
verity and e-  
quity.

Gratitude, fained, forced, restrained.

*Furtive agunt  
gratias, in an-  
gulo, & in au-  
rem. Id. l. 2.  
23.*

*Qui inuitus  
debet, ingra-  
tus est. Ib. l.  
5. c. 39.*

ferent from an iniurie. All these sorts of doing good, are vnworthy of the name of beneficence, and of the name of a benefit; but as a dead man may be called a man improperly, so they may be called, *Beneficence vnworthy*, and a *Benefit vnworthy*, because they want the willing intention of the giuer, respecting the good and vtility of the receiuer.

*Gratitude* is prouoked by the worthy beneficence and worthy benefit of another, and these are the sparkes that kindle that flame: It is grounded on *verity* and *equitie*: *Verity* acknowledgeth and professeth the benefite. by giuing thanks to the benefactor, by publication of the benefit before others also, and by promise and purpose to requite according to power. *Equitie* studieth to make recompensation so farre and so soone as is possible: both oblige the heart to thankfulness. *Gratitude* hath three degrees: 1. In heart. 2. In word. 3. In deed: As shall be specified more amply heereafter in the remedies.

As for *vnthankfulness*: Some are vngratefull in a part onely: Some are meerely and altogether vnthankfull. Fained, restrained, and forced thankfulness, is a kinde of vngratefulness. Some doe faine themselves to bee thankfull, while as they haue no such thing in their heart. Some are ashamed to publish their thankfulness: and if they vtter it, it is priuily in a corner, and whispered in the eare: They blush that any should know, that they are obliged debtors.

Some are forced by shame, by feare, by necessity, by imitation, or by occasion to be thankfull: These are not truely thankfull in heart: They finde themselves bound to a duty, which is against their will, and so they willingly remaine vngratefull. Some againe are meerely vnthankfull: As, 1. He who acknowledgeth not within himselfe, the benefit and the greatness of it. 2. He that professeth it not before others, or dissembleth or denyeth it.



it. 3. Hee that endeouours not to requite it as hee may  
 4. He that altogether forgetteth it. 5. But most of all, he  
 that requiteth good with euill, and meeteth the benefit  
 with an iniurie.

*Part affected.*

**T**He whole faculties of the soule are affected and  
 infected by this maladie, none of them are sound.  
 The vngratefull mans minde doth not acknowledge the  
 giuers beneficence, nor the greatnesse and goodnesse of  
 his gift: His memorie forgetteth what kindness he hath  
 shewed him: His heart is in a perplexitie of secret pas-  
 sions; reioycing in the gift, and sorrowing to be obliged;  
 fearing to be detected, and fretting when he is twitted.  
 His conscience is vniust, that should suffer him so falsely  
 to deny what he hath gotten, and to refuse, what requi-  
 ting equitie doth craue.

*Ingratū dix-  
 ris, omnia dix-  
 eris.*

*Causes.*

**V**Hen either the benefit is vnworthy, or when  
 a worthy benefit is giuen vnworthily, the re-  
 ceiuers of the gift is moued thereby to become vngrate-  
 full: As if the receiuers hath gotten the benefit: 1. By  
 wringing it out of the giuer by importunitie; he thinketh  
 he hath bought it at a deare rate, as by the price of his  
 prayers. 2. Or if the receiuers hath gotten it with vexa-  
 tion, with long delay and wearisome hopes. 3. If the  
 giuer gaue it with anger, with ill will, or with lingering,  
 or with ambition, or disdainfully (his gift being stony  
 bread, which for a hungry man is hard to want, and as  
 hard to take and eat.) 4. Or with vpbraiding, reproa-  
 ching, and vp-casting, or by occasion. 5. Or if he know

An vnworthy  
 benefit.  
*Facimus ple-  
 rumq; ingra-  
 tos. Id. l. 2. c.*  
 17.  
 Or a benefit  
 vnworthily gi-  
 uen, which may  
 be 8. wayes.



the benefit to be hurtfull. 6. As also if the gift were neuer so good or so worthily giuen, if the giuer corrupt it with subsequent iniuries; as if one hath deliuered another from death, but thereafter he forceth and deflowreth his wife : In that case the iniury ouercommeth the benefit : Although the benefit remaine, the benefactors beneficence is lost, & the receiuers obligation to thankfulness is free. 7. Or if the giuer corrupt his beneficence with repenting after that he gaue it. 8. Or if hee vaunt and boast of his gift, or glory therein, or cast it vp in the receiuers teeth, and thereby teareth and renteth his mind; it is sufficient that the receiuer pardon the benefit of the vnworthy giuer, although hee requite it not.

The forgetting of the giuer, and of his kindnesse, maketh many become vnthankful, the benefit liuing in their hands, but dying in their memory : As *Ioash* remembered not the kindnesse of *Iehoiada* : The chiefe *Butler* did not remember *Ioseph* : The people of Israel forgate God their Sauour, which had done great things for them in Egypt. The Oxe knoweth his owner, and the Ass his masters cribe; but Israel did not know God : What could I haue done (sayth the Lord) any more to my Vineyard? I looked for Grapes, and it brought forth wilde Grapes. Israel said not, Where is the Lord? They remembred not his hand, *Psalms*. 78. 42. because they forgat him that was so kind to them. Israel was filled, and they forgate God : Nothing groweth sooner olde then beneficence : Old kindnesse sleepeeth, and men are forgetfull.

There are many sorts of vnthankfull men : Some deny they haue receiued the benefits, some dissemble it, some requite not : but most vngratefull are they that forget : Shame, honesty, and occasion, may amend the former three; but what can amend the last sort, when so willingly they forget?

When one is ignorant of himselfe, and of his duty

Obluion of  
the benefit.

2 Chro. 24. 22.

Gen. 40. 23.

Psal. 106. 21

Hos. 8. 14.

1. Sam. 12. 9

Isa. 1. 3.

Isa. 5. 4

Ier. 2. 5, 6, 8

Hos. 13. 6.

Παλαιὰ ἐὺ σε

χρῆς, ἀμνημονίς

δε βροτῶν. *Pind.*

Blindnesse and  
vanity of mind



duty, thinking himselfe worthier then he is; and more worthy, then if he should haue beene matched with such a naughty benefit, and such a smal trifle as he taketh it: So prizing himselfe at too high a rate, and the benefit at so low a worth, he disdaineth the giuers beneficence, and maketh himself vnthankfull: or when he is ignorant of the giuer, and knoweth not his kindnesse, his gratefulnesse, his wisdom, his power and such like properties of the giuer: and doth not collect them out of the benefit, and so becommeth vngrate: The Gentiles, when they knew God, they glorified him not as God: neither were they thankfull: because they became vaine in their thoughts, and their foolish hearts were full of darknesse.

There is no benefit which can eschew an euill construction: and the suspicion of the giuers affection: The receiuer, either in himselfe, or in the gift, in the giuer, can subtilly excogitate abundance of extenuations. Gifts may easily bee misconstrued, if they bee beheld, wherein wee thinke them deficient; but not wherein they profit vs: or wherein we deserue them not: Wee shall neuer want causes of complaining, if wee behold the worst and weakest side of benefits. Some can neuer bee content, they are euer quarellous murmurers against God and man. They will thinke the benefit vulgar and not rare: that the giuer might haue giuen much more, and much better; that hee hath giuen more, and better to worse; and that he gaue it not heartily, or timely, &c.

Many are so hard and stiffe-hearted, that no benefit can mollifie them and win them; and so inflexible, that nothing can make them kind; as God complaineth of the Iewes: What? could I haue done any more to my Vineyard? I looked for grapes, and it brought forth wilde grapes. Heereof ariseth that despising of the bountifulnesse of God, that should leade men to repentance.

Rom. 1.21.

Misconstruction:  
and suspicion.

Induration.

Isa. 5.4.

Rom. 2.4.



An euill con-  
science.

As there is nothing more forcible, to make a man both speake the truth, and doe the thing that is most iust, then a good conscience: So there is nothing more able to make him vnmindefull of his duety (so ready to dissemble the giuers beneficency, and so vnrighteous, neuer to requite) then is an ill conscience, that is either blinded, sleepeth, is dead or cauterized.

Selfe loue.

When men are too fauourable iudges of themselves, admiring too much their owne merit they thinke they haue deserued more at the giuers hand: The giuer hath valued them at too light a price: The receiuer thinketh hee might haue gained more, if his paines and labours had beene bestowed vpon any other. The selfe-louer, as he loueth none so much as himselfe; so hee cannot loue his benefactor as hee should.

2 Tim. 7. 2.

Auarice.

Auarice maketh a man vngratefull: There is no satisfaction of his greedie appetite: The more he getteth, (vnlesse he yet get more) hee is the more discontent: And if he get no more, he thinkes all he hath gotten, is nothing: Hee forgetteth what hee hath, and connecth it an iniurie, if any thing bee with-holden that he craueth, Greedinesse of things desired, makes vs forget what wee haue receiued, and auarice is euer vngratefull.

Enuy.

*Non potest  
quisquam, &  
inuidere, &  
gratias agere.  
Sen. ib. l. 3.*

cap. 3.

Pride.

Enuy commeth in with her comparisons, disdain-  
ning that others should haue beene equalized or preferred to the receiuer, in receiuing of gifts. Enuy disquieteth the receiuers heart with comparisons. Hee that enuyeth, sorroweth: but the gratefull reioyceth. No man can both enuy a man and giue him thanks.

Ambition and pride permit none to be thankfull: The proud remembreth not his owne basenesse, hee considereth not his present estate, now vnder the benefit, which once he most desired. Hee beholdeth not where



where he was, whence he came, what he was, where he is; but where, and what he would be: He reacheth himselfe out of himselfe. The pride of King *Hezekiah*, ( whereby his heart was lifted vp ) suffered him not to render thankfulness to God; according to the benefit done to him, in restoring him to his health, when hee was sicke to the death. God complaineth of the people of Israel, that when they were filled, their heart was exalted, and forgate God.

By nature we are more sensible of euill, then of good. The paine of one finger is more felt, then the health of the whole body: And by the corruption of nature, iniuries make a deeper impression in the mind then benefits doe, and these slip sooner out of memory then the other. We are so poisoned by the venome of the inherent body of sin and death, that we deuise and inuent occasions of vnthankfulness. They that are of a peruerse disposition, are neither ouercome nor changed by benefits: As it is said of the Wolfe, so kindly fed with milke: that a benefit cannot change nature.

*Signes and Symptomes.*

**T**He vngratefull counteth the benefit but light; and thankfulness a burthen: The benefit delighteth him no longer then it lasts; if he bee vnthankfull to God, he forsaketh the fountaine of liuing waters, and diggeth to himselfe broken pits that can hold no water: He can say, Heere is the benefit; but will not once say, Where is the Lord? He casteth God away, and rebelleth against him: Hee despiseth the bountifulnesse of God: Like the Gentiles, who knew God, and yet were not thankfull: Hee neuer thinketh on God but in euils: He hath the Art of memorie for wrongs, and can as well name them all, as *Cyrus* could name his Souldiers.

G g 4

And

2 Chro. 32. 24.  
25, 26.

Hos. 13. 6.

Corruption of nature.

*Perversi cordis est, occasiones ingratitudinis inuestigare.*

*Bern.*

*ἡ καρὴ ἀμαρτάνῃ  
τῷ φρονεῖν ἐδου-  
λῶται. Me. Ep. 1.*

A benefit lightly esteemed, or forgotten.

Ier. 2. 3, 5, 6, 8

1 Sam. 10. 18, 19

Isa. 1. 2

Rom. 2. 4,

Rom. 1. 21.



*Solin. c. 7. l.*  
*7. c. 24.*

Or required  
with euill.

*Κενόφρωνία.*

*Psal. 41. 9.*

*Zach. 11. 12*

*Quo plus de-*  
*bent, magis o-*  
*derint. Sen.*

*Ep. 12.*

*Πιδος τρημνός.*  
*Lucianus.*

The euill and  
punishment of  
ingratitude.  
*Luk 17. 17.*

And as for benefits, and beneficence : he is as obliuious as *Messala Coruinus* the Oratour, who forgate his owne name. Wrongs he writes on glasse, with the point of the Diamond of his hard heart : benefits he painteth on the dust: Benefits with him are as light as feathers, and meeteth wrongs with leaden angers : Hee extenuates his receiued gifts, and aggrauates his iniuries. Hee is a *Mule*, ( as *Plato* called *Aristotle* ) that sucketh till it bee full, then it flingeth at the mother : Hee is like a *Viper* that killeth the mother that bred it : And like a carion anointed with a costly oyntment : His actions are like the seruice of a Ramme, that with his hornes striketh his Pastor : Hee eateth ones bread, and lifteth vp his heele against him : Hee weigheth his benefactor at a small rate : The more hee findeth himselfe obliged, the more he hateth, being as vnwilling to bee thankfull, as he is vnable to requite : He maketh vse, of his benefactor, so long as hee can serue for his vse, as men doe with horses, who cherish them when they serue them, but reiect them when they become inutill : Hee becommeth impudent vnder the greatest blot : He is rightly figured in Swine, who eat Acornes, but neuer looke vp to the tree : He is neither noble, honest true, nor iust : He is a bored barrell, wherein costly liquor is in vaine put : Benefits are ill bestowed vpon him; he cannot retaine the memorie of his benefactors kindnesse.

### *Prognostickes.*

**T**His is a frequent and vniuersall sicknesse : Are there nor ten Lepers clensed (said Christ) but where are the nine? None haue returned to giue God thanks but a stranger. It is to be reckoned amongst the worst diseases, which wanteth no euill. And the earth can produce



no worse thing then an vngratefull man. He is euer either deuising euill, or doing euill. He flattereth himselfe, and detracteth others. As he hateth all men, so he regardeth his benefactor, onely for the benefit. The worse hee groweth, he is the more bold to commit any vice. Ingratitude is a monstrous sinne, and the seminary of many vices. There is no vertue that is not blamed and discommended of some, but onely *Gratitude* : and there is no vice, that some will not commend, except onely *vngratefulnesse*. There is no vice so condemned of all; and yet so farre imbraced of many. Serpents containe venom, within themselves, which they put forth to the hurt of others : but the vngratefull is tormented with his owne venome. There is nothing so great an enemy to concord and humane society, as is vngratefulnesse. It is the *Epitome* of all vices. It is a vice that daily doth increase. For in the least dayes shall come perillous times, men shall be *vnthankfull*. Any wrong may be pardoned by a gentle nature, except vnthankfulnesse : it is hardly digested. The Lawes of Persia, Macedonia, and Athens, condemned the vngratefull to death. And he that rewardeth euill for good, euill shall not depart from his house. God will be vnto them that by vnthankfulnesse forget him, as a Lion, a Leopard, and as a Beare robbed of her whelpes. Ierusalem for her vnththankfulnesse, had great distruction threatned, and executed against it. When Israel forgot the Lord, he sold them into the hand of *Sisera*, And God quereleth his people for their great vngratitude. Ingratitude prouoketh reuenge by perpetuall custome, both with God, and with man.

### *Curation and remedies.*

**I**T lyeth much in the benefactors hands, to make the party benefitted, thankfull. He would not talke much of his benefit : neither should he grudge, if at the first he finde

*Omnia dixeris, si ingratus dixeris.*

2. Tim. 3. 2.

Prou. 17. 13.

Hos. 13. 6, 7, 8.

Luk 13. 34.

1. Sam. 12. 7.

Mic. 6. 2.

The benefactors discretion, patience, and loue testified.



inde not a meeting; but with great patience and care he must expect the haruest of his husbandry. It is not enough to helpe any with a gift, vnlesse hee helpe him also to be thankfull for his gift: He must not onely giue, but also testifie his loue: let him not vpbraid, nor cast the gift in the receiuers teeth: let his gift speake, and not his mouth: And though the party deserue not such kindnesse, yet it is best, in such a case, to imitate God: to benefit, the euill, for their sake that are good, rather then to be deficient to them that are good, for those that are euill.

Consider the  
benefactors  
beneficence.

*Crispus Pas-  
sienus. ex Sen  
l. d. B. l. i.  
c. 15.*

Remembrance  
of the benefits.

*Psal. 103. 2.*

Consider that  
thankfulnesse  
procureth  
more benefits.

*Pa. 40. 9, 10, 11*

That the receiuer of a benefit may become thankfull, let him consider the benefactors beneficence, more then his benefit. Some mens good will is to bee preferred to their good deed, and other somes good deed is to be preferred to good will. As one did say, He had rather haue *Augustus* good will and approbation, then *Claudius* gift. Whose iudgement & liking is naughty, their benefit is not to be sought but: if it be giuen, it is to be taken as from Fortune.

Let him also call to minde the benefits receiued. And this should be a law betwixt the giuer and the receiuer: the one should neuer forget what hee hath gotten: the other should neuer remember what he hath giuen. As forgetfulnesse causeth vnthankfulnesse; so remembrance cureth the same. This made *David* stirre vp his owne soule to be thankfull to God, when hee said, *Blesse the Lord, O my soule, and forget not all his benefits.*

He must consider, that thankfulnesse in it selfe, is a thing both godly, honest and, iust. Vnto the giuer it is most acceptable, and vnto the receiuer most profitable: It conciliates fauour with the giuer, and procureth new benefits at his hands. When vngratefull silence obscureth the benefits and the beneficence of God: it closeth vp the fountaine of his bountifulnesse: The thankfull acknowledging of the same, procureth new benefits. This *David* professeth of himselfe, when hee said, *I haue preached*



*preached thy righteousness, &c. I have not hid thy righteousness within my heart, &c. I have not concealed thy loving kindness, &c. With-hold not thou thy tender mercies, O Lord.*

The manifold examples of thankfulness would be considered, both toward God, and man. *Noah*, after his deliverance from the Flood, built an Altar to the Lord, and offered thereon. *Abrahams* servant blessed the Lord, for guiding him in his way. *Isaac* built an Altar to the Lord for his blessing. *Moses* and the people sing praises to God for their deliverance. *Debora* sings a song of praise to God for the peoples victory. *Hanna* for *Samuel*, giueth both him, and praise to God. The blind man praiseth God for his sight. The two blind men, so soone as *Christ* made them see, did follow him. The dispossessed *Maniacke* thankfully published *Christs* compassion in *Decapolis*.

*Ioshua* spared *Rachab*, for hiding the Spies. The *Israe- lites* made *Gedeon* their head, for killing their enemies. *David* restored and advanced *Mephibosheth*, for his father *Jonathans* sake. *David* willed *Salomon* his sonne, to be kind to the sonnes of *Barzillai*, who kindly attended him when he fled from *Absalom*. *Naaman* the Syrian is kind to *Elizeus*, for his health. *Priscilla*, and *Aquila* laid downe their neckes for *Pauls* life. The *Galatians* would haue plucked out their owne eyes to haue giuen *Paul*. And *Paul* hauing nothing to recompence the kindness of *Onesiphorus*, besought God to giue mercy to him and his house.

There is none who more deserueth at our hands thankfulness, then God in *Christ*. And to stirre vs vp there- to, we should consider his rich beneficency and manifold benefits : so that *our mouth should be filled with his praise, and with his honour all the day*. For all the day, and euery day. In prosperity he comforts, in aduersity he corrects: before we were, he made vs: when we were, he saued vs when we sinned, he forgave: when we were conuerted, he

Consider the examples of thankfulness.

Gen. 8. 20.

To God.

Gen. 24. 48.

Gen. 26. 25.

Exod. 15. 1.

Iudg. 5. 1.

1 Sam. 2. 1.

Luke 8. 43.

Mat. 20. 34.

Mark. 5. 20.

To man.

Iosh. 6. 17.

Iudg. 8. 22.

2 Sam. 9. 7.

1 King. 2. 7.

2. Kin. 5. 15. 23.

Rom. 16. 4.

Gal. 4. 15.

2 Tim. 16. 18.

Thankfulness to God, and motives thereto.

Motives in God.

Psal. 71. 8.

August. on this psalme.



Psal. 103. 2, &amp;c.

Motiues in  
Christ.2. Sam. I. 26.  
1. Sam. 20. 17.*Eras. l. 4.  
apoph. ex  
Suet.*Thankfulnesse  
from a heart  
pure and true:  
And testified  
three waies.

Luc. 1. 74.

Consider how  
men haue been  
thankfull to  
beasts.

he strengthened vs: and if we perseuere, he will crowne vs. He conferreth benefits innumerable, he forgiueth all our iniquity, he healeth all our diseases; he redeemeth our life from destruction; hee crowneth vs with louing kindnesse: his mercy toward vs is as great as the heauen is high aboue the earth.

In Christ consider his *passion*, and his *gifts*: Greater loue cannot be, then when a man giueth his life for his friend. He indured torment, (excessiue in paine, and infinite in dignity) to deliuer vs from all our miseries endlesse & infinite in perpetuity. In his *gifts*, we haue to consider the *Giuer*, the *giuing*, and the *gift* it selfe. The *Giuer* so great, so gracious, so powerfull, so wise, so excellent, and so innocent: whose loue was wonderfull, passing the loue of *Jonathan*, who loued *David*, as he loued his owne soule. His *giuing* with such indamaging alacrity, readinesse and kindnesse. A *gift* so deare, so great, so vnprizable, so profitable, and so irrecompensable: his *gifts* so stamped with his paines, marked with his wounds, and imbroydered with his blood. When the souldier shewed *Augustus* the wounds he suffered for his sake, he was presently moued kindly to befrind him. Much more the consideration of Christs kindnesse to vs, in giuing himselfe to the death, should stirre vs vp to perpetuall thankfulnesse.

Our thankfulnesse to God should proceed from a heart both pure and true. Pure and cleane from sinne: true and sincere from hypocrisie. Our thankfulnesse should be testified in a threefold duty: by loue in affection, by thanksgiuing in praises and words: and most of all by seruice in deeds: that wee might *serue him without feare, in holinesse and righteousness before him, all the dayes of our life.*

Consider how men haue been thankfull to beasts, of whom they haue gotten any good. As *Romulus* and *Rhemus* set vp in Rome the image of a Wolfe: for that kind remembrance of that Wolfe that did feed them with her milke.



milke. But by Gods direction (to moue vs to thankfulness) we should consider the example of beasts, how far they haue been thankfull. *The Oxe knoweth his owner, &c. The beast of the field shall honour me.* How much more should not they whom GOD hath formed for himselfe, shew forth his praise? The Storkes doe both feed and carry their old ones that haue brought them forth. How much more should man be thankfull to his benefactors, when as both God, and man, and beast, and his owne conscience, proclaime the same in his eares and eyes?

But what if one be not able? what can hee doe to be thankfull, though he would? Or if he lacke the occasion, what should he doe?

*Ans.* Thankfulness is either in *affection*, in *profession*, or in *action*. Thankfulness in *affection* is, when heartily we accept the benefit, and heartily thinke our selues indebted for it, and heartily we indeuour to make recompence, although both power, opportunity, and occasions of performance doe faile. One may be a cunning Artificer, and yet can doe nothing through lacke of instruments, or for want of a fit matter and subiect to worke vpon. So he is thankfull, who can doe no more, but is willing to be thankfull. He is thankful in his conscience: he hath no other witness but himselfe. Wee must not thinke that an idle will is thankfulness: but hee that willeth and indeuoreth. An indeuour is oft times better then a greater recompence. The will must be accepted for the deed; the affection, for the action; in such an one that hath hunted all occasions of recompensing, and could not ouertake them.

Thankfulness in *profession* is when not onely we are thankfull in affection, but also make publication of the benefit, and commendation and praising of the giuer promising and vowing to requite according to power.

Thankfulness in *action* is, when any convenient recompence is made for the benefit, (though the recompence be more or lesse, or equall to the benefit.) If we  
recompence

And beasts  
to men, and  
to other beasts  
Esa. 1. 3.  
Esa. 43. 20, 21.  
Arist. Plin.  
Αντιπαρεῖν.

Indeuour to be  
thankfull,  
either in  
Affection.

*Qui vult  
conatur. Sen.  
l. d. B. l. 7.  
cap. 18.  
Affectus pro  
effectu. Id.  
l. 7. c. 13.*

Profession.

Action.



recompence what wee should, or what wee may. To whom, when, where, & how; must be, as discretion shall thinke it expedient. If the treasure of the heart be filled with true and mutuall beneuolence, the hand shall not be voyd of reall requiting beneficence

It should therefore be the care of one who would be truly thankfull, to be the same, all these three wayes. To be so in *action* only, or in profession, without the affection of the heart, it is but meere hypocrisie. To be so in *affection* onely, when no more is in our power, it is true thankfulnesse; which hath euer a care to professe and performe so farre as we can.

Thankfulnesse  
hieroglyphi-  
cally descri-  
bed.

The Ancients haue set forth *thanks*, and *thankfulnesse*, and *mutuall favours*, hieroglyphically vnder three sisters begotten of *Iupiter*, to shew that it is a vertue diuine and from God, to be thankfull and bountifull. They are called *χαριτες*, *Gratia*. for that giuing, receiuing, and requiting should be with mutuall ioy. Three they are, to declare those three actions of giuing, receiuing, requiting. One of them hath her face turned from vs: shewing the giuer, who should forget: but the other two haue their face to vs, to shew, that the receiuer should remember what he hath gotten, and remember to requite. They are naked, declaring that in beneficence and thankfulnesse, there should be no hypocrisie, but simplicity and sincerity. They are coupled together, for that betwixt the giuer and receiuer there should be a reciprocall loue and concord. They are merry and smiling, for that hilarity should be amongst them: and they are yong virgins, for that the memory of beneficence should neuer grow old.

CHAP.



## CHAP. XXXII.

## The poisonous 'T O N G U E.

I A M. 3. 8. *The tongue is full of deadly poyson.*

## DESCRIPTION.

**T**H E throats top and couer thereof, do make and modulate the voice. But the instrument to frame & articulate the words, is the *Tongue*: It is the messenger of the mind, the character of a man the buttery of reason, the former of words, and discerner of tastes: And though it be a little fire, it can kindle a great matter, and boast great things. It is in substance, of a small quantity; yet it consists of as many parts, almost as there are letters in the Alphabet. It hath a bony root: with kernels on both sides, and some large quantity of fatnesse. In the lower part it is tyed with a bond, as with a reine, to bridle the volubility of it. It hath two large veynes to giue it nourishment, with two arteries to giue it life: It hath two nerues spred thorow it all; the one seruing for motion, the other for tasting. It consists of nine muscles, foure on either side, seruing to moue it euery way. The ninth muscle is the midst of the eight, seruing to put forth the tongue in length, and to draw it in againe, (two contrary motions, a worke only proper to this muscle, aboue all the rest of the muscles of the bodie.)

*Epiglottis.*

A description  
of the tongue.

Iam. 3. 5.

The



Psal. 45. 1

Εἰδωλον τῆς βίης.

Laert. l. 1. c. 9

Prou. 18. 21

Prou. 15. 4  
and 12. 18.Φαρμακον σο-  
φωταπν. Menan.The tongues  
disease.

Νοσος ὁ γλῶττις.

Morbus ef-  
franis.

Theodorides.

Morbus lo-  
quendi.

Cato.

Exod. 6. 11, 12

Esa. 6. 5

Iam. 3. 8. 6.

It is a fire a  
world of ini-  
quitie. *ibid.*The tongues  
poyson.

Psal. 140. 3.

Rom. 3. 13.

Iob 20. 16.

The substance of the tongue is a musculous and fibrous flesh, and all couered externally with a membrane and skinne. *It is as the pen of a swift writer* : and, as an Eele, it can turne and returne it selfe into all formes, and reuolue it selfe into all sorts of motions. It is one of the least members, most moueable, and least tyred: whereby man naturally runneth out in language the image of his life.

*Anacharsis* being asked what was worst, and best in a man : answered, The Tongue. If it be not ruled, it is the worst; if well ruled, it is the best. *Death and life are in the hands of the Tongue.* The one, if it bee whole and rightly vsed : the other, if it be infected and abused. *A wholesome tongue is as the tree of life.* And, *The tongue of the wise is health*, to himselfe, and to others. Speech (if the tongue be wholesome and wel ruled) is a remedy for sorrow, anger, and for a sicke soule.

The disease of the tongue is a fierce malady, and hee that is affected with it, either can neuer hold his peace, or else neuer speake well. It is the diuels coach if it bee not bridled: and a most filthy channell, saith *Chrysostome*. Naturally it is (as the lips are) vncircumcised, polluted and vncleane, and becommeth at the last, *an unruly euill, full of deadly poyson* : so inflamed thereby, that it is *set on fire of hell, and setteth on fire the course of nature*. This poyson maketh the tongue to be so *poysonous*, that it is both in it selfe *poysoned*, and a *poysoner* of others. It is both *passiue*, and *actiue* : it is inflamed, and inflameth others. It is *paralyticke* to all good, and furious to all euill. It defileth the whole body, and harmeth those that heare it, or of whom it speaketh : spowring out *Adders poyson* from vnder their lips. A disease both noisome to others, and as dangerous to himselfe, as if hee had sucked the *poyson of Aspes*.



*Part affected.*

**T**His poyson of the tongue is not bodily, but spirituall. The tongue it selfe is not properly affected with this poyson, as fixed and inherent within it. Neither is this disease *Idiopathicke*, and proper to it : but *Sympatheticke*, and by consent to the euill disposed, and poysonous soule. For, *Of the abundance of the heart the mouth speaketh.* And, *Out of the heart proceed euill thoughts, false witnesse, blasphemies, &c.* The wicked heart sendeth no gracious imploiment to the tongue : and in place thereof, many foolish imaginations, and godlesse passions are vented.

Matt. 12. 34.  
Mat. 15. 19, 20.

*Causes.*

**T**He most generall cause of this poyson of the tongue is a poysonous, and poysoned heart, full of the venom of raigning corruption, and the power of that *body of sinne*. That rauing and franticke *old man*, that can speake nothing but euill. The heart that is wicked aboue all things, and that *gathereth iniquity to it selfe* : With *Grapes of gall, and gall of bitternesse*. A heart loaden with sinne, Esa. 1. 4. And as a *full presse, and an ouerflowing fat*, sendeth vp the superfluity of many poysonous and corrupting thoughts to the tongue, to be proclaimed to the world : whereby it becommeth full of deadly poyson to it selfe, and to others.

A corrupt and  
poysoned hart.  
Rom 6.6.  
Ephes. 4. 22.  
Psal. 41. 6.  
Deut. 32. 32.  
Act. 8. 23.  
Ioel. 3. 13.

The vanity and ignorance of the minde, hindereth the right consideration and ponderation of the *matter* and *necessity* of speaking. The greatnesse, and goodnesse, and euill, and secrecie, and end of things to bee spoken of, are not weighed. The tongue is ready to sympathize with the carelesse and inconsiderate minde: Whereupon proceed blasphemie, swearing, cursing, railing, reuealing

Ignorance and  
vanity of  
minde.



Neglect and  
want of prayer  
Psal. 14. 4.

Psal. 141. 3.  
and 51. 7.  
Esa. 6. 5, 6, 7.

Foolishnesse  
and madnesse  
of conceit.

Eccles. 10. 14.  
Prou. 29. 11.  
and 15. 2, 14.  
and 13. 16.  
Eccles. 10. 3.  
Prou. 7. 5.  
Iob. 6. 6, 7.  
A heard heart.  
Esa. 63. 17.  
a Iob 11. 2.  
b Eccle. 10. 11  
c Psal. 12. 4  
d Psal. 58. 4, 5.  
e Psal. 140. 3  
f Eccle. 10. 11.  
g Matth. 3. 7.  
h Iob. 20. 16.  
i Math. 7. 6.  
k Psal. 59. 6, 7  
l Ier. 12. 8.  
m Psal. 22. 1.

of secrets, selfe-praying, back-biting, with many moe. Neither do many consider the necessity and expediency, when, where, before whom, what whereto, how much, &c. they should speake: whereof commeth rash, impertinent, idle and vntimous speaking.

They that are not accustomed to walke with God, can neuer talke well with the world. They that call not vpon the LORD, will neuer get their tongues cleansed from the poyson thereof. And God will not set a watch before their mouth, nor keep the doore of their lips, nor open their lips: nor send a liue-coale of grace from his Altar, to touch their lips, that their iniquity may be taken away, and their sin purged: Because as they did not call vpon God: so they did not acknowledge the Lord to rule their tongue.

The want of true wisedome, and the heart possessed with foolishnesse and madnesse of opinion (procured through want of instruction, euill examples, a distempered braine, passions, complacency, or naturall corruption) greatly poysoneth the tongue with much foolish speeches. A foole is full of words. He vttereth all his minde: And the mouth of fooles bubbleth out foolishnesse, and his mouth feedeth on foolishnesse, and spreadeth folly: and the end of his talke is mischieuous madnes. The song of fooles (in flattery and mirth) is oft in his tongue. And for the most part, his tongue is tasteless of grace & smellth of nothing but of foolishnesse and wickednesse.

The heart hardned from Gods feare, maketh men bold to speake what they will, as men of lips a, and as masters of the tongue: b to say, With our tongue we will preuaile, our lips are our owne: who is Lord ouer vs c? As deafe Adders, that will not be enchanted d: they want no poyson vnder their lips e: they bite without enchantment f: They are a generation of Vipers g: and haue the Vipers sharpened and killing tongue h: As vile dogs, they barke as dogs k: And as Lions of the Forrest l: they haue a Lions mouth to deuoure m.

There



There are many that out of their selfe-loue and pride, voyd of all charity, haue no care of others good name, (which is to them better then riches <sup>a</sup>, and precious oyntment <sup>b</sup>) out of the which contempt of the good name of others, proceede railing, reuiling, tale-bearing, false witnessing, &c.

When the heart is chafed with anger, inured with hatred, and fixed in malice; then the tongue vttereth bitterness, and is bended like a bow, to shoot the arrowes of bitter words. It is fierie, with lips of burning fire: prating with malicious words, and smiting with the tongue.

Disimulation in the heart, maketh one to be double-tongued; with a butter-like mouth, and a warlike heart: and out of a deepe heart, to vse words softer then oyle, yet sharpened like swords. Burning lips, and a wicked heart, produce the crafty, dissembling, deceitfull, flattering and lying tongue.

They that are of a turbulent and contentious spirit, vtter grieuous words which stir vp anger: railings, and surmisings about questions; clamour and chiding, which are the workes of the flesh, and make men not to inherit the Kingdome of God.

When filthinesse raigneth in the heart, rotten speech buddeth forth in the tongue: filthy communication, filthy and profane songs & ballads, and all such other vnseemly speech, and foolish talking, that is not conuenient.

There are many whose mindes are hasty, light, and of small capacity; which make them subiect to the vice of loquacity and talkatiuenesse, whereby they are so with child of their owne conceits, that they must either be deliuered, or else burst in the midst: whereupon proceed all rash iudgement, inconsiderate and idle speeches, and multitude of words, and windy speeches.

The impatient heart maketh one to be like a mad dog, sparing none, but biting all with his tongue, be they absent: or present. He curseth, murmureth, & complaineth.

H h 2

Out

Carelesse  
of others good  
name.

<sup>a</sup> Prou. 22. 1

<sup>b</sup> Eccles. 7. 1.

Malice.

Ephes. 4. 31

Psal. 64. 3, 4

Iam. 3. 5, 6.

Prou. 26. 27

Ioh. 3. 10

Ier. 18. 18

Disimulation

1 Tim. 3. 8

Psal. 55. 21.

Psal. 64. 6.

Psal. 55. 20, 21

Pro. 16. 27.

Contention.

Prou. 15. 1

1 Tim. 6. 4

Galat. 5. 20.

Filthinesse

Ephes. 4. 29.

and 5. 3.

Ephes. 5. 4

Lightnesse of  
minde.

Impatiency.

Exod. 11. 7

Exod. 16. 7, 22



Pride.

*πειντολογία.*

Psal. 31. 18.

2. Pet. 2. 18.

Out of pride, when men haue a proud conceit of their owne conceits, spring *Periantologie* (too much good speech of themselves) boasting, vaunting, ostentiu and affected words, hard things spoken proudly, swelling words of vanity, wrangling about matters exceeding the disputers capacity : words of contradiction, and many such like.

Drunkennesse.

From drunkennesse proceed quarrellous, foolish, furious, vaine and passionate speeches; reuealing of secrets, scolding, cursing, swearing, shamelesse and filthy speaking, and such like.

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*Signes and Symptomes.*

**T**He poysoned tongue accuseth the seruant to the master, Prou. 30. 10. 1. Sam. 22. 9. 2. Tim. 3. 4. with false accusing, Tit. 2. 3. and is set against God, Esa. 3. 8. and against man, as an arrow shot out, Ier. 9. 8. In a bad seruant it answereth againe, Tit. 2. 9. but in a rich man it answereth roughly, Prou. 18. 23.

Psal. 15. 3.

Esa. 56. 10.

It babbleth, Pro. 9. 13. Mat. 6. 5, 7. Ecc. 5. 3, 7. Iudg. 5. 28, 29, 30. Act. 17. 18. vaine and profane things, 1. Tim. 6. 20. which increaseth to more vngodlinesse, 2. Tim. 2. 16. Act. 17. 18. It backbiteth, 2. Cor. 12. 20. and killeth further off then the *Basiliske* doth with his eyes, Pro. 30. 14. It barketh at mens persons, and is dumb at their sins. It is bended like a bow, to shoot the arrowes of bitter words, Psal. 64. 3, 4 and 57. 4. and 122. 4. Ier. 9. 4, 8. It biteth as a Serpent, Eccles. 10. 11. It is bitter, Ephes. 4. 31. Rom. 3. 14. It blasphemeth God and man, Ephes. 4. 31. Col. 3. 8. 2. Tim. 3. 2, 4. Tit. 3. 2. Reu. 13. 6. Leuit. 24. 15, 16. It blesteth God, but hypocritically : and blesteth a friend with a loud voyce, which is turned into a curse to it selfe, Pro. 27. 14. It boasteth in mischief, Psal. 52. 1. and of great things, Iam. 3. 5. 2. Tim. 3. 2. Rom. 1. 30. It bubbleth or belcheth out foolishnesse, Prou. 15. 2.

It



It chideth, Ephes. 4. 31. and condemneth others, Iam. 5. 9. and contendeth with others, Prou. 18. 6. Gal. 5. 20. 1. Tim. 6. 4. It is full of cursing, Rom. 3. 14. Iam. 3. 10. It cuaseth it selfe, and wisheth a curse to the soule of another, Iob 31. 30. It curseth father and mother, Prou. 20. 20. and 30. 11. and curseth God, Leuit. 24. 15, 16. It is crafty, Iob. 15. 5. It is clamorous, and heard abroad, Ephes. 4. 31. Prou. 9. 13. It is euer complaining, and neuer content, Iude 16.

It deceiueth, Rom. 3. 13. 2. Sam. 16. 4. Psal. 36. 3. and is deceitfull, Psal. 120. 2. and 52. 4. It deuifeth mischief: and like a sharpe Razor cutteth deceitfully, and deuou-  
reth others, Psal. 52. 2, 4. It soweth discord, Prou. 6. 14. and 15. 18. and 16. 28. and 26. 21. and 29. 22. It dissem-  
bleth with burning lips, and a wicked heart: as a pot-  
shard couered with siluer drosse, Pro. 26. 23, 24, 25. Like  
the *Crocodile*, when he smileth, he poysoneth; and when  
he weepeth, he deuoureth. It resembleth the *Panther*,  
which with the sweetnesse of his breath, and beauty of  
his skinne, allureth beasts to approch, that he may kill  
them. And with the *Hiena*, it hath the voyce of a man,  
as a friend; and the mind of a Wolfe, deuouring like a  
fiend. It maketh a noyse as a dog about the City, Psalm.  
59. 6, 7, 14. But the greatest barkers are not alwayes the  
shrewdest biters. It disputeth where there is no doubt  
nor question, 1. Tim. 6. 5. It is double, and winnoweth  
with euery winde, Eccles. 5. 9. It is drawne out (to con-  
tumely against God and man) Esa. 57. 4. As a dreamer,  
it vttereth a multitude of idle words, Eccles. 5. 3. It de-  
tracteth and disgraceth others, and is dumbe where it  
should barke, Esa. 56. 10. It defendeth euill causes, and  
impugneth those that are good. It droppeth as an hony  
combe, and in the end it is bitter as wormewood, Prou.  
5. 3. It is a deepe pit, wherein the abhorred of the Lord  
doe fall, Prou. 22. 14.

It vttereth much euill talke, which corrupteth good  
manners, 1. Cor. 15. 31. It inticerh sinners, Prou. 1. 11.



and 16. 29. It will speake euill of the way of God, Act. 19. 9. as also of others, Iam. 4. 11. Tit. 3. 2. And as bruit beasts haue teeth to deuoure men : so wicked persons haue tongues to defame men.

It is fained, professing loue, where is nothing but hatred, faining and inuenting all euill, Rom. 1. 30. whose faire speech is not to bee beleueed, Prou. 26. 25. for it is faithlesse, Prou. 5. 10. and false, Prou. 17. 4. It is filthy, as when on sifteth with a siue, the refuse remaineth : so the filth of a man in his talk, Eccles. 27. 4. Colos. 3. 8. Ephes. 4. 29. It is fiery, Iam. 2. 5, 6. with lips of burning fire, Prou. 16. 27. and with coles of Iuniper, Psal. 120. 4. It flattereth, to please others for profit to it selfe, Pro. 20. 19. and 26. 28. and 27. 6. and 28. 23. and 29. 5. 1. Thes. 2. 5. It is a fountaine, both bitter and salt, sweet and fresh, of a linsie-wolsie matter, in a mixt constitution; inclined to euill, and seeming to bee inclined to good; ready to blesse, and to curse, Iam. 3. 11, 12. It is foolish, and spreadeth folly, Prou. 13. 16, and bubbleth out foolishnesse, and feedeth thereon, Prou. 15. 2, 14. and vttereth such foolishnesse as is not conuenient, Ephes. 5. 4. Prou. 10. 8, 10. 14. It is froward, Prou. 6. 12, 14. and 4. 23. and 10. 31, 32. and 15. 4, and full of words, Eccles. 10. 14.

It gainsaieth others, Iude 11. Tit. 2. 9. and galleth them, 1. Tim. 6. 5. It vseth great swelling words, Iude 16. and grievous words, stirring vp anger, Prou. 15. 1. and grieuing others, Iam. 5. 9. It is full of ambulatory garrulity : a foole vttereth thereby all his minde, Prou. 29. 11. and yet it is very guilefull, Psal. 34. 13.

It is hasty, and returneth a word before it bee heard, which is folly and shame to it, Prou. 18. 13. Prou. 29. 20. Eccles. 4. 29. It is a tongue of hiding, Prou. 25. 23. Backbiting secretly, and hiding what it speaketh, Prou. 24. 23. it would seeme, in the meane time, to be as a honycombe, Prou. 5. 3.

It speaketh idly, Math. 12. 36. vsing words that haue neither

Περπατῶ  
ἐν ἀδολείᾳ.

*Cito loqui, est  
insania indi-  
cium. Bias.*



neither matter, good purpose, necessity, nor vtility, such as tend to penury, Prou. 14. 23. and such as must be made account of at the last day, Math. 12. 36. It iesteth vnlawfully, vnhonestly, filthily, vainely, offensively, tantingly, contentiously, contumeliously, with scurrility, Eph. 5. 4. and so becommeth as a mercenary foole to all. It is impatient, Psalm. 39. 1, 2, 3. It iudgeth rashly, Math. 7. 1. Iam. 4. 11. and 5. 9. 1. Sam. 1. 14. Iob 1. 9, 11.

It kindleth much euill. Behold, how great a matter a little fire kindleth, Iam. 3. 5.

It hath a Lions mouth, tearing cruelly whom it can deuoure. It lyeth, and is taught for lyes, Ier. 9. 5. which thing God hateth as an abomination, Prou. 6. 16, 17. and 12. 22. Iam. 3. 12. Which thing also the righteous man hateth, Prou. 13. 5. as a fruite of our old man, Colos. 3. 9. Vnder which may bee comprehended cogging, smoothing, dissembling, glozing, 1. King. 5. 25. But three things make vp properly a lye. 1. Speaking of an vntruth. 2. Speaking it against our thought. 3. Speaking it to deceiue. And aboue all lyers, they are the worst that haue taught their tongues to speake lyes, Ier. 9. 5. and to trim and plaster vp lies, Psal. 119. 69. Iob 13. 4.

It is a make-bate, Tit. 2. 3. Prou. 16. 28. The beginning of whose words is foolishnesse; and the end thereof is mischieuous madnesse, Eccles. 10. 13. it mocketh, and spareth neither father nor mother; nor Christ, Ioh. 19. 2. 2. King. 2. 23. It multiplyeth words, Eccles. 10. 14. and for floods of words, it hath scarce one drop of reason. This multitude of words wanteth not sinne. Prou. 10. 19. and in many words there are diuers vanities. The best of it is, that it is like the tongue of a pipe, which being taken away, the pipe serueth for no more vse. And like an vnskilfull Shoomaker, that maketh a great shoo to a little foot. It is mischieuous, and talketh of mischief, Prou. 24. 2. It murmureth, Ioh. 4. 1. Mal. 3. 14. Iude 16.

It is naughty and little worth; hurtfull to it selfe, and to others, Prou. 17. 4. It is most ready to vent out all

H h 4

euill

*Cum corodēte  
Sale Momi,  
absque Sale  
Mercurij  
condiente.*

*Psal. 22. 13, 21.*



euill newes, Act.chap.17.verf.21.

It openeth the mouth wide to destruction, Pro. 13.3. and maketh it as an open sepulchre, Ro.3.13. It is full of othes and cursing. Rom.3.14.

It is bent to periury, Leuit. 19. 12. It hath peruerse lips, prou. 19.9. whose peruersenesse is a breach of the Spirit, Prou. 15.4. The poyson of Aspes is vnder their lips, Rom. 3.13. Psalm. 104.3. 9.11. Iam. 3.8. It praiseth others rashly, Eccles.27.7. and praiseth too farre a mans selfe, Prou. 27. 2. compared with 2. Cor. 11.21. It prateth, as a prating foole, with malicious words, Pro.10.8. 3. Ioh. 10. It breaketh many promises, Psalm. 15. and maketh as many rash, hurtfull, and snaring promises, Prou. 6. 1, 2. It speaketh proud and hard things proudly, with many swelling words of vanity, Prou.14.3. Psalm. 31. 18. 2. Pet.2. 18. It quippeth, and with taunts and quips toucheth too roughly the good name of others Ephes.5.4.

It railleth, 1.Tim. 4.14.1. Pet. 3.9. and the railer is a man of lips, Iob 11. 2. and a master of the tongue, Ecclesiast. 10. 11. It rageth, Hos. 7.16. Psalm. 73.9. and is like a sharpe Razor, working deceitfully, Psalm. 52.2. It rashly vttereth what is not conuenient, Eccles.5.1. It rebuketh where it hath neither cause, nor a calling, Ier. 29.27. and reprocheth where it should not, and as it should not, Psal. 69.9. and 102.8. and 42.10. and 44.16. It reuealeth secrets which should not be reuealed, and whose reuealing is not profitable, Pro. 11.13. and 20. 19. Gen. 9.22. compared with 1. Cor. 1.11. Gen. 37.2. 2.King.6.8. It reuileth others, and meeteth reuiling with reuiling, 1. Cor.6.10.1. Pet.3.9.

It scorneth and scoffeth, Genes. 21.9. Galat. 4.29. and thereby is able to set a City on fire, Prou. 29.8. It scourgeth mens good names, Iob. 5.21. It is sharpened as a Serpent, Psal. 104.3. to bite as a Serpent, Eccles. 10. 11. It is silent where, and when it should speake, Psal.38.13, 14. and 49, 1, 9. compared with Prou. 23. 9. and can  
sing



sing the song of fooles, of flattery, and mirth, when and where it should not, Pro. 7.5. It slandereth, and as the *Cameleon*, can turne it selfe into all colours except white, so it can turne into all fashions, except honesty: and as Rats and Mice gnaw vpon other mens meate, so it gnaweth vpon other mens good name (which is to be chosen aboue riches, and better then precious oyntment,) Eccles. 7.1. It smiteth, Ier. 18.18. It is smoothed, Ier. 23.31. It is full of strife, Pro. 16.28. Tit. 2.3. 1. Tim. 6.4.2. Tim. 2.14. whose words appeare softer then oyle or butter, yet are as drawne swords, and warre in the heart, Psal. 55.21. and 57.4. and 59.6, 7. and 42.10. and 64.3, 4. Pro. 12.17. It sporteth with anothers good name: & (as a mad man) casteth flames, fire-bands, arrowes and death; & when he hurteth his neighbour, sayth, Am not I in sport? Pro. 26.18.19. It sweareth, Eccles. 21.11. and lauishly breatheth nothing but oathes in least matters, and vpon sinallest occasions.

It telleth tales, Leuit. 19.16. and thereby reuealeth secrets, Pro. 11.13. whose words are as wounds, and they goe downe to the innermost part of the belly, Pro. 18.8 and 26.20, 22. and 15.18. and 29.22. It either whispereth abroad the thing that is true, Rom. 1.30. Gen. 9. Or it altereth the same, by adding something to it, or changing the meaning of it, Mat. 26.60. Or it surmizeth what is not true, Ier. 37.13. or coloureth the tale-telling, with prefaces of pittie and sorrow; and with pretences of good will, of necessity to speake, and of freedome from malice, and with protestations of secrecy, of that which he would all the world might know. It is taste-lesse, like the white of an egge (it is so foolish) Iob. 6, 6, 7. It tattleteth like a busie-body, speaking what it ought not, 1. Tim. 5.13. It taunteth whom it should regard, and is a third tongue indeed, Eccles. 28.15. In backbiting it hurteth three all at once, it selfe, the hearer, and the person back-bited,

It is full of vaine talking, Tit. 1.10. and vaine iangling,  
1. Tim.

Ier. 6.28.



1. Tim. 1. 6. It is a Vipers tongue, Iob 20. 16. It is vn-  
sauiorie, Iob. 6. 6 It is full of such rash vowes, as a man  
should not make, or will not keepe, or cannot keepe,  
Deut. 23. 21. It vpbraideth others, and casts iniquitie (di-  
ligently searched out) vpon them, Psal. 55. 3. and 64. 5, 6.  
It vttereth sinne, Iob 15. 5. and foolishly vttereth all the  
mind at once, Pro. 29. 11. It vaunteth vaine-gloriously,  
ascribing more to it selfe then is true.

It hath whetted teeth, Psal. 112. 10. and it selfe is whet-  
ted like a sword, Psal. 64. 3, 4. It whispereth by priuy rai-  
ling, and backbiting, and separateth chiefe friend; and  
it selfe is separate from God, Prou. 16. 28. & 26. 20, 22.  
2. Cor. 12. 20. Rom. 1. 29. It is windie and proud, Iob 8.  
2. with words of wind, Iob. 16. 3. & 15. 2. and is North-  
windie through stormie rayling, Pro. 25. 23. It witnesseth  
falsly, and is a mawle, a sword, and a sharpe arrow, Pro-  
25. 18. 1. King. 21. 13. Pro. 19. 5, 9. and 21. 28. It woun-  
deth and can neuer make whole againe, Pro. 26. 22. and  
18. 8. It furnisheth wood to the fire (of contention) Pro.  
26. 20. And in a word: the euill and poisoned tongue, is  
a world of iniquitie, Iam. 3. 6.

### *Prognostickes.*

**T**He poysonous and poysoned tongue, full of deadly  
poyson, as hard to bee cured, as it is hard to bee ta-  
med, being an unruly euill, Iam. 3. 8. It produceth many  
moe euils, and in many words there wanteth not sinne,  
Pro. 10. 19. As prophane babbling, increasing to more  
vngodlinesse, 2. Tim, 2. 16. and foolish lips, making con-  
tention, Pro. 18. 16. The end of a fooles talke, is mischie-  
uous madnesse, Eccles. 10. 13.

If a strange woman be affected with this maladie, her  
lips are as a deepe pit, wherein they that are abhorred of  
the Lord, doe fall, Pro. 22. 14. If he be a scorner, hee is  
able to set a cittie on fire, Pro. 29. 8. If a tale-bearer, his  
words

It produceth  
many finnes.



words are as wounds, Pro. 18. 8. and 26. 29, 22. If he be a whisperer, he separateth chiefe friends, Prou. 16. 26. and is marked with one of those finnes of a reprobate minde, Rom. 1. 29.

This poisoned tongue greatly harmeth the owner thereof; for hee that bridleth not his tongue, deceiueth himselfe, and his religion is vaine, Iam. 1. 26. The talke of his lippes tendeth onely to pouerty, Pro. 14. 23. And hee that hurteth his neighbour by his tongue, woundeth his owne soule by his words, Pro. 18. 7. And iustly were slanderers in old time marked in the fore-head, with a hot yron, as infamous: And scoffers deserue the reward of disdain. True wisdom hateth the froward mouth, Pro. 8. 13. The lyer and the scorner are an abomination to God and to men, Pro. 12. 22. and 24. 9. and he that speaketh what he will, shall heare what hee would not. A fooles lippes enter into contention, and his mouth calleth for strokes, Pro. 18. 6. His mouth is his destruction, and his lips are the snare of his soule, Pro. 6. 7. and cursers of God and of their parents, deserue the punishment of death, Leuit. 24. 16. Exod. 21. 17. For the rage of the tongue, the prater shall be brought to derision, Hos. 7. 16. The fooles mouth is neere destruction, Pro. 10. 14. and he that openeth wide his lippes, shall haue destruction, Prou. 13. 3. His owne tongue shall fall vpon him, Plal. 64. 8.

His owne breath, as fire shall deuoure him, Esa. 33. 11. His belly shall be filled with the fruit of his mouth, Pro. 18. 20. The lips of a foole will swallow vp himselfe, Eccl. 10. 12. and he shall be snared with the finnes of his owne lippes, Pro. 12. 13. By his owne words he shall be condemned, Mat. 12. 37. Iob 15. 6. He someth out his owne, and other mens shame, Iude 13. A flatterer worketh ruine, Pro. 26. 28. and spreadeth a net for his feet, Pro. 29. 5. A froward and proud flattering tongue shall be cut off, Pro. 10. 31, 32. And peruersenesse thereof is a breach in the Spirit, Pro. 15. 3, 4. And the Lord shall cut off all flatter-  
tering



tering lippes, and the tongue that speaketh proud things, Psal. 12. 3.

A man that vseth swearing, the plague shall neuer depart from his house, Eccles. 23. 11. The flying booke of Gods wrath shall consume him and his house, Zech. 5. The Vipers tongue shall slay him, as hee went about to slay others therewith, Iob 20. 16. and a false witnesse shall not be vnpunished, Pro. 19. 5, 9. but shall perish, Pro. 21. 28. He that openeth wide his lippes to speake (as hee pleaseth) shall haue destruction, Pro. 13. 3. *Doeg*, for that he loued all deuouring words, and the deceitfull tongue, is threatned by God to be destroyed for euer, Psa. 52. 4, 5. The venome and mischiefe of the euill speakers lippes shall couer him, burning coales shall fall vpon him, hee shall be cast into the fire; into deepe pits, that he rise not vp againe: and the euill speaker shall not be established in the earth, Psal. 140. 9, 10, 11.

Backbiters are counted amongst those that are giuen vp to a reprobate mind, Rom. 1. 24. He that rashly iudgeth another, shall be iudged himselfe, Matth. 7. 1. And he that condemneth another, shall be condemned himselfe, Iam. 5. 9. and of euery idle word that men shall speake, they shall giue account thereof in the day of Iudgement: and by their words they shall be iustified, and by their words they shall be condemned, Matth. 12. 36, 37. Reuilers shall not inherit the Kingdome of God, 1 Cor. 6. 10. and lyers shall haue their part in the lake which burneth with fire and brimstone, which is the second death, Reuel. 21. 8. Neither shall the contentious tongue inherit the Kingdome of God, Galat. 5. 21. For as life, so is death in the power of the tongue, so that the euill speaker shall eate the fruit thereof, Prou. 18. 21. The tongue is a little member: and boasteth great things: behold, how great a matter a little fire kindleth. The poisoned tongue is a fire, a world of iniquitie, it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. No man can tame it,



it is an unruly euill, full of deadly poyson, Iames 3.5:&c.

*Curation and remedies.*

**T**He healing of the tongue is a tree of life, Pro.15.4. and the healed and healing wholesome tongue, is most profitable and comfortable for it selfe and for others. And because the impure and poysoned heart (by natiue and inherent corruption) abounding with secret venome, produceth both poisoned deeds, Deut. 32. 33. and poisoned and corrupt talke, Rom. 3. 13. Eph. 4. 29, It would be first purged: And nothing is fitter then faith: for faith purifieth the heart, Act. 19. 15. By faith we apply Christ crucified, to our hearts, to the mortification of sinne, and of all our earthly members, Col. 3. 5. (whereof the tongue is one of the principall for vse) and to the quickning of the *Inner man*: And they that are Christs, doe crucifie the lusts and affections, which bud forth in those members, and chiefly in the tongue, Gal. 5.

Prayer is a fit remedy to cure the poyson of the tongue: And if it be feruent, constant, and effectuell, it auaieth much, Iam. 5. 16. In two respects: 1. It maketh acquaintance with God, Iob. 22. 21. and accustometh a man to take words with himselfe, in turning to God, Hos. 14. 2. Euen that holy *secret speech*, Esai. 26. 16 Iob 15. 4. He becommeth at last so circumspect and so holy, in his talking with God, that thereby he is taught by time, to be wise and graue in his speech with men. 2. By prayer, he becommeth a begging petitioner: because God can best cure and rule the tongue: (for the answere of the tongue is from God, Prou. 16. 1. and the tongue of the learned, to speake a word in season, is from him, Esai. 50. 4.) Hee intreateth him by prayer, that hee would set a watch before his mouth, and

A purified heart.

By Faith,

Prayer.



and keepe the doore of his lippes, Psalm. 141. 3. and would open his lipes when neede requireth, psalme. 51. 17. Ephes. 6. 19. and as he prayeth, so God doth grant the desires of his owne; and when they call, hee answereth, Esai. 58. 9.

Wisedome.

Wisedome is most necessary for curing of the tongue specially that wisedome that is from aboue, Iam. 3. 17. Wisedome weigheth words, as men doe gold and silver: And the heart of the wise teacheth and moderateth their mouth, Pro. 16. 23. They haue the key of their tongue, lying in the cup-boord of their heart. Fooles carry their hearts in their mouthes, but a wise man carryeth his mouth in his heart. As he looketh on his meate, before he eateth; so he pondereth the matter of his words, before he speaketh: He considereth, God hath giuen him two eares, but one tongue, walled with teeth and lips, to barre and bridle it, Eccles. 28. 28. Hee chooseth rather to be a louer of knowledge of things, then to be talkatiue, and a louer of worlds.

φιλολογος ποη  
λογοςφιλῶ.  
Zeno, Cittiic.

Moderation.  
χαλινὰ ἄρχειν.  
Refraining.

This *moderation* of the tongue, refraineth and directeth it: The *refraining* of the tongue, Prou. 10. 19. is the bridling of it, Iam. 1. 26. Psal. 39. 1. and keeping of it from euill Psal. 34. 13. 1. Pet. 3. 10. with a diligent obseruation, and taking heed to the same: And he that keepeth his mouth & his tongue, keepeth his soule from trouble, Pro. 21. 23. and he that keepeth his mouth, keepeth his life, Pro. 13. 3.

Silence.

This wisedome of *refraining* of the tongue, maketh it either to *conceale*, and hold peace of that which should not bee vttered: for a prudent man concealeth knowledge, but the heart of fooles proclamerth foolishnesse, Pro. 12. 23. and 15. 2. and a man of vnderstanding holdeth his peace, while as a tale bearer reuealeth secrets, Prou. 11. 12. 13. Or else it maketh it *slow to speake*, Iam. 1. 19. and hee that hath knowledge, spareth his words, Pro. 17. 27. and vttereth none, but such as he pondereth well before in his minde: He speaketh sparingly of him-  
selfe,

Sparing of  
speaking.



selfe, 2. Cor. 12. 6. and more sparingly of things not needfull to be spoken, Mat 1. 19.

The other part of the wise *moderation* of the tongue, is in directing of it to speake that which is good, true, and expedient : wherein he hath a care, that his words be *gracious*, Eccles. 10. 12. and powdered with the salt of gracious wisdome, Col. 4. 6. and gracious they must be, both to others and to himselfe : for the lippes of the righteous feede many, and know what is acceptable, Prouerbs 10. 21. 32. and a man shall be satisfied with good by the fruit of his mouth, Prouerbes 12. 14. and 13. 2.

He *fitteth* his words to all circumstances of matter, persons, times, places, occasions, opportunities, and euent, and circumspectly considereth what, before whom, when, where, how of whom, to whom, wherefore, and to what end he speaketh : He maketh his words runne fitly vpon their wheelles, and seeme to others like Apples of gold, in pictures of siluer, Pro. 25. 11. He findeth ioy by the answer of his mouth, and how good a thing is a word spoken in due season, Prou. 15. 23. Hee hath a care that the lips of his knowledge bee a *precious iewell* aboue gold, and a multitude of Rubies, Prou. 20 15. and for good vse, that his words be profitable : For the lips of the wise shal preserue them, Pro. 14. 3. and that his tongue be health, Pro. 12. 18. and *pleasant* words are as an honey-combe, sweete to the Soule, and health to the bones, Pro. 16. 24.

The *feare* of God maketh the righteous to forbear all sinne, and to doe that which is lawfull : It cureth also the venome of the tongue, and moderateth it fitly : It is wisdomes instruction, Pro. 15. 33. and as it is medicine for the nauell of vnderstanding, Prou. 3. 8. so it is fit physicke for the poysoned tongue : And as it is a fountaine of life, to depart from the snares of death, Prou. 14. 27. So it is a physicall well-spring, to cure the maladies of the tongue, The *Preacher*, after he hath set downe

Direction to  
the right ob-  
iect : by words  
that are gra-  
cious.

Fit.

Profitable.

Pleasant.

The feare of  
God.



downe the finnes of the rashnesse of the mouth, and of the multitud of words (wherin there are many vanities) as a fit remedy for all those, he prescribeth his physicall counsell, and sayth, *But feare thou God*, Eccles. 5. 2. to the 7. verse. and *David* setteth downe, as an effect and fruit of Gods feare, the keeping of the tongue from euill, Psal. 34. 11. and as *Cornelius* said, We are in Gods presence to heare, Act. 10. 33. So the feare of God, by the perswasion of Gods presence, maketh men to say, We are in Gods sight to speake. The lips of the righteous, that feare God, know what is acceptable to speake, pro. 10. 31. We should speake with men, as if God were hearing and speake with God, as if men were hearing.

Reuerence of  
God,

And men,

Reuerence dependeth vpon true feare. Wee should learne to serue God with *reuerence*, Heb. 12. 28. and religiously, and reuerently regard in our speech, all those things which belong to God directly. Wee should feare this fearefull and glorious name, The Lord Our God, Deut. 28. 58. and reuerence his Word and Sanctuary, Leuit. 19. 30. and his seruants, 1. Thes. 5. 13. Wee should also reuerence all men generally, 1. Pet. 2. 17. as created to Gods image, but specially those that excell others in godlinesse, Psal. 15. 4. vertues, gifts, authority, or age; and to preferue in our speaking, the reputation and good name of others, which is better then precious oyntment, Eccles. 7. 1. and better then great riches, Prouerb. 22. 1. and a good report maketh the bones fat, Prou. 15. 30. In honour wee ought to preferre one another, Rom. 12. 10. and by no meanes hurt the fame of another, Tit. 3. 2. This right reuerencing of God and man, cureth and amendeth in the tongue, all blasphemie, taking Gods Name in vaine, iesting in Scriptures, cursing, slandering, backbiting, railing, reuiling and such like.

Veracitie.

The vertue of *veracitie*, whereby a man speaketh the trueth in his heart, Psal. 15. 2. maketh the tongue speake euery thing as it is, and as the heart thinketh it.

It



It is a fruit of the Spirit, Ephes. 5. 9. and carefully to bee sought, Phil. 4. 8. It is the badge of a godly man, who shall inherit the Kingdome of heauen, Psal. 15. 2. It maketh a man acceptable to God, for they that deale truly are Gods delight, Prou. 12. 22. The practice of this worthy vertue of *veracity*, must be so tempered with prudence, that the libertie of it preiudge not the vertue of *Taciturnitie*, nor discloſe the ſecret cauernes and myſteries of wiſe *ſilence*. Wee need not therefore ſpeake ſuch things as are futile, impertinent, needleſſe, filthy, odious, hurtfull to Gods glory, or to our neighbours, ſcandalous, offeſſiue, ſecret, tedious, or ſuch like, though they be neuer ſo true: We ſhould not ſpeake euery truth before euery one indifferently; wee muſt not caſt pearles before ſwine, nor giue that which is holy vnto dogs. Matt. 7. 6. and 27. 14. nor anſwere a foole according to his folly, unleſſe it be to hinder him to be wiſe in his owne conceit, Prou. 26. 4, 5. and 23. 9. We ſhould be ſparing to ſpeake before the aged, Iob 32. 6. before Magiſtrates and honourable men, or that are in authority, Tit. 2. 9. Act. 20. 10. or in the eares of angry, malicious, and diſſembled perſons. This vertue of *veracity* cureth all lying, diſſembling, glozing, ſmoothing, cogging, &c.

Learn to be of a *meeke* and *quiet ſpirit*, which in Gods ſight is of great price, 1. Pet. 3. 4. which conſiſts in ſtudying to bee quiet, and a man to doe his owne buſineſſe, 1. Theſ. 4. 11. To liue in peace with all men, ſo farre as lyeth in you, Rom. 12. 18. To forbear others in loue, Eph. 4. 2. Suffering mens manners, which thou canſt not amend, Act. 13. 18. *ex conſeq.* Couering ſinnes with loue, Pro. 10. 12. and (as both prudent and peaceable) to couer the ſhame of others, Pro. 12. 16. To forbear all ſtriſtneſſe and rigour, to uſe moderation toward all men, Phil. 4. 5. and to eſchew all occasions of diſcord and ſtriſe, Gen. 13. 7. The cuſtome and practice of this vertue, doth cure all chiding, iarring, falſe rumours, blaſphemie, curſing and all euill words, that ariſe vpon diſcord and debate.

Taciturnity,  
and ſilence.

Peaceableneſſe



## Taciturnity.

Study the vertue of *taciturnity* & wise silence, whereby those things that are to be kept silent and secret, and such things as are not necessary to be vttered, are not spoken, and such things as are necessary, are spoken sparingly, and in so farre onely, as may serue for the good of others. This vertue cureth garrulitie, incontinencie of speech, futilitie, diuulgation of secrets, flattery, calumnies, contumelies, opprobries, and such like.

## Moderation of Iudgement.

Our iudgement of others and of their doings, should neither be too high, nor too hard. We should not haue mens persons in admiration for aduantage, Iud 16. Neither should wee too rashly, nor too farre, condemne others, when we think they offend. Suspect not where there is no ground, and iudge not things to be worse then they are, nor turne them to the worst part, by giuing them a wrong construction, Matth. 7. 1. Such as thou esteemest of, iudge truly of them, according to that which thou certainly knowest: as for such as thou mislikest, (whose actions or sayings thou dost not approoue) either suspend thy iudgement of them, or what is doubtfull, interpret it to the best, and what thou knowest and mislikest in another, excuse it, either by his intent which may be good, or by his ignorance and weaknesse, which is to be pitied, or by his inclination, which is common to many, or by his temptation, which hath beene great, or by his necessity, which was vneuitable, or by the circumstances of his action, which may lessen the fault, or by the hope of his repentance, which may be to morrow, or by thy selfe, that may be at some other time, as he is now. This is the right *sobriety* and *moderation* of our iudgement of others, and doth amend the words of flattery, & suffers not men to blesse with a loud voyce, Pro, 27. 14. nor to giue flattering titles, Iob 32. 2. but much more it amendeth all backbiting, vpbraiding, blaspheming, and all such words, as saue of rash iudgement.



*Meeknesse* and *patience* fitly serue for the curing of the tongue : both are exercised with iniuries. *Patience* calmly suffereth the wrong : *meeknesse* quietly moderateth anger, conceiued for the wrong. *Paul* prescribed these two to his *Timothy* : who had much to doe with his tongue, to teach, to reason, and dispute, to re-prooue and answer those that greatly gaine sayd and gainestood him, and lest he should be exasperate, to vtter his passions in words; he recommendeth to him, the vertues and graces of patience and meeknesse, saying, The seruant of the Lord must be patient, in meeknesse, instructing those that oppose themselves, 2. Tim. 2. 24, 25. and willeth him to put euery one in minde, in following his example, to speake euill of no man, and to be no brawlers, hee willeth them to be gentle, shewing all meeknesse vnto all men, Tit. 3. 2. These two vertues ioyned together, make the tongue silent, 2. King. 18. 36. the answers soft, prou. 25. 14, 15. and doe allay the bitternesse of words, Pro. 15. 1.

These two vertues made *Gedeon* so softly to answer and appease the angry *Ephramites*, Iudg. 8. 3. and *Abigail* so sweetly to answer angry and threatning *David*; 1 Sam. 24. 7. and patient and meeke *David*, at his enemies iniuries, was a deafe and dumbe man, that opened not his mouth, and in whose mouth were no reproofes, Psal. 38. 13, 14. These vertues make men courteous, not rendring euill for euill, or railing: but contrariwise, blessing, 1 Pet. 3. 8, 9 and not cursing, Rom. 12. 14. These make men defend their innocency, with great moderation of words: as *Paul* did before the Councill, Acts 13, 1 *Anna* before *Eli* 1 Samuel 1. 15, *Christ* before the *Iewes*, Iohn 8, 48, 49 *Daniel* before *Nebuchadnezar*, Daniel 6. 22. and *David* before *Saul*, who patiently commended his cause to God, and sayd, Iudge mee O God, for I haue walked in my innocency, Psalme 26. 1 By these vertues also, reproofes are moderated, and such as fall, are

*Meeknesse  
and patience.*



restored by them that haue the spirit of meekenesse, Galat 6. 1. Reproofes are wisely wrapped vp in some graue sentence, or with some preface and insinuation of loue, of pittie, respect and reuerence: or with an application of the reproofe to himselfe, 1. Corinthians 4. 6. or with some exhortation or prayer, 1. Tim. 5. 1. and either in some gentle words, or in some sensible parable, 2. Samuel 12. 1. By these are cured all cursing, rayling, sharpe rebukes, answering againe, chiding, contention, gallings, and all bitternesse in speech.

Modesty and  
humility.

*Modestie* and *humilitie* make a man, when he seeketh his owne reputation, doe it with great moderation, Philipians 4. 8. and hee (out of the sense of his owne vnworthinesse) arrogates nothing too much to himselfe: nor derogates any thing from another, Eph. 4. 2. Colos. 3. 12, 13. Hee doeth nothing through strife or vaine-glory, but in lowlinesse of minde, esteemeth others better then himselfe, Philipians 2. 3. *Modestie* maketh a wise man spare his words, because hee is of a coole spirit, Prouerbs 17. 27. He spareth to speake any euill of another, or of himselfe, 1. Timothy 1. 13, 15. 2. Corinth. 15. 9. Hee spareth to speake any good of himselfe; or if he doe it, he doth it with a wise conuoy, as in the person of another, 2. Corinth, 12. 2. Iohn 19. 26. Hee chooseth seemely words to vnseemely things, Genes. 4. 1. 1. Sam. 24. 4. This vertue cureth selfe-praife, boasting, vaunting, filthy speaking, and such like.

Fidelity.

Bee *faithfull* in words and promises: for they that deale truly, are Gods delight. Pro. 12. 22. and he that speaketh the truth from his heart, and sweareth to his hurt, and changeth not, shall dwell in Gods holy hill of eternall happinesse, Psal. 15. 4.

Bee slow to promise, and swift to performe: and before thou promise, forsee that the promise be both lawfull to be made, and possible to be performed.

This



This vertue and grace, with wisedome ioyned thereto, preferueth the tongue from rash promises, and maketh them carefull to performe those that are made.

Let *gravity* temper thy *urbanitie* and *hilarity*, Tit. 2. 2. Phil. 4. 8. Ephes. 5. 4. For as there is a time to laugh with delightfull words: so they would not seeme mad, Eccles. 2. 2. in excesse or impertinencie, but sutable for thy estate age, and calling. Merry words and iests should not bee offensive to others; but as they are pleasant, sportfull, and sweet, for recreation of the mind, Pro. 23. 8. So they must offend none, but rather edifie, Ephes. 24. 5. Acts 2. 4, 6. They must be conuenient, in season, in things indifferent and moderate: and if need be, and thy calling so require it, thou mayst wrap vp a sharpe reproofe within a merry iest, 1. King. 18. 27. This *urbanitie* of speech, tempered with gravity and wisedome, will cure all idle and hurtful iesting, taunting, girding, scorning, vnseemely and immoderate laughter and merriments.

Gravity tempering urbanity.

And finally, because all the poison of the tongue, floweth from vngodnesse and wordly lusts, indeuour to be partaker of the *grace of God*, that bringeth saluation to all men, and it wil teach thee to deny vngodliness & worldly lusts, and to liue soberly, righteously, and godly in this present world, Tit. 2. 11, 12. and consequently to forbear all vngodly, vaine, passionate, and idle words, and to vtter none, but such as saueur and smell of godlinesse, righteousness and sobrietie, or at least such, that are not preiudiciall or contrary to the same: Looking for that blessed hope, and the glorious appearing of that great God, and our Sauour Iesus Christ, who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purifie vnto himselfe a peculiar people, zealous of good workes, and good words, Tit. 2. 13, 14.

The grace of regeneration.





## CHAP. XXXIII.

## The deafenesse of the Eare.

ESAY 42. 18. *Heare ye deafe.*

ESAY 43. 8. *Bring forth the deafe that haue eares.*

## DESCRIPTION.



A Description  
of the eare.

OD hath planted the eare, Psal. 9. 4, 9. and as it pleaseth him, hee maketh the deafe, Exod. 4. 11. The hearing of the eare, and the seeing of the eye, God hath made them both, Prou. 2. 12. The eare is of an excellent frame, set in the highest part of the body, for that sounds goe highest: they are euer open, that we may the more readily heare.

Within the eare there is a thin membrane, called *Tympanum*, with three little bones growne to it, called *incus*, *malleus*, *strapes*, which maruellously serue to make hearing. The eare tryeth words, Iob 12. 11. and 34. 3. The eares are called the *daughters of musicke*, for that they delight therein, Eccles. 12. 4. The eare is the port of the royall way of reason, and the port of faith, Rom. 10. 14. But vnlesse it be digged by God, it will neuer be sanctified for that vse, Psal. 40. 6.

Deafenesse  
spiritual, what?

The deafenesse of the eare, is either bodily or spiritual:



tuall: The bodily deafnesse vnuoluntary, is rather to be pittied and cured, then cursed, Leuit. 14. 19. But the spirituall deafnesse, is to be pittied and cured, otherwise it is accursed, because it is voluntarie; like the deafnesse of the Adder that stoppeth her eare, which wil not hearken to the voyce of charmers, charming neuer so wisely, Psal. 50. 8. This is the heavy eare, with the fat heart, Esa. 6. 10. Zech. 10. 11. and the vncircumcised eare, through hardnesse of heart, Ier. 6. 10. and 7. 26.

This spirituall deafnesse, and vnwillingnesse to heare what is most profitable for the Soule, is either *naturall*, and common to our corruption; or *acquired* by custome and time: as when the heart is more and more with-drawne from God, and from his will. And when through the stubbornnesse of the heart, and hardnesse of the necke, the eare is not inclined to hearken vnto God, Ier. 7. 24, 26. and the necke made more and more stiffe, that the eare cannot heare, nor receiue instruction, Ier. 17. 23. Contrary to Gods owne direction, saying: *Incline your eare, and come vnto me; heare, and your soule shall live*, Esa. 55. 3.

It is two-fold.

Naturall.

Acquired.

*Part affected.*

**T**His deafnesse of the eare, is not *Idiopathicke* and proper to it, but *Symphatheticke*, and by consent with the euill disposed, and dead soule, which imployeth it not to good vses, but rather withdraweth it from the hearing of all things that are most profitable, and inclineth it vnto those things, that are idle, vaine, and hurtfull.



*Causes.*

God deserting  
and punishing.

**A**S God causeth the bodily deafnesse, Exod. 4. 11. so hee inflicteth this spirituall deafnesse, as a iust punishment : Hee deserteth the heart, and inclineth it not, 1. King. 8. 58. He deserteth also and inclineth not the eare, to heare and giue eare vnto that which is his will. He saith to the Prophet, Make the heart of this people fat, and make their eares heavy, and shut their eyes ; lest they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert and be healed, Esai. 6. 10. God for a long time gaue the people of Israel great occasion to see his works, and to heare his Word ; but hee gaue them not an heart to perceiue, and eyes to see, and eares to heare, Deuteronomie 29. 4.

Satan seducing

Satan iniectioneth all euill that he can, to stop both the heart and the eare. The Diuell is called a *deafe spirit*, Mark. 9. 25. for that he goeth about to stop the eare from hearing of Gods Word, and from all godly and wise counsell.

Externall  
occasions.

Externall auocaments withdraw the eare from hearing of Gods counsels: The churlish ghests, for other adoes, alleadged thy could not come, Mat. 22. Sometimes the eare is withdrawne by the absence of the body: other times the body being present, the eares are withdrawne and withholden by other obiects.

Prosperity.

Men are loth to lend their eare to the Word, when they abound in prosperity : as God sayth, I spake vnto thee in thy prosperity : but thou saidst, I will not heare, Ier. 22. 21.

Foolishnesse.

The wisdom of the flesh ( that enmitie against God, ) Rom. 8. 7. and the wisdom of this world ( that foolishnesse with God ) 1. Cor. 3. 19. with all the vanities of the mind, Ephes. 4. 17. and drowzinesse of the heart, stop the eare from hearing the wisdom of God:

For



For the which foolishnesse, he vpbraideth his people : saying, O foolish people, and without vnderstanding ! which haue eyes, and see not, which haue eares, and heare not, Ier. 5. 21.

Some are most impatient and vnwilling to heare, Mic. 7. 16. They harden their hearts, Psalm. 95. 8. and thereby make vnto them selues an vncircumcised eare. As God complaineth of his people, saying : To whom shal I speak and giue warning, that they may heare ? Behold, their eares are vncircumcised, and they cannot hearken : Behold, the Word of the Lord is vnto them a reproch, they haue no delight in it. I set watchmen ouer you, saying : Harken to the sound of the Trumpet : but they said, We will not hearken, Ier. 6. 10, 17. And I haue sent vnto you all my seruants the Prophets : yet they hearkened not vnto me, nor inclined their eare, but hardened their necke, Ier. 7. 24. 26. and (as a iust cause of their threatened punishment) he setteth downe the hardening of their necks, that they might not heare his words, Ier. 19. 15. And of the house of Israel, hee saith to the Prophet : The house of Israel will not hearken vnto thee, for they will not hearken vnto me, for all the house of Israel are stiffe of fore-head, and hard-hearted, Ezek. 3. 7. And againe it is said : The people refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare : yea, they made their hearts as an Adamant stone, lest they should heare the Law, Zach. 7. 11, 12. They are called, A rebellious people, Lying children, Children that wil not heare the Law of the Lord, Esa. 13. 9. Whereupon commeth a stubborne refusing to heare Gods Word, Ier. 11. 8, 10. preferring the imagination of their heart vnto Gods precepts, Ier. 13. 10. and 16. 12. and 17. 23. The preaching of the Word, meeting with a fat and obstinate hard heart, irritates the same, and it becommeth harder ; and the thundering of it dulleth so the eare, that it is made heauie and deafe, Esa. 6. 10.

Hardnesse of  
Heart.

Signes



*Signes and Symptomes*

Many sorts of  
deafe hearers.

**A**S *David*, (though otherwise hee naturally heard) willingly was deafe at his enemies reproches, *Psal.* 38. 13, 14. hearing them, he hearkened not vnto them, and regarded them no more, then if hee had not heard them: so those that are spiritually deafe, heare voyces, words, and sentences, but marke them not; as if they were bodily deafe. They haue eares, but heare not, as *I-dols*, *Psal.* 114. 6. Though it be said to them, This is the *refreshing*, yet they will not heare, *Esa.* 28. 12. If they heare, they doe not according to that which they heare and as fooles, they build their house on the sand, *Mat.* 7. 26. and hearing, they heare, and doe not vnderstand *Esa.* 6. 9. because they incline not the eare to vnderstand: their idle and vaine hearing, is eare-labour.

Some heare, and mocke, *Act.* 17. 32. Some delay their hearing till another time, *Act.* 24. 25. Some gaze, some muze, some wonder, and some wander with their minds. Some simply applaud, and heare gladly for a time, onely as *Herod* did, *Mark.* 6. 20. Some are like to the Athenians, itching for newes, *Act.* 17. 21. Some, like the Pharises, watching to censure, and wresting what is spoken, *Luk.* 11. 53, 54. Some are curious to know all things, that they may be able to talke of them, *Act.* 17. 18, 21. Some craue nothing but eloquence: some, variety of matter, and that which is fit for their humour. Some are too nice and delicate; they will heare none, except they please them well: in their famine they refuse their food, because they thinke a Rauen is the carryer of it; which *Elias* would not haue done, *1. King.* 17. 6. Some heare, as the way-side receiued the seed: they vnderstand not what they heare: the wicked one cometh, and catcheth away that which was sowne in his heart. Some heare, as the stony places receiued the seed: they heare the Word, and anon with ioy receiue it: it hath no root, it dureth for a while, and they



they are soone offended. Some heare, as the thorny ground receiueth the seed : cares and desires choke the Word, and they become vnfruitfull, Math. 13. 19, 20, 21, 22. Some heare for the fashion, or vpon custome, or for fauour, or for feare, or for shaine, or for attendance, or for a fame, or for that they are idle, hauing no other thing to doe but to spend time. All such are occasionall hearers, and heare with a deafe eare.

Some, when they heare, are filled with anger, Act. 19. 28. Some are cauillers, and trappers of speeches: like the Scribes and Pharises, who thought by Christs words, to make him *Cesars* enemy, Iob. 22. and 19. 12. Some are like the foolish Virgins, carelesse, Math. 25. Some are hearers onely, deceiuing themselues. They behold their naturall face in a glasse, and straight way forget what manner of men they were : being forgetfull hearers, and not doers, Iam, 1. 22, &c. They are like ciphers, which keepe a roome, but signifie nothing. They will not hearken to man, because they will not harken to God, Ezek. 3. 7. Their eare is like a bad Porter, who suffereth euery bad one to enter in, if they bee but brauely apparelled; and debarreth the good, if base arrayed. It admits euery euill, and debarreth euery good thing : because it fauoureth not the things of the Spirit, but of the flesh.

They that are thus affected, are like the deafe Adder, who stoppeth his eare at the inchantment of the Charmer, Psalm. 58. 4. They preferre all vnneccessary vanities, to that *one necessary thing*, Luk. 10. They come as to a *Theater*, more to behold, then to learne : and are like those old women which were alwayes learning, and neuer the wiser, 1. Tim. 3. 7. They despise that Booke wherein they should meditate both day and night. They lose that heavenly *Manna*, that should feed them. They runne from that *Ladder* that should mount them to heauen : And they winke at that *Starre* that should leade them to Christ. Their eares are deafe at the Word, but itching for other things, 2. Tim. 4. 2, 3. They loathe the Word,



Word: and little of it maketh them soone full, 1. Cor. 4. 8. They count the Word a strang thing, Hos. 8. 12. Act. 17. 18, 20. It becommeth to them a reproch : they cannot hearken, because they haue no delight in it, Ier. 6. 10. and 20. 8. They set not their heart thereon, Exod. 9. 21. but reiect it, 1. Sam. 15. 26. Luk. 7. 30. and cast it behind their backes, Psal. 50. 17. And when thy heare, they are like sieues, which retain no longer water, then they are in the riuers.

*Prognosticks.*

The manifold  
euils that fol-  
low the deafe  
eare.

**F**EW heare with obseruation for the after-time, Esa. 42. 20, 23. And he which heareth not instruction, goeth out of the way, Prou. 10. 17. An idle and forgetfull hearer is not blessed : he deceiueth himselfe, and his Religion is vaine, Iam. 1. 22, 25. The deafe eare is much more worse then the euill eye, or the poysonous tongue. This begetteth strife without; the other begetteth lust within: it debarreth all wisedome, comfort, grace, and saluation; and begetteth Atheisme, heresie, and hypocrisie. And he that is affected with it, is to be reputed a Swine, before whom Pearles should not be cast, Math. 7. 6. And as he is a cipher of grace, so he shall become a cipher of glory.

If he obstinately refuse to heare, he is worse then the worst ground; yea worse then the barren, stony, and thorny ground, And if he be a carelesse hearer, he is also carelesse of his owne saluation; and makes the Preacher carelesse of his preaching. The Queene of the south, that came so farre to heare the wisedome of *Salomon*, shall condemne them, that will not moue one foot to repaire to a Sermon, Luk. 11. 31. Beasts and Fowles came to the Arke to saue themselues; but many runne from the Church, to condemne themselues. Preachers are fishers, they catch but few fishes, because few come to heare,



heare, within the net of the Word. Hee that eateth, and keepeth not his meate in his stomake, his body is in an euill case : but he that heareth, and keepeth not the Word in his heart, his soule is in a farre worse case. For he that receiueth not the Word, hath one that iudgeth him : and the Word shall iudge him at the last day, Ioh. 12. 48. It becometh vnto him a fauour of death vnto his death, 2. Cor. 2. 15, 16. And he shall bee cut off, because he hearkneth not vnto God, Hos. 9. 17. They that will not heare, and obey, God (against them) biddeth the heauen and the earth heare, Deut. 30. 19. and 31. 28. and 32. 1. He preferreth those naturally deafe creatures, to men and women who are willingly deafe at his Word : and hee maketh those dumbe and deafe creatures, to beare witnesse against their obstinacy and ingratitude, Esa. 1. 2. and 34. 1. Ier 6. 19. and 22. 29, &c. As *Ioshua* said to the people : The great stone vnder this Oke, shall be a witnesse vnto vs : for it hath heard the words of the Lord which he spake vnto vs : it shall be a witnesse vnto you, lest ye deny your God, Iosh. 24. 27.

Fearefull are the plagues that God threateneth against those that are willingly deafe at his Word. As the sword, famine, and vexation of spirit: because when God spake, the people did not heare, Esa. 65. 12, 14. He threateneth to bring their feares vpon them, Esa. 66. 4. and to cast the people out of his sight : because hee spake vnto them, and they heard not : he called, but they answered not, Ier. 7. 13, 15. Hos. 9. 17. And all those euils hee hath pronounced against them, because they haue hardened their neckes, that they might not heare his Words, Ier. 19. 15. The Lord sweareth by himselfe, that the house of *Judah* shall become a desolation, because it would not heare his words, Ierem. 22. 5. And because they would not heare, and lay that which they heard, to heart; that he would send a curse vpon them, and would curse their blessings, Mal. 2. 2. The tingling eare, through sudden and great terrours and sorrowes, is inflicted iustly by God,



God, vpon the deafe eare, that would not heare his Word, 1.Sam.3.11.2. King. 21.12. Ier.19.3. He threateneth to send a famine in the Land: not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord. And they shall wander from sea to sea, and from the North, euen to East, they shall runne to and fro, to seeke the Word of the Lord, and shall not finde it, Amos 8.11, 12. The people of *Iudah* refused to heare, stopped their eares, and made their hearts as an Adamant stone, lest they should heare the Law: therefore came a great wrath vpon them. And as God cryed, and they would not heare: so they cryed, and God would not heare; and scattered them with a whirle-winde among the Nations, Zach. 7.11, 14. They that willingly stop their eare when God speaketh, shall (against their will) both heare and feele his fearefull Iudgements: and the deafe shall feelingly heare the words of the Booke, Esa. 19.18, 11, 12.

*Curation and remedies.* *Cure*

**Instruction.**

**D**iligent instruction, together with priuate and publicke admonition, auaille greatly to amend the deafe eare: and of an vnwilling eare, to make it a willing and ready eare: and to make *the eares of the deafe to bee vnstopped*, Esa. 35.5. And the eares of them that hearken, Esa. 32.3. And the deafe that haue eares to heare the Word, and to say, *It is truth*, Esa. 43.8, 9. It may be objected: What needs preaching, or teaching to deafe men? It may be as well answered: God may ioyne such a blessing with instruction, that they who are not onely simply deafe, but they that are in the graue (fully dead in sinne) may be made to heare, Ioh. 5. 28. The Preacher must proceed in teaching, and leaue the successe to God, The Word will either serue for conuersion, or for conuiction. The deafe must be instructed, whether they will  
heare.



heare, or whether they will forbear, Ezek. 2. 5. And still thou must say, He that heareth, let him hear: and he that forbear, let him forbear, Ezek. 3. 27. Though thou labour and spend thy strength in vaine; yet, thy iudgement and workes is with God: and though al be not gathered yet shalt thou be glorious in the eyes of the Lord, Esa. 49. 4, 5

To remoue all wilfull deafenesse, and in place thereof to beget in the heart a willingnes to hearken vnto Gods truth, shall be the chiefe intention of the remedies following, digested in this order. Some are for preparation before hearing: some for disposition in hearing: and some are for vse after hearing.

When thou art to heare the Word, say in thy heart as *Cornelius* said to *Peter*, I am in Gods presence to heare all things that are commanded by God, Act. 10. 33. Call to minde that Gods all-seeing eye is looking vpon thee, and seeth, and heareth thy hearing: And iudge with thy selfe what great offence it were in a Kings sight, to stop thy eare when he or any for him speaketh to thee.

Consider the opportunity that thou hast to heare, which many want, and which thou thy selfe may soone lose, and neuer finde againe. So that if thou wouldst to day willingly heare Gods voyce, harden not your heart, Heb. 3. Remember, the Word is not hidden from thee: neither is it farre off. It is neither in heauen, nor beyond the sea, but is very neere vnto thee, euen in thy eare: and in thy heart to receiue it, and to keepe it, Deut. 30. 14. Rom. 10. 6. Christ, with weeping eyes, lamented ouer Ierusalem, that they neglected the opportunity of grace, saying: O if thou hadst knowne, euen now, at least in this thy day, the thing which belongs vnto thy peace! Luk. 19. 42.

Consider the dignity and excellency of the Word, and take heed what you heare, Mark. 4. 24. Such are the things that thou dost heare: as *Wisedome* calleth excellent, for dignity; *right*, for equity; *True*, for certainty: and *Plaine* for

Three things  
required for  
right hearing.

Preparation  
considering  
Gods presence

The opportu-  
nity of grace.

The excellen-  
cy of the  
Word.



for thy capacity, Prou. 8.6. It is the Word of the Spirit, and of eternall life, Ioh. 6. 63, 68. Phil. 2. 16. It must not be receiued and heard as the Word of men : but as it is indeed the Word of God, which worketh in them that belecue, 1. Thes. 2. 13. It is worthy of the eares of Angels, into the which the Angels desire to looke, 1. Pet. 1. 12.

Let thy eare therefore be opened: and in God, praise his Word, Psal. 56. 4, 11. and when thou hearest, ascribe greatnesse vnto God. Deut. 32. 2.

Esteeme of it more then thy *ordinary food*, Iob 23. 12. and that the eares are blessed that heare it, Math. 13. 16. And blessed are they that heare and keepe it, Luk. 11. 28. Prou. 8. 34. The eare that heareth the reproofe of life, abideth among the wise, Prou. 15. 31. Heare (saith God) and your soule shall liue, Esa. 55. 3. They that are Christs sheepe, heare his voyce, Ioh. 10. 3. And they that heare, more shall be giuen them, Mark. 4. 24. It is the port of faith, and the way to life, Rom. 10. 14, 17. And remember now, the houre is come that the dead, (and deafe) should heare the voyce of the *Sonne of God* : and they that heare, shall liue, Ioh. 5. 25.

Readinesse  
to heare.

By a true and sensible thirsting and longing, Psal. 119. 20, 40. for the truth; prepare the ground of thy heart, before the seede be sowne therein. And let thy prepared heart make the eare (whereby that seed must enter) ready, lest in the very entry the Word be lost, and neuer enter further. Striue to haue eares to heare with a ready minde, Math. 11. 15. and to haue digged eares, ready to heare, and to be imployed to serue God, Psal. 40. 6. That thou maist be swift to heare, Iam. 1. 19. and say with *Samuel*, *Speake, Lord, for thy servant heareth*, 1. Sam. 3. 10. and with *David*, *I will heare what the Lord will speake*, for he will speake peace to his people, Psal. 85. 8.

Disposition in  
hearing.

Thou must giue all diligence to heare and giue eare, Ier. 13. 15 that is, with a well disposed soule, inclining the eare, as a fit organ and messenger of Gods will. Lay aside all filthinesse, and superfluity of maliciousnesse :  
and



and with meeknesse receiue the Word, which must be grafted in thee, and which is able to saue thy soule, *Iam. 1.21.* and as standing in Gods presence, heare his will: And put off thy shooes, *Exodus 3.5.* that is, all idle thoughts, renting cares, worldly businesse, fond fancies, and wicked lusts. Receiue the Word with all readinesse of minde, as more to be desired then gold, and sweeter then the hony-combe. *Psal. 19.10.* Receiue and retaine it with an honest heart, as the good ground receiueth the seed, *Mat. 13.* In the hearing of it let faith be mixed therewith, else it will not profit, *Heb. 4.2.* Make it thy only businesse, *Mat. 20.2.* Ponder what thou hearest, and lay it vp in thy heart, *Luc. 2.* And where thy treasure is, and should be, let thy heart and thy eare be there. And while God speaketh to thee in the Word, let thy heart burne within, as the two Disciples sayd that went to *Emmans.* These things well considered, and rightly vsed, serue to open the eare attentiuely to heare Gods Word.

As the Word should be heard and receiued with a right disposition of the soule, and with all readinesse of minde: so the Scriptures should be dayly perused, and searched whether those things be so, for the further confirmation of faith, *Act. 17.11,12.* And what is heard, should be kept in memory: else our beleeuing is in vain, and we cannot be saued, *1. Cor. 15.2.* We should labour to vnderstand it, for the increase of more knowledge, faith, repentance, feare, ioy, sorrow, and such like godly affections, *1.The. 1.5. Ne. 8.11,12. Act. 2.37.* Immediately after hearing, meditation on that which hath bin heard, is most profitable and comfortable: and we should obserue the thing we finde best for our vse: as *Iacob* did, who noted *Iosephs* dreame, when the rest of his brethren contemned it, *Gen. 37.11.* The Word is called meate: as we should be prepared with hunger to heare it; and with a good disposition and appetite to receiue of it: so to make vse of it, we should digest it, and distribute it, with application of it to our vnbeliefe, of warning and

Meeknesse.

Readinesse of minde.

Honesty of heart.  
Faith.Luc. 24.32.  
Zcale.Vse making,  
and truir reaping, after hearing.  
Searching of Scriptures.  
Remembrance.

Growth of grace.

Meditation.

Application.



Feeling.

Willingnesse.  
to practice.

Prayer.

wakenings to our security: of threatnings to our presumption: of comforts to our feares: of eye-salue to our blindnesse: of grauity to the eye: of moderation to the tongue: and of grace and sanctification to the whole faculties of the soule, and senses of the body. So what things are spoken to thy conscience, and against thy sin, or to thy heart for comfort, sensibly feele those things, and send them thorow all thy person, for reformation, and for practice thereof. We must heare and receiue *Wisedomes* sayings, Pro. 4. 10. and 19. 20. and heare instruction and become wise, Pro. 8. 33. and 23. 19. A wise man will heare and increase in learning, Pro. 1. 5.

The people are desired to be gathered together, that they may heare, and that they may learne, and feare God and obserue to doe his Word, Deut. 31. 12, 13. Ier. 26. 3. They that heard *Peters* Sermon, were pricked in their heart, and said, *What shall we doe?* Act. 2. 37. This is that good vse that men should make of the right hearing of the Word: to be inlighted by it, to be perswaded of it, to apply it to themselves, and to their conscience: to be thoroughly resolved to beleeue and obey it: and to say in their heart, as the people, and Publicans, and souldiers said to *John Baptist* after his Sermon: *What shall we doe?* so ready were they to doe what Gods Word would bid them doe, Luke. 3. 10, 12, 14.

And for thy better preparation, disposition and fruit-reaping of the hearing of the Word: As *Moses* said to all Israel, Ye haue heard and seene all that the Lord did, &c. Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day, Deut. 29. 4. When thou hearest, thou hast need to beg a perceiving heart, and a ready eare, and that he would open thy heart, as he did the heart of *Lydia*, that thou maist attend the things that are spoken, Act. 16. 14. and that he would *waken morning by morning, thine eare to heare, as the learned*, Esa. 50. 4.





## CHAP. XXXIV.

## The euill Eye.

MARK. 7. 22, 23. *The euill Eye, &c. commeth from within, and defileth the man.*

## DESCRIPTION.



He Maker of the Eye is God, *Prou. 20, 12. Psal. 94. 9. Exod. 4. 11. Nature attendeth and serueth as an hand-mayd.* The eye, (as some thinke) amongst the rest of the organick parts of the body, is first begun to be formed, and last finished, because it is the least part in quantitie, and the most in variety, and in composition, more admirable then the rest. It is of a lively, cleere, and shining beauty: by reason of the subtilty of so many small pieces: It is more diuine then any other part. It is a little globe, full of *visory spirits*, and resembleth the round animated world. Some prints of the inuisible *Deity* and *Trinity*, are cleerely seene in it, as in any other creature, *Rom. 1. 20.* In one and the selfe-same eye there are three colours, three humours, three common *tunicks*, and the three particular lesse *tunicks*.

The eye is filled with *visory spirits*, begotten and ingendered of the *animall spirits*, which flow from the braine, into the eye, by the *nerue Opticke*. From those,

Kk 2

proceed

The dignity  
of the eye.

It resembleth  
the world.  
The Trinity.  
*Aqueus, vitreus,  
Crystallinus,  
Adnata, cornea,  
vnea, crystalloides,  
rotiformis,  
hyaloides.*  
The *visory*  
spirits and  
rayes.



It excelleth  
the rest of the  
sences.

It hath the  
highest place.

proceed the visible and *reflected rayes* in the eye, as in a mirrour, which quickly forme an image of the thing seene, and is receiued in the Cristalline humour, and by the visory spirits thorow the nerue opticke, is sent into the braine, to be considered in the *common sense and imagination*.

Of all the parts in the body, it is most precious, whose sense of *Seeing*, of all other senses is the surest of the object and sensation. It is the more exquisite, and more particular then the rest, and worketh in the least and finest things that are. It hath manyfest, and most variety of objects to feed, and to delight on. It rangeth thorow the world, and pierceth the skies, euen to the fixed stars. It maketh light, to reioyce the heart, and beare a man company when he is solitary: whereas dark enesse breedeth him feare, finding himselfe robbed of so excellent a guide, Prou. 15. 30. So that better is the sight of the eyes, then the walking and wandring desires of the soule, Eccles. 6. 9. For the light is sweet, and a pleasant thing it is for the eyes to behold the Sunne, Prou. 15. 30. Eccles. 11. 7.

It hath the most conspicuous, the highest and most royall place of the body, farre, aboue the rest of the senses, and looketh out as at a window, Eccles. 12. 3.

By the little hole of the eye, as a *Port*, this great visible world, and euery thing therein enter into the minde of this little world of our body: by *apprehension* of the similitudes of things: by *oblectation* in the abstracted similitudes: and by *dijudication* and discerning one from another. It is, of all the senses: oftest put in action: and swiftest, hauing need of least time, making sight in a moment: most promptly, in a moment it can apprehend euen the heauens themselves. With such liberty (which other senses want) of eye-lids ready to open and shut, to see, or not see, as it pleaseth. What it apprehends, it quickly imprinteth the forme thereof in the imagination. If it be single, it maketh the whole body light, Mat. 6. 22.



6,22. And by lookes (as by a silent speech) it signifieth to others, our wills, thoughts and affections. Other senses are meerely Passiue: it is also actiue. The minde seemeth to dwell in the eye: the eye is such a manifestor of it. And mens hearts may be seene thorow their eyes: and therefore it is that a good eye quickly is able to rauish the heart of them that behold it, as Cant. 4. 9. and that weake spirits doe blush, when their superiours behold their eye.

It is so delicate by nature, that since it was the first sense that offended, it is, aboue all the rest, made subiect (as a condigne punishment) to as many maladies, as there are weekes in a yeere.

If it be well affected, and rightly guided, it profiteth the soule most: but euill affected and misguided, harmeth most. It is said to be euill, when it is the conduit, closely to conuey much euill into the heart, and an instrument to stirre vp the heart to much more euill; as also when it vttereth and declareth the bad passions of the minde. The euill eyes are springs and streames of lusts, 1. Ioh. 2. 16. Their euill nature is well resembled by that fit name they get in the holy Tongue to be called springs, pro. 28. 22. Psal. 87. 7. comp. with Cant. 7. 4. When therefore the eye is an instrument of sinne, it may be then said, It is an *euill eye*: subiect to an euill disease; which the Ethniks acknowledged. As *Isaens*, made to behold a most beautiful woman, was asked if she was not most faire: answered, I haue ceased from being diseased in my eyes.

*In oculis animus habitat,*  
*Pl. Oculi indices animi,*  
*Cic. Et morum indices,*  
*Demosth.*

Παρωρυα  
Οφθαλμων *Philost. in*  
*Sophist.*

### *Part affected.*

**T**He part affected, is the eye: The malady is not bodily, but spirituall. And as in sorrow the eye affecteth the heart with weeping, Lam. 3. 49, 51. and the heart affecteth the eye with sorrow, by a circular course: euen so in this disease, the *euill eye* both affecteth the heart, and is affected of the heart.



The eye it selfe is not principally affected with this euill, (as fixed and inherent within it) neither is it altogether *Idiopathicke*, and proper to it: but rather *Sympatheticke*, and by consent to the euill heart: *for out of the heart proceedeth the euill eye*, Math. 15. 19, 20. And it is then to be called *euill*, when as it is an vn sanctified organe and member of the body: not onely yeelding it selfe to the heart (as a *weapon*, and *instrument of unrighteousnesse vnto sinne*, Rom. 6. 12, 23, 19.) but also seducing the heart by reflection; whereby *the heart walketh after the eye*, Iob 37. 7. Gen. 3. 6. Num. 15. 39.

### Causes.

#### Obiects.

**E**Xternall obiects presented to the eye by occasion, or inquired by sensual appetite, or exhibited to it by Satans stratagems, stirre vp this euill disposition of the eye, to regard that deceiuing *vanity* which is in the visibler obiect; and whereby is kindled the lust of the eye toward those things it delighteth in, 1. Ioh. 2. 16. So the woman seeing (with the eyes of her minde) that the tree was good for meat, and that it was pleasant to the eyes (of the body) tooke of the fruit thereof, and did eate, Genes. 3. 6. And the sonnes of God saw the daughters of men, that they were faire, Genes. 6. 2. And when *Cham* saw the nakednes of his father. he told his two brethren without, Gen. 9. 22. And *David*, from the rooffe, saw a woman very beautifull, washing her selfe, 2. Sam. 11. 2. This is not a simple looking on the obiect, but a looking with *Lusting*, as Christ saith, Whosoever *looketh* on a woman to *lust* after her, hath committed adultery, Math. 5. 28. and 1. Ioh. 2. comp.

#### Drunkennesse.

Drunkennesse, as it maketh the eye red, Genes. 49. 12. So it maketh the minde mad, and causeth the eyes to behold strange women, Prou. 23. 33. And many moe enticing vanities in the world.



As wisdom is seene in the face (and eyes) of him that hath vnderstanding: so the eyes of a foole are in the corners of the world, hunting for euery vanity, and not in his head, as the Wise mans eyes are, Prou. 17. 24. Eccles. 2. 14. A light wit, and a wanton wauering minde, maketh a rolling eye, quickly and inconsiderately carried about to euery object, gazing idly vpon euery thing, and hastily turned from one thing to another.

Foolishnesse.

An euill heart maketh an euill eye: for the euill disposition of the eye, commeth from the heart, and defileth a man, Mark. 7. 22, 23. compared with Math. 6. 23. and 20. 15. and 5. 28. The heart maketh a strong impression in the eye: and much of a mans heart may be seene in his eye: That as an honest heart hath a good eye; so a wicked heart hath an euill eye to serue it, and to resemble it.

A wicked heart.

Passions make the eyes looke like themselves. Lust within, maketh lusting eyes without, 1. Ioh. 2. 16. Pride hath a proud looke, Psal. 101. 5. and lofty eyes, psalm. 131. 1. Prou. 6. 17. and high-looking eyes, Eia. 2. 11. Enuie is seene in the eye, and maketh the eye, that it cannot with patience see the good hap of another, prou. 23. 6. and 28. 22. A mercilesse and malicious heart hath eyes bent euen against the poore, Psalm. 10. 8. A scornfull heart hath couetous eyes, Ier. 22, 17. And the lecherous heart looketh out at the windowes of adulterous eyes, 2. Pet. 2. 14.

Passion.

When God deserts a man, his eyes, and the rest of his senses are giuen ouer to his heart and lusts: and his heart is giuen ouer to Satan, to misguide all at his pleasure: so long as that *Strong* man keepeth the whole Castle, and till he be overcome, and put out of it, by the power of Regeneration.

Descretion.



*Signes and Symptomes.*

Generall.

**M**ens actions are like their eyes. and like that which they see: as *Jacobs* sheepe, looking on the rods, brought forth sheepe like the rods, and not like themselves. What is beheld rashly and retchlesly, willingly cannot bee forsaken: and that liketh the heart best, which pleaseeth the sense most. For where the lust is fixed, there is also the eye fixed. The silent wicked thoughts are pronounced in the eyes; and Peruerse passions are easily discovered in lookes. The euill eye misguideth the heart, *Iob* 31.7. and hath not the feare of God before it, *Psal.* 36.1. and is the eye of vanity, *psal.* 119.37.

Speciall.

Many are the speciall symptomes of the euill eye. As the fooles eyes that are in the corners of the world: that is, fond, and gazing after things vnprofitable and vnnecessary, and letting passe things more needfull, *prou.* 17.24. The euill eye delighteth to see and behold sinne, which is most contrary to God, who is of pure eyes, and cannot see euill, and cannot behold wickednesse, *Hab.* 1.13. The proud man hath eyes like himselfe; proud, haughty, lofty and high-looking eyes, *psal.* 101.5. *Prou.* 6.17. and 21.4. and 30.13. *psal.* 131.1. *Isa.* 2.11. and sometimes painted, as *Iezabels* were, *2.King.* 9.20. comp. with *Ier.* 4.30. *Esa.* 23.40.

Proud eyes.

Couetous

The couetous eye is cast vpon that which is nothing: that is, riches, *prou.* 23.5. And he that hath an euill eye, hasteth to be rich, *Prou.* 28.22. and his eye cannot be satisfied with riches, *Eccles.* 4.8. And what it locketh vpon, and liketh, must be had: as *Achab* looked vpon *Naboths* Vineyard, and coueted it: such an eye is neuer satisfied, and is like hell, *prou.* 27.20. *Ier.* 22.17.

Lecherous.

The lusting eye lusteth for many things, *1.Ioh.* 2.16. The eye of the adulterer waiteth for the twy-light, and saith, No eye shall see me, *Iob* 24.15. Such was the eye of



of *David*, and *Sichem*, and *Iudah*, Gen. 34. 2. and 38. 15. and *Potiphars* wife, who cast her eyes vpon *Ioseph*, and sayd, Lye with me, Gen. 39. 7. Thus was *Olophernes* heart rauished with the beauty of *Iudeth*, Iudeth 12. 16. The two Elders, when they saw *Susanna*, their lust was inflamed, Susan. 13. 8. Thus also the vniust, reserved vnto the day of Iudgement to be punished, are said to haue eyes full of adultery, 2. Pet. 2. 16. and as graue Matrons are discerned by their chaste lookes: so impudent harlots, by their light and wanton vnchaste eyes: for the whoredome of a woman may bee knowne in her haughty lookes, and eye-liddes, Eccles. 26. 9. *Diogenes* perceiuing an Olympianicke Victor and Wrestler, fixing his eys on a very beautifull harlot, said, Behold, how a stately Ram, by a common whore, is led away with a writhed necke; noting the mans most intemperate eyes.

The euill eye is bent against the poore, psal. 10. 8. The niggard & enuious eye (called Synecdochically the euill eye) may not behold the good of another: It grudgeth also, and is discontent at others; euen at those that are more deare, as at wife, children, brethren, pro. 28. 22. and 23. 6. Deut. 18. 54. The euill eye will also become (vpon occasion or temptation) an idolatrous eye, lifted vp to the abomination of the eyes, Ezek. 20. 8. and 23. 27.

It is oft times also a winking eye, Pro. 6. 13. The badge of a naughty person and a wicked man, in whose heart there is frowardnesse, who deuisseth mischief, & soweth discord, Prou. 6. 12, 33: 14. He also causeth sorrow, Prou. 10. 10. and is contumacious, Mat. 13. 15. and by his winking maketh a signe to others to commit wickednesse, vanity, or scorning, Psal. 38. 19.

It is a censuring eye, and can see the smallest mote in anothers eye, and cannot perceiue the beame that is in it selfe, Mat. 7. 3. It is insatiable with curiositie, Eccles. 1. 8. and 4. 8. It can neither be satisfied with seeing, nor satisfied with riches.

The sleeping eye is carelesse and heauy, slow and dull to

Cruell.  
Enuious.

Discontent.

Idolatrous.

Winking.

Censuring.

Curious.

Sleeping.



Wandering.  
Drunken.

Too pitifull  
Staring.

The euils of  
an euill eye.

to euery good work, Pro. 6.4. Mark. 14.40. The wandering eye is inconstant and vaine, Isai. 3. 16. The drunken eye looketh vpon the wine when it is red, and begetteth rednesse of eyes, by tarrying too long at it, Prou. 23. 29. The too Pittifull eye spareth where it should punish, Deut. 13. 8. The staring eye betokeneth impudencie in wicked Persons, incontinencie in women, and blockishnesse in rustickes.

### Prognostickes.

AS the eye is, so is the whole body, said *Hippocrate s*; but farre better saith *Christ*, The light of the body is the eye; if the eye be single, the whole body shall be light; but if the eye be wicked, then all the body shall be darke; and if that light bee turned to darkenesse, how great is that darkenesse? Matth. 6. 22, 23. From the first euill eye, (beholding the tree in the garden, to be faire and beautifull) came the first and greatest hurt to all mankind. God hath therefore wisely and iustly made it subiect to moe diseases, then any other part, of the body, and aboue all other parts, to sympathize most in sorrow with the heart. There is no part in the body that beginneth moe sicknes vpon lesse occasion, then the eye, Ezek. 23. 16. In the eye there is great facility in sinning: an impudent eye, hath need of one to watch ouer it, and marueile not if it trespasse, Eccles. 26. 11.

The euill eye is easily deceiued by objects: My countenance, said *Iudeth*, hath deceiued *Olophernes* to his destruction, Iudeth 13. 16. Her sandales rauished his eyes, & her beauty tooke his mind prisoner to lust, Iudeth 16. 9. The euill eye defileth the whole man, Mark. 7. 22, 23. and the offending eye (that is that eye that causeth a mans selfe to offend) maketh a man to be cast into hell, Mat. 18. 9. and *Samson*, who fed his eyes too much in dallying with *Dalila*, had his eyes put out, Iudg. 26. 21. and *Zedekiah*,



*Zedekiah*, who offended God so greatly with his eyes, had his sonnes slaine before his eyes, and his owne eyes Put out, 2. King. 25. 7.

The eyes that are so insolent, and so readie to offend God, he maketh them to faile through sorrow, Deut. 18. 65. 1. Sam. 33. Iob 17. 5. The haughty eyes the Lord hateth, Pro. 6. 14. and are detested by men, Psal. 101. 5. and the lofty lookes of man shall be humbled, Isai. 2. 11. and 5. 15. The eye that mocketh his father, and despiseth the instruction of his mother: let the Rauens of the valley pick it out, and the yong Eagles eate it, Prou. 13. 17. And wandering eyes are threatned with shame and sorrow, Isai. 12. 16.

Iustly is the euill eye depriued by God, of the objects wherein it sinned and delighted it self, euen the pleasure of the eyes. Ezek. 24. 16, 21, 25. or els, if he spare the object, he maketh them to become pricks in the eye to vex one, Num. 33. 55. or else matter of grudging, and of wonderfull discontentment, so that the eye shall be euill towards the brother, wife (or husband) and children, and through the extremity of Gods plague, Deut. 28. 54.

### *Curations and remedies.*

**R**emember, Gods all-seeing eyes are in euery Place, pro. 15. 3. They run to and fro, thorow the world, 2. Chro. 16. 9. They are alwayes vpon the wayes of man, Iob 32. 19. They did also see vs, when we were without forme, psal. 13. 19, 6. His eye-lids try the children of men Psal. 11. 4. Lift vp thy eyes with teares to him, Ioh. 11. 41. Iob 16. 20. Intreating him earnestly, as *David* did, that it would please him, by his speciall grace, and power of his *Spirit*, so to sanctifie both the heart and the eyes, that they may be turned away from regarding vanity, ps. 119. 37. and as *Moses*, while he talked with God, his face did shine, Exod. 24. 29. So as long as thou art accustomed to  
speake

*Dauids remedy, prayer.*



Iobs remedie,  
A couenant  
with the eyes

Christs reme-  
dy, to plucke  
out the eye.

*Noster, qui  
vere a nobis  
est, dum vo-  
luntas minus  
castam im-  
portune  
ingerit inten-  
tionem. Bern.  
s. 2. de Aug.*

speake with God thine eyes shall shine, and be cured by grace, Isa. 26. 16. Iob 15. 4.

Make a couenant with thy eyes, Iob. 31. 1. that is, Rule thy spirit and eyes, pro. 6. 32. imperiously imposing a law and commandement to the eyes, that they offend not. To make this couenant (in the sacred tongue) is, to cut a couenant, because they that made a couenant, first did sweare, then they passed betweene the parts of a beast which was cut asunder, as if they would say, Let them be cut asunder, as this beast is, who shall breake this couenant, as Ier. 34. 18. Gen. 15. Euen so the couenant with the eyes, must be so resolutely kept, that before that the eye offend, it shall be rather cut in pieces. The ground of this couenant and resolution to keepe the eyes, is the feare of God and of his iudgements, and a conscience of Gods omniscient, and all-sufficient knowledge: As *Iob* giueth the reason, which mooued him to make this couenant, and saith, The portion of God, is destruction to the wicked, and God doth see all our wayes, and countereth all our steps, Iob 31. 1, 2. comp. Psal. 36. 1.

Christs physicall counsell for the euill eye, is, that if ones right eye offend him, it must be plucked out, Mat. 4. 29. It is called the right eye, presupposing it were neuer so excellent or deare to vs, it should not be spared. It is called *our eye*, as it is of our selues, euill disposed and vnregenerate; and it is said to *offend*, because it is as a rocke or a stumbling stone, in the way of Gods seruice, wherein we are walking, by making vs to fall. If it be plucked out and cast from vs, it is certaine, it will neuer offend vs any more: If it be objected, that this is a most hard remedy to pull out the eye, and who can follow such a counsell? The answer is, As Christ commands vs to forsake all that we had, Luk. 14. 6, 33. and to hate father, mother, brother, and sister, and our life also, Ioh. 12. 25. So to plucke out the offending eye, is commanded. But the former (though they be peremptorily proposed, and necessary to bee obeyed, vnder the paine of eternall



eternall condemnation ) yet they are not properly and simply to be taken, but tropically and comparatiuely to be vnderstood : as Christ expoundeth himselfe, saying : *He that loueth father or mother, sonne or daughter, more then me, is not worthy of me, Mat. 10. 37.* We must rather hate father or mother, then Christ; and we should rather plucke out the eye, before that we offend God by it.

Christ in that place expoundeth the seuenth commandement, and sheweth that adultery is committed three wayes: by *lusting*, *looking*, and *lying* with a woman. He condemneth not simple *looking* on a woman, but looking with lusting after her, euen a *lusting looke*, to *lye* with her. If the eye be made an Organe of sinne, it is an abuse of the eye, and a breach of the seauenth commandement: and either this abuse of the eye, in looking on a woman, and to lust for her, must be forborne, and so plucked out of the eye, for the eschewing of the euerlasting fire of hell: or else the eye it selfe must be plucked out, but to pluck out the eye, nature abhorreth: therefore the abuse of the eye must be plucked out, which the Lawe commandeth.

So that Christs remedy against the euill eye, is, to hold alwaies in remembrance the fire of hell, which will befall to the whole person, if the eye be abused to lust, and that the consideration of hell, and of that euerlasting fire, and of that worme that neuer dyeth, may restraine the eye from being the Organ of iniquity, and a transgressor of the Lawe, and may become no more *our* (vn sanctified) *right eye* (deare to our corrupt minds:) but rather a simple eye, the eye of *Gods Spirit*: an eye of the new creature in *Christ*.

Learn to be truly wise, not with that wisdome, that is earthly, naturall, diuelish: but with that wisdome that is from aboue and pure, *Iam. 3. 17.* This wisdome maketh the wise-mans eyes to be in his head, *Eccl. 2. 14.* that is, he circumspectly and prudently espieth, findeth out, and tryeth all things, that he may imbrace, and doe those

*Hoc autem fiet, si non consentias, si resistas, & in abscissione propria voluntatis. Bern.*

True wisdome.



*Plutarch. in  
Moral.*

*Aug. l. de ho-  
nest. mulier.  
c. 5.*

*Mortifie thy  
passions.*

*Shun euill  
objects.*

*Behold good  
objects.*

those things that are good, and to forsake and eschew all things that are euill and hurtfull. Thus is he moued to cast away the abominations of his eyes, *Ezek. 20. 7.* and to hold a vile person despised in his eyes (which hath the promise to dwell in Gods Hill) *Psal. 15. 1, 4.*

He will vse his eyes discreetly: and as Hunters wil not suffer their dogs to sent or bite euery thing, but keepe them sound, only for the prey which they seeke: so the wise-man suffereth not his eyes to stray, but reserueth them to things necessary: If the vanitie of any objects begin to intice his eyes, he is like one that toucheth burning coales, who for feare of burning, quickly pulleth back his hand. He that is truly wise, finding that if he cannot looke on any thing, without a wound to his conscience presently withdraweth his eyes from the object, and still cryeth, *My eyes are ever toward the Lord, Psal. 25. 15.* and still thinketh as *Salomon* sayth, He that hath a good eye shall be blessed, *Pro. 22. 9.*

And because inordinate passions greatly infect the eye with an euill disposition, study to mortifie thy passions: as, if thy eyes be lofty, say with *Dauid* I wil be yet more vile then thus, and will be low in my owne eyes, *2. Sam. 6. 22.* and protest to God, that thy heart is not haughty, neither are thy eyes lofty, *Psal. 131. 1.* Do so with all the rest of thy passions, crucifie them with Christ, and mortifie them in his death.

Vse all meanes to shun the beholding of the intifing vanity of the world, as the lust of the eyes, *1. Ioh. 2. 16.* and remooue from thee all such entifing objects, and say with *Dauid*, *I will set no wicked thing before my eyes, Psal. 101. 3.* and shut the eyes from seeing euill, and thou shalt dwell on high, *Isa. 33. 15, 16.* Not as *Cham*, who fixt his eyes vpon his fathers nakednesse: but as *Shem* and *Japheth* couered the nakednesse of their father, with their faces backward, *Gen. 9. 33.* So must we either withhold the object from our eyes, or else we must withdraw our eyes from the object.

Set



Set thy eyes vpon the best objects : and as those that are runners in a race, will not wander with their eyes, this or that way, but carefully will set their eyes vpon the right way, to hold euer right forward : Euen so let thy eyes behold the right, and let thy eye-lids direct thy way before thee, *Prou. 4. 25.* Let thy eyes take pleasure in the wayes of God, and bee ready to serue the soule, in all things, wherein the soule should serue God, and giue thy heart to him that made it, as that essential *Wisdom* saith : My sonne, giue me thy heart, and let thy eyes delight in my wayes, *Proverbs 23. 26.* Let thy eyes be vnto the faithfull of the land, *Psal. 101. 3, 6.* Set the feare of God before thy eyes, *Psal. 36. 1.* and let his louing kindnesse be before thy eyes : that thou mayst walke in his truth, *Psal. 26. 3.* and let thy eyes (about all) be toward the Lord : lift vp to him by prayer, faith, & confidence, *Psal. 25. 15, 2. Chron. 20. 12.*

And as light naturally reioyceth the eye : God himselfe, that perfect Light, *1. Io. 4. 8.* shal graciously lighten, cleer, and cure thy euill eye, and so sanctifie it, that it may be a blessed Organe for the soules good, and for Gods glory, that thou maist say confidently with *Iob*, I know that my Redeemer liueth, and that he shall stand at the latter day vpon the earth : and though the wormes eate vp this skin, yet in my flesh I shall see God, whom I shall see for my selfe, and mine eyes shall behold, and not another, euen though my reines be consumed within me, *Iob 19. 25.* and so in the resurrection of the iust, thou shalt obtaine from God a Crowne of righteousness.

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FINIS.



Thomas Heynolds

Thomas Heynolds

*[Faint, mostly illegible handwritten text, possibly a list or account, spanning the upper and middle portions of the page.]*

FINIS





# A TABLE CONTAINING THE PRINCIPALL THINGS IN THIS BOOKE.

The Figure declareth the Chapter, the  
Letter sheweth the Section, as d. Description,  
c. Causes, f. Signes, p. Prognosticks, r. Remedies.



**I** O. Abhorre our selues,  
19. r  
Abstinence, 17. r. 29. r  
Sundry sorts thereof,  
28. r  
An Accusing, and answering againe  
tongue, 32. f  
Acquaintance with God, 9. r  
Wise Admonitions, 19. r  
Uncapablenesse of Admonitions, 12. p  
Adversitie, (see Affliction) 13. c.  
and comforts therein, 13. r. 15. r  
Affections, 18. p. 32. r. 2. r  
Afflictions, 23. c. see Crosses, correctiōs,  
chastisements, calamities, troubles.  
The Alphabet of an euill tongue, 32. f  
The Greeke Alphabet repeated, 19. r  
Anger, 18. d. 19. d. what it is, the mo-  
tions, degrees, essence, ground, and  
parts thereof: Anger lawfull and  
unlawfull: the Anger of God, the  
Anger of zeale, and of fortitude:  
Anger is not properly in beasts, it

differeth from crueltie: and who are  
said to be angry, 19. d  
The causes of Anger, 19. c. Signes and  
Symptomes thereof, 19. f  
The euils of Anger, 19. p  
Remedies and preseruatiues against  
Anger, 19. r  
Antipathie, 20. c. 22. c  
Appetite, naturall, animall, ratio-  
nall, 28. d  
Application of the Word, to our selues,  
33. r  
Apostacie, 13. d. see Falling.  
The Arian heresie, 14. f  
The Armour of God, 13. r  
Arrogancie, 2. f. 26. d  
Aspiring to heauen, 13. r  
Atheisme, Atheists, 3. f. 4. f. 6. f. and  
how wonne, 3. r  
Auarice, 12. c. 19. c. 21. c. 31. c. the de-  
scription thereof, the sorts of it, the  
obiects of it, and how it differeth  
from frugality, 25. d.



## THE TABLE.

*Anarice begetteth anarice, 25. c. It tormenteth, burtheneth, and wanteth what it hath. 25. c. p. the causes, sig. sympt. prog. and remedies thereof, 25. c. f. p. r.*

### B

**A** Babbling, back-biting, barking, bitter biting, blaspheming hypocritically blessing, and boasting tongue, 32. f

*The Basilian heretikes, 14. f.*

*Basenesse of minde, 26. d*

*Beastlinesse, 17. f*

*To Beat downe the body, 18. r*

*The benefactor considered, 31. r*

*Beneficence described, if it be worthy, it requireth five things, if unworthy, it is six wayes, 31. d*

*A Benefit, 31. d*

*An unworthy Benefit, 31. c*

*A Benefit may be eight wayes unworthily giuen, 31. c*

*A Benefit forgotten, 31. c. and remembered, 31. r*

*A Benefit contemned, forgotten, or requited with euill, 31. f*

*Beneuolence and Beneficence, 31. d*

*Gods Beneuolence, 20. r.*

*Bilious completion, 19. c. r. see Cholerian.*

*Blasphemous tentations, and symptoms thereof, 9. f. c*

*Blinded eyes, 6. f*

*Blindnesse of the mind, 10. c. 11. c. 12.*

*c. 13. c. 30. c. 20. c. 24. c. 31. c. 17. c.*

*18. c. the description thereof, 2. d.*

*and diuers causes thereof, 2. c*

*The first Blindnesse of minde descri-*

*bed, the sig. causes, prog. and remedies thereof, 2. d. c. f. p. r*

*The second Blindnesse of our selues described, the sig. causes, prog. and remedies thereof, 3. d. c. f. p. r*

*The Blindnesse of the minde two-fold, the one of our selues, the other of God, 2. d. 3. d. p.*

*The Blindnesse of our selues, 12. f. 19. c. 28. c*

*Satan Blindeth, 5. c. 14. c*

*The consideration of our body, 2. r. it teacheth that God is, 3. r*

*The Bodies distemperature causeth passions, 18. c*

*The Booke of conscience opened, 8. p.*

*The Braine distempered, 4. c*

*The Brazen brow, 6. f.*

*Burthens proportioned to our strength, 15. r.*

### C

**C** *Alamitie of enemies, 27. c*

*Ones Calling considered, 29. r*

*Calling effectually, 12. f. 12. r*

*Care, 2. c. 2. r. 25. f. 26. p*

*Care lawfull and unlawfull to be eschewed, 25. r*

*Carefulnesse, and carelesnesse, 25. d*

*Case dangerous, and lesse dangerous, 2. p. 8. p. 9. p*

*Carelesnesse of saluation, 12. f*

*Carpocracian heretikes, 14. f*

*Causes of spirituall sicknesses, and diuers sorts thereof, externall, internall, antecedent, continent, idiopathetike, sympathetike, 1. c*

*A Cauterized conscience, see Conscience.*

The



## THE TABLE.

*The use of Cauteries, 8. d*  
*The Censures of the Church, 10. r*  
*A Chiding, complaining, contemning, clamorous, craftie, and cursing tongue, 32. f*  
*Christs counterprize for vs, his death, and what things to bee considered therein, 18. r. His passion and intercession, 13. r. 19. r. his second coming, 2. r. 17. r. His crosses, 6. r*  
*Cholerians, and their passions, 18. c*  
*The comforting of others, and how to be tempered: and false and unfit comforts for the wounded spirit, 9. r*  
*The ground of mortall comforts is reason, and of all spirituall comforts, is God & his Word, 23. r. & prayer, ib.*  
*Helpes to make Communion, 6. r*  
*Fittesse for the Communion, or Table of the Lord, 2. r*  
*Little Company, 19. r. and unfit company, 15. c.*  
*Comparing with others, 26. c. 15. r*  
*Compassion, 8. d*  
*Cōplacency, 4. c. 5. c. 11. c. 26. c. f. 11. c*  
*A iorniall comolection, 27. c*  
*The Complection of melancholy, bloud, choller, phlegme, 25. c*  
*Preiudiciall Conceits, 15. c*  
*Fond Conceits of a weake minde, 24. c*  
*Concupiscence, and her six branches, 13. c*  
*Vaine Confidence, 7. c*  
*Confidence of wit. 14. c*  
*Comnuence, 12. d*  
*Conscience, 2. c. 7. d. what it is, 8. d. how it is cauterized, Ibid. why it is called conscience, it is Gods deputie,*

*and giueth testimonie, 8. d*  
*The causes of a cauterized Conscience fig. symp. prog. and remedies, thereof, 8. r. 12. c*  
*An euill Conscience, 12. c. 22. c. 23. c. 31. c*  
*Conscience medleth not with generals, but particulars, 8. d*  
*A seared Conscience, 6. f. 10. f*  
*A sensible Conscience, 12. r.*  
*A false trouble of Conscience, 9. c*  
*Stings of Conscience, 3. r*  
*Corrupters of Conscience, 8. c*  
*A wide Conscience, 25. f*  
*Contempt of God, 7. f. and of his iudgements, workes, Word, of the time and meanes of grace, 10. f.*  
*Contentation, wherein it stands, the parts and effects thereof, and motives thereto, 25. r. 15. d. r*  
*Full and finall Contentment in God, 20. r. 21. r*  
*False Contentment, 2. r*  
*Contention, 32. c*  
*Cōtrition, & foure things therein, 10. d*  
*Contumacie, 14. d*  
*Conuerſion to God, and three things therein, 10. d*  
*Conuiction, 14. d*  
*Corrections, 23. r. 13. r*  
*Corroboration of the heart under troubles, and conuerſion of troubles vnto good, 23. r*  
*Corruption, 2. c*  
*Corruption inherent, 13. d*  
*Natiue Corruption, 4. c. 18. c. 19. c. 20. c. 21. c. 25. c. 26. c. 30. c. 31. c. 32. c*  
*A Couenant with the eyes (see Eyes.)*



## THE TABLE.

Courteous construction, candor ani-  
mi, 19. r

Credulitie, 19. r

Crosses, 7. r. (see Troubles.)

Contempt of Crosses 6. f

The good of Crosses, 10. r. 16. r

Crosses, (see Afflictions) not bettering  
men. 10. f

The Crosse helpeth hardnesse, and  
how, 6. r

Crosses present, future, reall, and ima-  
ginary, 15. c. r

Curiositie, 2. c. 19. r

Custome, 29. c. and euil custome, 19. c.

### D

**D** Angers, 22. c

Meditate on the last day, 7. r

The deafnesse of the eare is either bo-  
dily, or spirituall: and this is either  
naturall or acquired, 33. d. (see al-  
so Eare.)

Death, 17. r. 25. r. 26. r. 27. r. and  
mortalitie, 19. r. 20. r

Death of bodie and soule, following  
upon burning lust, 30. p

Christs Death, 10. r

Death considered in Gods prouidence,  
promise, and Word, 4. r. 22. r

The feare of Death, and remedies  
thereof, 22. r

Death of friends, and sorrow thereof  
helped 23. r

In Death, to rest vpon Gods promises  
wholly, and to die willingly, 22. r

Sudden Death vpon suddenioy, 27. p

A Deceiuing, mischiefe-denising, dis-  
cord sowing, dissembling deuouring,  
disputing, double detraiting tongue,

defending euill causes, dropping as  
an honey-combe, and deepe as a pit,  
32. f

Defection, 13. d

Delights ouercomne, 17. r

Deliuernance from troubles by God de-  
layed, 23. r

Depend on God, 25. r. 20. r

The deriuation and diuerting of the  
heart from the object of sorrow, 23. r

Desertion (see God deserting.)

Desire, 18. d. 2. r

Desire of grace, 9. r

Desire of mercy, is faith, 5. r

Despaire, 18. d. 5. f. 8. p

Against Despaire of mercy, and a-  
gainst despaire of a wounded spirit,  
remedies, 24. r

Desperation, the description thereof,  
causes, sig. and sympt. prognost. and  
remedies, 24. d. c. f. p. r

Desperation is either holy vnder sinne,  
or vnder afflictions: or unholy, and  
is either finall or temporall, 24. d. 5. r

Desperation strictly taken, hauing two  
ends, and is either sudden or adui-  
sed: and vnder wrath, crosses, or  
melancholy, 24. d.

If one Desperatly killing himselfe can  
be saued? answered, 24. p

Detestation, 18. d

Deuotion, 1. r. see Prayer.

Difficill curation, 2. r

Daily resolution to Die, 22. r

Discontentment, 15. d. 26. f. The  
cause thereof, sig. and sympt. prog-  
and remedies, 15. c. f. p. r

Discontentment causeth heresie, 14. c

A



## THE TABLE.

*A Discontented minde characterized,*  
 15. f  
*Discretion keepeth from anger,* 19. r  
*The right disposition of the Soule in*  
*hearing the Word, & in what things*  
*it stands,* 33. r  
*The Dispossessing of our Soules,* 16. d  
*Distrust,* 4. f. 18. d.  
*To direct the heart to God in trouble,*  
 23. r  
*Dolour a part of anger,* 19. d  
*Doubting,* 5. f. and how it is helped. r  
*Doubting of election cured,* 9. r  
*Doubting should not grow to despaire,*  
 5. r.  
*Draw neere to God, and thou shalt ab-*  
*hor thy selfe the more,* 11. r. 19. r  
*Dreames,* 2. r  
*Drunkennesse,* 19. c. 24. r. 34. c. and  
 description thereof, causes, sig. and  
 sympt. prog. and rem. 29. d. c. f. p. r  
*The deformitie of Drunkards. Lawes*  
*against drunkennesse: and Grace,*  
*the best curer thereof,* 29. r  
*The fond excuses of Drunkennes,* 29. c  
*The sorts of Drunkennesse,* 29. d  
*The use of Drinke, naturall, physicall,*  
 ciuill, 29. d  
*Dulnesse of wit, is no true remedie of*  
 passions, 18. r.

### E

**T***He anatomie of the Eare, and spi-*  
*rituall deafenesse thereof,* 33. d  
*The deafe Eare, descript. part affected,*  
 causes, sig. and symp. prog. and re-  
 medies, 33. d. c. f. p. r  
*Eares shut,* 6. f  
*The Earth sheweth what God is,* 3. r

*Euill education,* 19. c.  
*Assurance of Election,* 2. r. and testi-  
 monies thereof, 9. r. 19. r  
*Entising of sinners, and an entising*  
 tongue, 32. f  
*Ennie,* 18. d. 20. c. 31. c. the descript.  
 thereof sig. prog. remedies: Obiects,  
 and what it is, 21. d. c. & c.  
*Epicurisme,* 4. f. 5. f  
*Errour,* 14. d  
*Ones happie estate,* 15. r  
*God esteemeth vs according to our best*  
*part, and not according to our worst*  
 part, 9. r  
*Euill examples,* 2. c. 13. c. 19. c. to be  
 shunned, 18. r  
*Euill should be disdained,* 23. r  
*In euill, patience findeth good,* 16. r  
*Evils premeditate, hurt the lesse,* 15. r.  
 16. r. 22. r. if not premeditate, they  
 are the worse, 15. c  
*An Eunuch to the kingdome of God,*  
 who? 30. r  
*Examination of our selues, and of our*  
 heart, 2. r. 8. r. 10. r  
*Examples that are Euil, see before, E-*  
 uill examples.  
*The Example of beasts,* 19. r  
*The Example of others,* 10. 16. 19.  
 23. r  
*Experience of by-gone mercy remem-*  
 bred, 9. r  
*A couenant with the Eyes, and to*  
 plucke out the offending Eye, 34. r  
*The anctomy of the Eye, the euill eye,*  
 descript. causes, sig. prog. remedies,  
 and dignitie thereof, 34. d. c. f. p. r  
*Eyes proud, lecherous, cruell, enuious,*  
 L l 3                      discon-



# THE TABLE.

discontent, idolatrous, censorious, curious, sleeping, wandring, drunken, too pitifull and staring. 34. f

## F

**F**aining faire speaking faithlesse, false, filthy, frie, flattering, foolish tongue, full of words, 32. f

Faith, 1. r

Wayes to beget Faith, and faith growing, and little faith is faith, and a progresse from faith to faith, and desire of mercy is faith, and small faith is true faith, and the truest faith hath some defects. 5. r

Faith may be without feeling, 9. r

Hypocriticall Faith, 13. c

Faith against Satans darts, 13. r

Particular Faith. 12. r

Faith in hearing the Word, 33. r

Falling in sin diuers wayes, the causes, sig. prog. and rem therof, 13. d. c. f. p. r

Choise of Familiars, 15. r

Fantasie, 2. r

The Faults of others moue impatience, 16. c

Feare, 1. r. 18. d. 25. f. description thereof, causes, sig. prog. and remedies, 22. d. c. f. p. r

The obiekt of Feare, and many sorts of feare, as naturall, blinde, carnall, seruile, desperate, and filiall, 22. d

The Feare of God cureth the seruile feare, 22. r. and cureth many moe euils, 13. 24. 26. 30. 32. r

The Feare of iudgement and of death. 8. r

Worldly Feare, 12. c

Seruile feare, 12. r

Strong Feeding. 30. c

Feeling, wanting to faith, 9. r. grieve for the want of it, 6. f. not to be rested on, 9. r

Feeling of the Word, 33. r

Fidelity and faithfulness in the tongue, 32. r

The Firmament, 3. r

Flatterie, 2. c

A Foole, 2. 5

Foolishness, 4. f. 17. f. 18. f. 33. c. 34. c

Fortitude, 15. r. 22. r

Preparatives for both Fortunes, 15. r

Fretting at others, 15. r

Frugalitie, 25. d. r

A Fruition of God, and sweetnesse thereof, 15. r

The Fruits of the spirit, what they are, their feeling, and languishing 9. r

The Corybanticke Fury, 4. d

## G

**G**Aine, the obiekt of Auarice, 25. f

A Gain-saying, galling, groaning and guilefull tongue, with grievous and great swelling words, 32. f.

The Gangrene of heresie, 14. d

Generative spirits abundant, hot and sharpe, 30. c.

Gifts naturall and morall, and supernaturall and common, 12. r

A holy Gloriation, 26. r

An unholy Gloriation, 26. c

Gluttony descript. thereof, causes. sig. prog. and remedies, 28. d. c. f. p. r

The Gnosticke heretikes. 14. f

God a deficient cause in spirituall sicknesses, 1. c

Gods deserting of man iustly, 1. 2. 3.

4. 5.



# THE TABLE.

4.5.6.8.9. 10. 13.17. 18.22. 24.  
25.26.33.34. c

Gods greatnesse, 10. r

God to be found, not in his creatures,  
but in the Church, in the Word and  
in Christ, 3. r

Godlinesse is great gaine, 25. r

Imaginary Godlinesse, 12. r

The forme of Godlinesse, and points  
thereof: and the power of godlinesse,  
and points thereof, 12. r

The beginnings of Grace are three, 9. r

Desire of Grace (though small, yet if  
it be true) is grace, 9. r

The growth of Grace, is by the Word,  
and the opportunitie of grace should  
be used, 33. r

The lets of Grace spring from corrup-  
tion, and are not imputed to the god-  
ly: and grace is not perfect in this  
life: and the prerogatives thereof  
are not to be lost, 9. r. 13. r

Grace withhelden, 3. 6

Gratitude described: the sorts of it,  
and grounds thereof, 31. d. see  
Thankesfulnesse.

Grauitie, 32. r

Desire to be Griued for sinne, is truly  
a grieffe for sinne, 9. r

Guiltinesse imputed, 13. d

Our Guiltinesse may be seen in Christs  
death, 18. r.

## H

**T**He Haltings of the godly, 13. d.  
and how helped, 13. r

The Happinesse and unhappinesse of  
others, are Enuies two obiects, 21. d

Hardnesse of heart, the cause of many

euils 3. c. 6. d. 10. 13. 18. 31. 32. 33. c

Hardnesse of heart, the descript. there-  
of, causes, sig. prog. and remedies,  
6. d. c. f. p. r

The names of Hardnesse of heart: and  
why called hardnesse: and hardnesse  
naturall, acquired, inflicted, and  
hardnesse felt, and unfelt: and sen-  
sible hardnesse two-fold, and unfelt  
hardnesse obstinate or carelesse, and  
degrees of hardnesse, 6. d

How God, Satan, and man diuersly  
Harden: and how the godly and un-  
godly are hardened, 6. c

A Hastie, hiding, and honey-combe  
tongue, 32. f

Hatred, 18. d. described the causes, sig.  
prog. & rem. therof, 20. d. c. f. p. r. 21. c

Hatred how it differeth from enuy and  
anger: and hatred lawfull & unlaw-  
ful, & hatred of enmity, & hatred of  
abomination, and hatred professed or  
dissembled, cruel or simple, & hatreds  
proper obiect, is sin, 20. d. and how we  
hate our selues rightly, ibid.

Health of mind a great happinesse, 1. d

In Hearing of the Word, three things  
required, preparation before, dispo-  
sition in the action, and vse-making  
afterward, 33. r

Many sorts of deafe hearers, 33. f

The Heart and affections, 2. c. 7. d

A corrupt Heart, 32. c

The euill Heart of incredulity descri-  
bed, caus. sig. prog. & rem. therof, 5. d

A Heart full of euill, 5. c. and grace-  
lesse, 29. c.

A purified Heart by faith, 32. r



# THE TABLE.

*A soft Heart, 24.r*  
*The vanitie of mans Heart and minde*  
*(see Vanitie.)*  
*A wicked Heart, 34.c*  
*The Helmet of saluation, 13.r*  
*The gangrene of Heresie, and why so*  
*called, and how it frets, 14. d. f.*  
*Heresie described, sig. cause, prog. and*  
*remedies thereof, 14. d. c. f. p. r.*  
*Heresie begetteth heresie, and God per-*  
*mitteth it: and hereticks shifts, 14. c*  
*In Heresie foure things, 14. d*  
*An Heretick diffreth from an heresie-*  
*holder, and from a Schismatike, 14. d*  
*The qualities of an Heretike: And how*  
*Heresie fretteth: And sundry sorts*  
*of Heresies and Heretikes, as Simo-*  
*nians, Menandrians, &c. 14. f*  
*Heretikes how to be handled or hea-*  
*led, 14. r*  
*Historie, 1. r*  
*Honour how lawfully desired, 26. d*  
*Hope, 18. d*  
*Hope of glory, 18. r*  
*Humbled vnder sinne, 9. r*  
*Humiliation, 8. r*  
*Humilitie, how learned, 2. r. 26. r*  
*Humilitie cureth the tongue, 32. r*  
*Christs Humilitie, 26. r*  
*Hunger, how it is, 28. c. and how bet-*  
*ter than gluttony, 28. r*  
*Hypocrisie, 26. f. 5. f. 6. f. 7. f. description*  
*thereof, causes, sig. prog. and reme-*  
*dies, 12. d. c. f. p. r*  
*The sundry sorts of Hypocrisie, degrees*  
*and specials thereof, as hid, tempori-*  
*zing, and grosse, 12. d. and the Hy-*  
*pocrites prog. in the shew of godlines,*  
*12. f*

**I**  
**A***N Idle speaking, iesting, impati-*  
*ent, & rash iudging tongue, 32. f*  
*Idlenesse, 17. c. 30. c*  
*Jealousie, 18. d. it is an euill guided*  
*loue, 19. c*  
*Ignorance, 16. c. 32. c. see blindnesse.*  
*Ignorance of God, of diuers sorts, as*  
*holy, peruerse, natine, acquired, ex-*  
*cusable, inexcusable, malicious, 3. d. r*  
*Ignorance of God, and of his iudge-*  
*ments, 7. c.*  
*Ignorance of Gods providence, 21. c*  
*Ignorance of our selues, and of God,*  
*2. d. 7. c. 12. c*  
*Ignorance of our selues, negative, pri-*  
*uative, and corruptine, 2. d.*  
*Wilfull ignorance, 5. c.*  
*Imagination, 2. r. 5. c.*  
*Corrupt Imagination, 22. c.*  
*Strength of Imaginations, 18. c.*  
*Imitation, 29. c*  
*Impatiencie, 3. f. 32. c. the description*  
*thereof, causes, sig. prog. and remed.*  
*16. d. c. f. p. r. It causeth heresie, 14. c.*  
*It is a part of anger, 19. d. The two*  
*sorts, and three degrees thereof, 16. d*  
*Impenitencie, 3. f. 6. f. the descript. ther-*  
*of, causes, sig. prog. and remed. 10. d.*  
*c. f. p. r. and sundry sorts thereof, ibid.*  
*and great dangers thereof, 10. p.*  
*Impietie, 7. f.*  
*Inconstancie, 2. r. 18. f*  
*The feared inconueniences, that follow*  
*upon true godlinesse, answered, 12. c*  
*Incredulitie, 3. f. 10. 11. 16. 22. 25. c.*  
*the description thereof, causes, sig.*  
*prog. and remedies, 5. d. c. f. p. r*

Indu-



## THE TABLE.

*Induration* 8.c. 10.c. see *Hardnesse*.

*Infirmities* are no spirituall sicknesses,  
1.d they should be considered both in  
our selues and in others 19.r

*Ingratitude*, the descrip. therof, causes,  
sig. prog. and remedies, 31.d.c.s.p.r

*Iniuries*, 16.c. aggreaged, 19.c. How  
to behaue our selues at them: How  
to be limited and lessened, and how  
patiently suffered, 19.r

The sorts of *Iniuries*, 19.c. 16.r.

The reparation of *Iniuries*, 16.r. 19.r

To make use of *Iniuries*, 19.r

*Innocencie*, 22.r

*Insatiablenesse*, 17.s. 25.s

*Insensibilitie*, naturall and Stoicall.  
16.d.r

*Inspiration*, a shift of Heretikes, 14.c

*Instruction*, 4. 6. 10. 33.r. the want  
thereof, and bad instruction, 4.c

*Integritie*, and parts thereof, 12.r

*Intemperancie*, the obiect, and degrees  
thereof, descrip. causes sig. prog. and  
remedies, 17.d.c.s.p.r

*Inticements* of the world, 13.c. and of  
the flesh remedied, 13.r

*Ioy*, 18.d. the descrip. therof, & sorts of  
it, caus. sig. prog. & rem. 27.d.c.s.p.r

*Spirituall Ioy*, and wherein it stands,  
27.r. 11.r

*Judaisme*, 4.s

The last *Iudgement*, 10.r. 4.r

To prevent Gods *Iudgements*, 2.r

The *Iudgement* of the minde, 2.r. and  
the moderation thereof, 32.r.

Gods *Iustice*, 10.c. 23.c. 5.c. 20.c. 1.  
2 3. 7. 5. 10. 19.r

Gods *Iustice* satisfied, 5.r.

### K

**A** *Tongue Kindling strife*, 32.s  
The knowledge of our selues, 2.r  
11.r. 12.r. 26.r

The Knowledge of God, naturall, scrip-  
turall, and spirituall, 3.r. and how  
far God is to be knowne. 3.d

The Knowledge of the truth keepeth  
from falling 13.r

The Scripturall Knowledge of God is  
common, but the spirituall know-  
ledge is proper, 3.r

The good and manifold affects of the  
Knowledge of our selues, 2.r.

### L

**L** *Aught*, 18.d. and how it is mo-  
ued, diuers sorts thereof, and in-  
clination thereto, 27.c.

*Learning* abused, 4.c

*Life eternall*, 12.r. the first fruits  
thereof should be intertaind, 22.r

The shortnesse of this *Life*, and misery  
thereof, 7.r. 10.r. 22.r

The *Light* of grace, 9.r. common and  
speciall, 7.r

*Light* of the minde, 24.r

*Light* of nature detracted by God, 3.c

The *Light* of nature is imperfect, and  
is a Pedagogue to grace, 3.r. It lea-  
deth to God, and lieth inexcusa-  
ble, 3.r

The Hypocrites *Light*, 12.s.

The *Light* of grace is powerfull, 12.r.  
and should be prayed for, 3.r

The *Loue* of God, 1. 12. 20.r

Christs *Loue* constraineth, 18.r

*Loue* deficient, 19.c.

Gods *Loue* is constant, and the pledges  
thereof, 9.r

The



## THE TABLE.

The want of Gods Love, 11. c

The passion of Love, 18. d

Love to our neighbour, 21. r

Selfe-Love, 18. r. 20. 21. 25. 26. 31. c.

It is either lawfull or unlawfull, direct, or indirect, 11. r

Selfe-Love, descript. thereof, causes, fig. prog. rem. 11. d. c. s. p. r. The three factors of it, Pride, Avarice, and Voluptuousnesse, 19. c. It causeth heresie, 14. c. How far God and Nature allow it, 11. c. How it is self-hatred, 11. d. Restrainers of it, 11. r

Lust, 13. r. see Concupiscence, 2. c

Burning Lust, descript. thereof, causes, fig. prog. and remed. Sundry sorts and degrees thereof, 30. d. c. s. p. r

The Lust of meat common and proper, 28. d

A Lying and Lyon-like tongue, 32. f.

### M

**M** Achianelisme, 4. f

Madnesse of minde, 4. d. 8. 11. 21. 24. 26. 28. 32. c. the descript. thereof, causes, fig. prog. and rem. 4. d. c. s. p. r

Magnanimitie, 19. r

Magnificence, 26. d

A Make-bating, mad, mischievous, much speaking and murmuring tongue, 32. f

Satans Malice, 3. 7. 32. c

Man, how naught, 2. r

Martyrdome, 23. r

Meanes of grace should be used, 5. r. 9. r. and not sparingly used, 7. c. the want of meanes, 3. c

Ordinary Means against perils should be used, 22. r

Meditation on the last day, and on the shortnesse of this life, 7. c

Meditation on Christs blood, 6. r. and of the Word, 33. r

Meeknesse of mind, 26. r. 32. r. 33. r

Melancholy, 9. 23. 24. c. 9. r. the passions thereof, 18. c

Memorie, 2. c. Sensitive and intellectuall memory, 2. r

Menandrian heretikes, 14. f

Gods Mercy is great and infinite, 5. 9. 10. r. it is seene in Christs death, 18. r

Presumption of Mercie, 7. c

A misconstruction of Mercie, 12. c

Christs Merits are infinite, 5. r

Merrinesse, 18. d

The Minde incredulous, 5. p

Lightnesse of Minde, 32. c

Madnesse of Minde, see Madnesse.

A Minde too delicate, 19. c

The light of the Minde, see Light.

The Mindes beames emanant and immanent, 2. d

Preparation of the Mind before faith, 5. r. and against sorrow by premeditation, resolution, corroboration, and diuersion, 23. r

Diuersion of the Mind in anger, 19. r

A Misconstruction of sinne, iustice, and mercie, and of true godlinesse, 12. c. and of benefits, 31. c

Miseries remembred, 10. r

A Misery esteemed remedillesse, 24. c

Our Misery seen in Christs death, 18. r

Mitigation of troubles, 23. r

Modestie, 30. r. 26. d. 32. r

Mortification, 10. d. 30. r. Lets thereof, 12. r. What it is, and what it is not.



## THE TABLE.

nct, the ground of it, and the practice of it, 18. r

To Mortifie passions, see Passions.

The Motiue power of the soule, both locall and vitall, 2. r

Common Moitions, 12. r

Musicke, 23. r.

### N

**C**arelesnesse of others good Name, 32. c

Natures schoole, and three sorts of schollers thereof, 3. r

Nature teacheth that God is, and is to be sought. 3. r

Nature onely reuealeth God, and no further, 3. r

Nature was first pure, then after the fall it became impure, 1. d

Against Nature, what, 1. d

Nature teacheth moderation, 28. r

Natural cōsideration of our selues, 2. r

A Naughty and news-tattling tongue, 32. f

Niggardlinesse, 25. f.

Noblenesse, 26. d

Common Notions, 3. p.

### O

**O**biec̃ts intising to sinne, 1. c

Obiec̃ts stirre passions, 18. c

Obiec̃ts and occasions of passions to be shunned, or else the minde diuerted from them, 18. r

The Obiec̃ts of the euill eye, 34. c. and the euill obiec̃ts of the eye to be shunned, and the good obiec̃ts to be behol- den, 34. r

Occasions, 18. r. 20. c. 30. c

Grosse Omissions, 13. d

A tongue with an Opened mouth, as an open sepulcher, full of oathes and cursing, 32. f

Opinion, 2. r. 5. c. and it is either true or false, good or euill, vaine, simple, wilfull, pertinacious, deuillish, pesti- lent, 4. d

Vulgar & sensual Opinions to be shun- ned, suspected, searched, seuered, 4. r

The Opportunitie of grace, 33. r

Originall sinne is no spirituall sick- nesse, 1. d

Ostentation, 26. c. f.

### P

**P**edantisme, 4. c

Paganisme, 4. f

Papisme, 4. f

Pardon of sinne, how obtained, 9. r

Passions, 4. 8. 34. c

Passions bridled, 15. r

Passions described, their causes, sig- prog. and remedies, 18. d. c. f. p. r. the battell thereof, how changed, and stopped, concealed, restrained, de- layed, 18. f. r. and how moderated, 24. r. and mortified, 34. r

Patience, 15. r. 16. d. how learned, and motiues thereto, 16. r. Good in euill found by Patience, 16. r. and how it cureth the tongue, 32. r

Gods Patience, 10. r. 19. r

Inward true Peace, 19. r

False Peace, 8. p. f. 10. f

Peaceablenesse cureth the tongue, 32. r

Our greatest Perfection is to feele our imperfection, 9. r. No Perfection of grace, 9. r

A Periuering, peruerse, poisonous selfe-



## THE TABLE.

- selfe-praising, prating, promise-breaking, and proud tongue, 32.f*  
*Philantie cured, 21.p.*  
*Philosophie, 1.r. it is a sift of Hereticks, 14.c.*  
*Philosophers, externall curers of the soule, 1.r*  
*Physicians of the soule, internall, and externall, and Christ the great Physician thereof, 1.r*  
*A fit Physician for the spirit of slumber, 7.r. & for a wounded spirit, 8.r*  
*God as a Physician, cureth with crosses, 16.r*  
*Defects in Pietie, 2.r*  
*Gods plagues, 3.p*  
*Pleasures, 2.r*  
*Bodily pleasures, are either common or proper, 17.d*  
*Inordinate Pleasures, 17.r.*  
*Pledges of Gods love, 9.r. 16.r*  
*The Poisonous tongue, 32.d*  
*The Possessing of our soules in patience, 16. d.r*  
*Amatorie Potions, 30.c*  
*The Practice of the Word, 23.r*  
*Prayer, 5. 7. 8. 9. 16. 17. 22. 32. 33. 23.r*  
*The force of Prayer, 4.r. how God grants the same, 9.r. the neglect thereof, 32.c. it cureth the euill eye, 34.r*  
*Precipitation in sinne, 13.d*  
*Predictions, 3.r*  
*Premeditation of euils and crosses, 15. 16.r*  
*Preparation to the hearing of the Word, 33.r*
- Preseruatiues against the spirit of slumber, 7.r. and a seared conscience, 8.r. from falling, 13.r. against worldly inticements, 13.r. and from anger, 19.r*  
*Gods Presence, 34.r*  
*Presumption, 3.f. 4.f. of too much strength, 15.c. and of mercy, 7.c*  
*Gods Promises, 22.r. They are general, indefinite, and true, 5.r. They exclude no penitent, 9.r. to rest on them in death, 22.r*  
*Pride, 12. 19. 21. 31. 32.c. 2. 3. 4.f. the descript. thereof, and diuers sorts of it, causes, sig. prog. and remedies, 26.d.c.f.p.r. 21.r. It causeth heresie, 14.c. and hypocrisie, 12.c*  
*Gods Properties, 20.r*  
*Prosperitie, 10. 13. 26. 27. 28. 33.c. abused, 2. 7.c*  
*The surfet thereof, 15.c*  
*The moderation of the heart therein, 15.r. against prosperities inticements, 13.r*  
*The Prosperitie of others, 21.c.r. and of the wicked, 15.c. 23.r*  
*Gods Providence, 15. 16. 19. 21. 22.r. The ignorance of it, 21.c*  
*Prudence, 19.r. It is no hypocrisie: and the mixture of it with simplicity, 12. d*  
*The Punishments of the wicked, 3.r*  
*Diuers sorts of Punishments, 23.r*  
*The Purpose of repentance, 9.r*
- Q
- A** *Quipping, and taunting tongue, 32.f.*
- A



# THE TABLE.

## R

**A** Railing, raging, rasour-like rebuking, reproaching, reuealing, and reuiling tongue, 32. f.  
 Rashnesse, 18. f.  
 Reading at tables, 28. r.  
 Readinesse of mind to heare the Word, 33. r.  
 Reason, 2. r. 5. c. submitted to diuine veritie. And it is the Infidels Pedagogue, 5. r. It is a shift of heretikes, 14. c. and a ground of morall comfort, 23. r.  
 Reconciliation with God, 22. 23. r.  
 Rebukes impatiently taken, 19. c. and rightly giuen, 16. 20. r.  
 Wisdome in Rebuking, 19. r.  
 To Redeeme the time of repentance, 10. r.  
 Our Redemption, 17. 20. r.  
 Regeneration, 10. d. It is imperfect. 9. r. The want of it, 11. c.  
 Relapse in sinne, 13. d. p. It is pardonable. 9. r.  
 Remedies of spirituall sicknesses, are either vniuersall or particular, 1. r.  
 Repentance, what it is, the two parts of it, and seuen effects thereof, 10. d.  
 Repentance begun or renewed. 9. r. delayed or recovered, 7. f. 10. p.  
 The profit of Repentance: delay of Repentance cured: speciall Repentance is best, when best learned: it must be vniuersall, totall, intire, 10. r.  
 Mercie for them that Repent, 12. r.  
 False Repentance, and diuers sorts thereof, 10. d.  
 A Reprobate sense, 8. p.

None haue a true warrant to beleue their Reprobation, 9. r.  
 Our Resemblance of God, 20. r.  
 Resolution against sinne, 8. r. and against intemperancie, 17. r.  
 Resolution vnder trouble, 23. r.  
 Retaliation, 16. r.  
 Desire of Reuenge, 19. d.  
 Reuenge is a bad remedy of anger, 19. r.  
 The Reuulsion and recollection of the heart in sorrow, 23. r.  
 Riches, 25. d. c. contemned, 25. r.  
 Riddles, 28. r.

## S

**S** Acraments, 5. r.  
 Sadnesse, 18. d.  
 Neglect of Salvation, 25. c.  
 Sanctification, and lets thereof removed, 12. r.  
 Sanguinians and their passions, 18. c.  
 Satans assauls, 9. r. He aggravates sinne aboue mercy, 9. c. His darts, 13. r. He causeth discontentment, 15. c. His seduction vnto sinne, 1. 2. 3. 4. 5. 6. 8. 9. 10. 13. 14. 15. 17. 18. 22. 25. 26. 28. 33. c. He is euer to be suspected, 7. r.  
 The Saturninian heretikes, 14. f.  
 Christ a perfect Saviour, 5. r.  
 A Schismatike differeth from an heretike, 14. d.  
 A Scorning, scoffing, name-scourging, sharpened, serpentine, too-silent, slandering, smiting, smoothed, striking, sword-like, sporting, and swearing tongue, 32. f.  
 The Scriptures are the ground of Religion, 4. r. they reueale God, and off r.



# THE TABLE.

|  |  |
|--|--|
| offer him to vs, 3. r  | Sin against the Holy Ghost, 9. r. 8. c   |
| The Sea, 3. r  | Fulnesse of Sinne, and how one brings<br>on another, 10. p. r  |
| A Seared conscience: see a Cauteri-<br>zed conscience.   | Stumbling in Sinne, 13. d  |
| How to Search our selues, 2. r   | Sinne causeth discontentment, 15. c.   |
| Searching of the Scriptures, 33. r   | Originall Sinne, 3. c  |
| Secresie is no hypocrisie, 12. d   | Sense of Sinne, and seene by the Law:<br>It is a burthen, 5. r   |
| Securitie, 3. 6. 10. f. 28. c  | Sinne growing by custome, capitall, se-<br>cret, 9. c.   |
| Gods all-Seeing eye, 19. r   | Sinne to be detested, 16. r  |
| Selfe-loue, 18. c see in L.  | Sorrow for sinne, 10. d. 12. r. 26. r. 9. r  |
| Consideration of our Selues three-<br>fold, naturall, morall, Spirituall, 2. r   | The pardon of sinne, 5. r. 6. r. 9. r  |
| The knowledge of our Selues preuen-<br>teth sinne, 2. r  | Sinne prevented by the knowledge of<br>our selues, 2. r  |
| Common Sense, and sensitiue power of<br>th- soule, 2. r  | Sleepe, 30. c  |
| Sense, how it respects faith, 5. c   | The spirit of Slumber, 10. c. descript.<br>thereof, causes, sig. prog. and reme-<br>dies, 7. d. c. f. p. r                           |
| The Sense of sinne, 5. r. 9. r   | Sobrietie, 7. 28. 29. 38. r  |
| The Sense of sinne and wrath, 9. c   | Sorrow, 6. f. 25. f. the descript. thereof.<br>causes sig. prog. and remedies, and<br>sundrie sorts thereof, 23. d. c. f. p. r. 9. r |
| Sense of wrath for sin, how cured, 9. r  | The Soule, and consideration there-<br>of, 2. r  |
| Sense of the want of grace, 9. c   | Soft speech, 19. r   |
| Sense of sinne and wrath further par-<br>don 9. r. and Sense of wrath changed<br>into the Sense of grace, 9. r         | A wounded Spirit, the descript. there-<br>of, causes, sig. prog. and remedies,<br>9. d. c. f. p. r                                   |
| Sensualitie, 18. f. 7. f. 3. f   | Mans firmamentall Spirit, 2. r   |
| A reprobate Sense, 3. c.   | Statelinesse, 26. d  |
| Shamefastnesse, 22. 18. d. 26. r   | Stratagems and theatnings, are no hy-<br>pocrisie, 12. d   |
| Spirituall Sicknesse, what it is the sorts<br>of it, and causes, sig. and sympt. and<br>how remedied, 1. d. c. f. p. r | To become Strong, 22. r  |
| The falling Sicknesse, or Apostacy, 13. d  | Superfluitie to be shunned, 15. r  |
| In bodily Sicknesse, how to learne pati-<br>ence, 16. r  | Suspition, 19. r. 21. c  |
| The Simonian Heretikes, 14. f.   | The Sympathy of the body and soule,<br>18. c   |
| Silence, 19. r. 22. r.   |  |
| Simplicitie and prudence mixed, 12. d  |  |
| Sinceritie, 12. r  |  |
| Sinnes wasting the conscience, and the   |  |



# THE TABLE.

Of Symptomes, what they are, and  
their sorts, 1. f.

## T

**T** Aciturnitie, 32. r.

**T** A Tale-telling, tastelesse, tatling  
and taunting tongue, 32. f

Those that are Tarrantate, and how  
cured, 4. d

Teares, and sorts thereof, 23. r

Temperance, 17. r. see Abstinence.

Tentations and preservation from  
them 2. r

Blasphemous Tentations, 9. r

Terrours of conscience, 10. p. true Ter-  
rour, 8. p. Terrours of an euill con-  
science, 8. f

Thankfulnessse, wherein it stands. It  
procureth moe benefits. The exam-  
ples of it toward God and man. Mo-  
tizes thereto. What a heart it cra-  
ueth: How testified, and hierogly-  
fically described, 31. r

Theology natural & supernatural, 3. r

Spiritual Thirst, 29. r

Contempt of Time, punished, 18. r

Time to be redeemed, 10. r

Time a base remedie of sorrow, 23. r

The poysonous Tongue, the description  
thereof, causes, fig. prog. and reme-  
dies, 32. d. c. f. p. r

The anatomie of the Tongue, 32. d

The moderation of the Tongue, 32. r

Traditions, a shift of heretikes, 14. c

Trials, 23. r

A shadow of the Trinitie, 2. r

Troops 2. r. (see Afflictions, crosses,

9

are of

## V

**T** He Valentinian heresie, 14. f

**A** Vaine talking, vaine iangling,  
viperous, vnsanoury, rash vowing,  
upbraiding, and vaunting tongue,  
32. f

Vanitie of the minde, 2. r. 15. c. 26. f

Vaunting, 26. f

Veracitie, 32. r

Veritie, and sundry sorts thereof, 5. r

Cardinall Vertues, 2. r

Vinification, 10. d

The Understanding, 2. r

Our Union with Christ, 19. 22. 26. r

A generall Unitie of alliance amongst  
old men, 21. r

Voluptuousnesse, 19. c

Use of the hearing of the Word, 33. r.

## W

**T** O Wait on God, 23. r

To Walke with God, 8. r. 9. r

To Walke worthy of the light, 21. r

Want of good things, 16. c. and of rege-  
neration, and of Gods loue, 11. c

Watching, 8. 9. 13. r

Weaknesse of wit and minde, 18. 19.  
24. c. and of heart, 22. c

The Wel-fare of others, 16. c

**A** Whetted, whispering, windy, false-  
witnessing, and wounding tongue,  
which is a world of iniquitie, 32. f

The Will, 2. r

Wine, 23. c. r

Wisdome, 2. r. 19. r. 22. r. 34. r. 32. r

Gods Wisdome seene in Christs death  
18. r. yet esteemed foolishnesse, 5. f

The Wisdome of the flesh, 17. c

Wit, 2. r. 9



# THE TABLE.

The Word, a saour of death, 10.p. and  
the sword of the Spirit. 13.r. the ex-  
cellencie of it, 33.r. and the fine ef-  
fects thereof, when it is given in  
wrath, 10.c. the want of it, 3.c.5.c.  
the contempt of it, 5.f. 6.f.

The harmony of the Word, 3.r.

The course of the World, 17.18.c

Worldlinesse, 3.5.7.c

Wrath, 6.p

Gods Wrath, seene in Christs death,  
18.r

Wrongs repaired, 19.15.r

A Wounded spirit, see in S.

Z

Zeale, 9.r. 12.r.

*Handwritten notes:*  
The course of the world  
John James  
John James

## FINIS.

*Handwritten notes:*  
Thomas Re...  
John James

*Handwritten notes:*  
John James







